

# **Der Lutheraner.**

**God's Word and Luther's Doctrine  
Shall Never Perish.**

**Sixty-eighth year.  
1912.**



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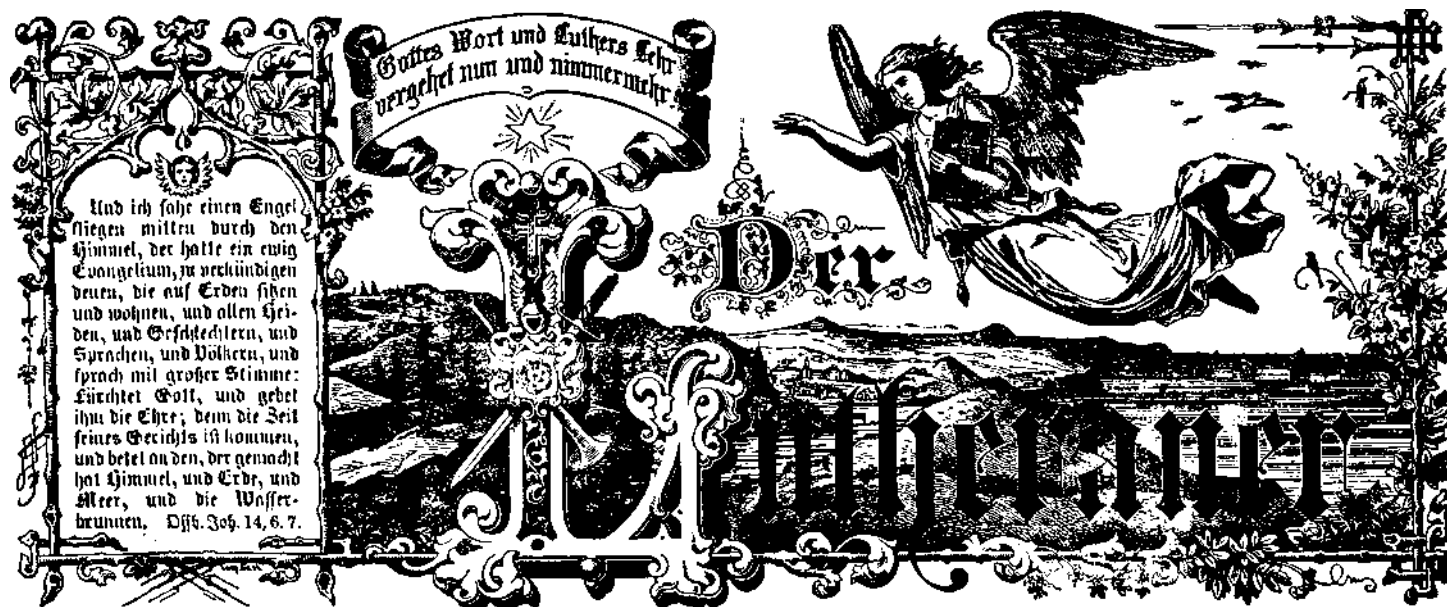
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## Comforted!

Be of good cheer, and rejoice greatly, that thou mayest keep and do all things according to the law which Moses my servant commanded thee. Do not turn aside from it, on the right hand or on the left, so that you may act wisely in everything you do. Jos. 1, 7.

If thou wilt begin a great work, If thou wilt rightly direct it with a faithful mind, If thou hast heavy burdens to bear, If thou must mourn for sorrow and grief, If thou wilt gain high goods, If thou hast hard work to accomplish, If thou feelest that thy strength fails, Only be confident and undaunted.

"Be of good cheer!" God has spoken it, the Lord, who never breaks his word, Who dries tears, soothes pain, Who eases trouble and sorrow and grief, Who gives you strength for all things, For your will his accomplishment: Thou shalt be comforted, thou shalt be glad; God hath spoken it, and hath had mercy on thee.

Thou art set apart unto the Lord, Who hath marked out his way for thee: If false gleam and vain splendor beckon thee on thy right hand, follow it not; If pride lead thee on the left, And carnality touch thy heart, Hear how the Savior saith, "Stand fast and rejoice! Depart not."

And as in prudence thou shalt walk, So it is also to act wisely; For to be wise is to look upward, To trust in the supreme helper, To fathom the will of him who makes thee free from sorrow and sins, Who jealously fends off thy enemies, Who lovingly teaches thee what thou oughtest to do.

O, is it not bliss beyond compare, To have such high wisdom, without all fear, without all trembling? What can be more delightful on earth, What richer happiness can come to thee, Than to be free from all misery and pain, To be very joyful and confident? R.G.

## To the new year.

Behold, I have commanded thee to be confident and to rejoice. Jos. 1, 9.

This is God's word to Joshua, the pious and faithful servant and successor of Moses, the great prophet and servant of the Lord. We want to link our first words of the new year to this word, just as a similar word of God to Joshua is the basis of the introductory poem. When this word was spoken, the great thing that the Lord intended to do with His chosen people Israel was half done, but only half. Moses had brought the people out of Egypt and led them through the wilderness. Now the last thing was still to be done, the introduction into the promised land of Canaan. It is understandable that Joshua thought of all the difficulties that were connected with the capture of Canaan, and that he had many concerns, worries and fears about it.

Even our Synod, in whose name the "Lutheran" is published and of which it is the official organ, has to deal with unfinished work. How many tasks the past year has left us! We pride ourselves on pure doctrine, the right knowledge of biblical Lutheran truth, and consider this our highest treasure. It is necessary to cherish this treasure much more conscientiously and faithfully, to testify to this truth much more earnestly and eagerly, and to spread it in our land of sectarianism and in our time of religious indifference. It is necessary to make the younger generation in our midst rightly aware of what we have inherited from our fathers, to continue to fight against habitual Christianity and habitual Lutheranism, against carnal security and worldliness in every shape and form. - At its last meeting, our Synod passed important resolutions on how to improve our teaching institutions in the interest of spreading biblical Lutheran truth.

to be lifted and expanded. The tasks are there, they are not yet half done. We must set to work with renewed zeal and overcome all the difficulties that stand in our way. Our missions are to be enlarged and at the same time deepened, as surely as we are commanded to preach the gospel in all the world and to testify to the truth that makes all things holy. How much there is still to do; what difficulties pile up in one missionary work or another; how often influences hostile to the Gospel oppose our church work; how we almost always lack men and means to carry on the work as it ought to be done; how often fatigue and despondency, even indifference, aversion, and unwillingness to face the one great task which the Lord has commanded his church to do on earth!

The individual congregations in our midst are also given tasks, one congregation this, another that. These tasks are to be solved. But the work is far from complete, perhaps not even begun. The leaders and caretakers and insightful members of the congregations face difficulties that weigh heavily upon them. Here a parochial school should be established, and it still does not want to succeed; there a church building should be undertaken, but as soon as the question arises, quarrels arise over trivial things, or courage and joyfulness and willingness to sacrifice are lacking. In this congregation the church discipline commanded by God should be taken seriously; in another, the question of the lodge should be taken up earnestly; in a third, the invading world being should be powerfully controlled. In many congregations there should be a new joy and love for God's Word and service, a lively interest in the work of the Church and the spread of the Gospel; but it is often so difficult to awaken such zeal, such joy; the old, dull, indifferent nature does not want to give way.

And finally, our "Lutheran" is also faced with tasks, difficult tasks that have not yet been fulfilled. For one thing, it should be distributed and read in a much wider circle than is still the case. It should have 100,000 readers and even more; in other words, it should be held in every home within the congregations belonging to our Synod. How often have we said this, and endeavored to do it! How many, many others have also lent a hand and worked faithfully for the circulation of the "Lutheran"! But the goal is still not reached, not by a long shot, and remains a task for the new year. And especially our paper sees itself confronted with the task of becoming better and better in content, of becoming more and more a doctrinal, edifying, popular church and community paper for our Christians, which faithfully and conscientiously and all-sidedly directs its ministry. This is not to say that the "Lutheran" has become uncertain of its former position. He is aware that in the 67 years he has experienced he has remained faithful to his motto on the title page: "God's Word and Luther's Teachings," and he wants to remain faithful to it in the future as well. But it is precisely those who are working on him who least of all conceal from themselves that he has not yet reached the goal toward which he is striving; they would so much like to keep their task always

better, overcome all the difficulties that come in the way, and also, through his columns, drive the work of the Lord and His Church ever more successfully.

Then we all need a word like the above word of the Lord to Joshua: "Behold, I have commanded thee to be confident and joyful." We should be comforted on the threshold of the new year and set our sights firmly and clearly on the tasks set before us. We are to meet the difficulties that come in our way with a holy nevertheless! and speak boldly: We are not afraid. He, our Lord and God, the Saviour and Shepherd of His Church, has commanded us to do our ecclesiastical work. We do not go our own way, but as he leads us. So let us be strengthened by this "He has commanded" and let it make us confident. His command far outweighs all difficulties.

But more than that. We are not only to be confident, but also joyful, eager to work, hopeful, confident of victory. Such joy flows from the promise of the Lord that he is with us always, even unto the end of the world, and that therefore all difficulties will one day be overcome. His counsel and will no man can endure; his gospel shall continue its triumphant course through the world, and his word shall not return void. Joshua looked upon the hostile Canaanites, and saw that God had promised that they should give way to Israel. Therefore they lost all terror for him. So shall we also look upon the trouble, and at the same time fix our eyes upon God's promise. He must keep the field, and our labor will not be in vain in the Lord.

Finally, let us also note that God commands such comfort and joy. "Behold, I have commanded thee to be of good cheer and joy." A man cannot give such a command, still less can he accomplish it; but the HEART can do both, because by his gracious word he has promised us his nearness and help, his power and strength. Therefore it would be a lack of confidence in him, and in his power and faithfulness, if we would not be confident and joyful. If only we would not interrupt our connection with the Lord, if only we would not fail to have access to the source of comfort and joy, if only we would take grace for grace, counsel and comfort, power and strength, joy and courage from his abundance in faithful prayer and with right confidence.

God, comfort us and make your face shine, and we shall be healed. Be gracious to us and bless us! Be gracious to us and help us in the work of our hands. We wait for thee, and shall thank thee that thou art our help and our God.

L. F.

## Synodal treasury and synodal building treasury.

Our Synod has decided that from time to time reports on our most distinguished funds should be published in the "Lutheran". Our most important funds are the Synodal Fund, the Synodal Building Fund and the Inner Mission Fund. They are our most important funds because they serve the work that God is doing for our Lutheran Church here in America.

The missionary treasury serves to send out and maintain the trained preachers and teachers. While the missionary fund serves to send out and maintain the trained preachers and teachers, the synodal fund and the synodal building fund have the primary purpose of providing the necessary funds to train preachers and teachers for the church ministry. In our synod there has been since its: In our synod, since its existence, there has been the laudable institution of granting free study to the students of the prophets. The synod provides free tuition and free housing for the students, while the students have only to provide food and drink, clothing and shoes. The synodal treasury must now provide for the maintenance of the professors and for the current expenses of our institutions, while the synodal building treasury must pay for the new buildings and major repairs decided upon by the synod. Since we have to maintain about 1800 pupils and students and 90 professors and assistants in 15 institutions, it is obvious that we have to supply these funds diligently and regularly. The synod has therefore passed the following resolutions concerning the synodal treasury: "1. The synod asks all its congregations once again to remember that the budget of the synod is the budget of all the individual congregations that make it up. It asks all its pastors to present this matter to their congregations, to make it clear to them what an important matter for God's kingdom this is, and to entice them with the: Gospel to entice and provoke them, that by God's grace they may become more and more willing and joyful to this work. (2) The Synod strongly recommends to all congregations connected with it, that they fix a certain, if possible, monthly contribution to the Synodical treasury, and report the amount of this contribution to their District Treasurer. It is, of course, left to each congregation to decide in what manner it wishes to raise this sum, so long as it is done in a proper manner. The General Presbyter, in conjunction with the General Treasurer, shall be required to determine annually the amount to be raised by the congregations to maintain the budget of the Synod for the year in question. This sum shall be made known to the congregations by the 'Lutheran' at the beginning of each year." (Ber. d. Delegate Synod 1911, p. 172.)

The above resolutions are certainly pleasing to God and meet with the approval of all sensible congregations; for as dear as the running of the Gospel is to us, so earnestly should we see to it that messengers, runners, are raised up in our colleges to carry the Word of God into all lands. The undersigned has now consulted with the General Treasurer. The state of the Synod treasury in: the past year was as follows: revenue: \$111, 269. 82; expense: \$129, 245. 62; debt: \$17, 975. 80. The receipts, apart from the treasury on February 1 (\$14, 195. 92), are distributed thus: Concordia Publishing House: \$70,000; total contributions from our congregations: \$25, 972. 24; other receipts: \$1101. 66. For the year 1912, as far as can be determined in advance, our congregations will have to contribute \$50,000 to the Synodical treasury, when we may expect \$100,000 income from Concordia Publishing House. The Treasurer thinks that if all the congregations contribute to the Synodical

If the pastor regularly participated in the fund, he would have no need to meet all the reasonable requirements of this fund. So then, dear Christians in all our congregations and in all our preaching places, whether you are large or small, rich or poor, let your pastor report diligently on our work! Read the "Lutheran" regularly, discuss our synodal fund at least once a year in your meetings, and then contribute according to your means! You yourselves will be greatly blessed, and thank God that He has made you worthy of helping to carry on such a glorious work.

As to the Synod Building Fund, you will find in the "Lutheran" of May 30, 1911, an accurate account of the new buildings and major repairs voted by the Synod. The appropriations for the current three years are \$200,000, of which sum \$100,000 is designated for the transfer of the Teachers' Seminary from Addison to Chicago. You have all been asked in the "Lutheran" of June 27, 1911, to discuss the decisions of the Synod in your midst and to help to carry them out. Surely you would like to hear how our congregations have responded to the resolutions. - Soon after the Synod of Delegates, our district presidents discussed the matter with their visitators and encouraged them to hold conferences with the pastors and ask them to discuss the matter in their congregations. Although it is not now possible to determine how far the collections have progressed, the reports received from the district presides are generally very favorable. In all parts of the Synod people want to lend a hand, in many places they are already busy collecting, in some districts they have not been able to do so because of bad harvests, but they hope to be able to contribute diligently in the new year. Only a small number of congregations report that they have voted against the transfer of the seminary, 9 of these in the form of a protest.

In reference to the circular entitled, "To the Brethren of the Lutheran Synod of Missouri, Ohio, and Other States," recently sent to members of our congregations in all parts of the country, with the intention of preventing the removal of the Seminary from Addison to Chicago, I have received letters from conferences and individuals. People express their disapproval of the letter, and justly so. Synod has seriously deliberated on the question for days, and finally decided to move the Seminary. The large minority that had voted against the transfer then willingly complied and unanimously deliberated with the other brethren in St. Louis on the transfer that had been decided upon, thus giving a fine example of how brethren, when they have different opinions on a middle matter, can yet act together. All the congregations were then informed in detail about the course of events by the "Lutheran", the synodal report and the delegates, and can, if they wish and consider it necessary, inquire further for themselves. Many congregations have already concluded and begun their stemmings. It is certainly not to be approved of to try to interfere with the congregations by such a letter. One of the three signers of the circular has signed himself as a member of the Addison Board of Supervisors. As soon as the authority in question receives the screaming

When she got to see the statement, she consulted with this member - Mr. Leeseberg. He then made the following statement and later instructed me to publish it here. It reads as follows: "Since a circular has been sent out in my name as a member of the supervisory authority, I declare, 1. that I have not recognized the significance of this circular, 2. that I also do not approve of the manner in which this circular has been distributed, 3. that this circular does not express the opinion of the supervisory authority with regard to the transfer of the institution, but my personal opinion. Yes, I must declare that the other members of the Board of Supervisors do not approve of the circular. Chicago, Ill, December 7, 1911. Louis Leeseberg."

As far as Chicago is concerned, readers of The Lutheran know that the last Synod not only asked the Lutheran Education Society of Chicago to donate \$50,000 worth of land for the new institution, but also expressed the hope that the congregations of that city would take a special interest in the relocation of the institution. A piece of land has now been purchased by the aforementioned company for the Synod, after it had been thoroughly inspected by the General Supervisory Authority and declared suitable in every respect. Then, on Boxing Day, a large meeting of representatives of all the Chicago congregations took place. It was held at the suggestion of the Lutheran Education Society, and its first purpose was to enlist the participation of all the congregations in the purchase of the land, and to encourage and inspire one another in the building of the institution. The congregational representatives expressed it as their personal conviction that the resolutions of the Synod should be carried out, and unanimously decided to recommend and ask their congregations to raise the missing funds for the purchase of the land and to appoint the Lutheran Education Society as the executive committee.

So we all have cause to praise and thank God, who has helped so far and given willing hearts and open hands. In his name let us enter joyfully into the new year, not forgetting what blessed people we are, and what a glorious calling and great task we have. "The saving grace of God hath appeared unto all men, chastening us to deny ungodliness and worldly lusts, and to live chastely, righteously, and godly, in this world, looking for the blessed hope and appearing of the glory of the great God and of our Saviour JEsu Christ, who gave himself for us, that he might redeem us from all unrighteousness, and purify unto himself a people for a possession, diligent to do good works," Tit. 2, 11-14. F. Pfothenhauer.

are the "little bits" that he hungers for. How should we not all, parents, teachers and pastors, join forces to resist the devil and equip our children to resist the evil one in the day of temptation! Is there even one who could idly lay his hands in his lap and watch indifferently as Satan rages among our children? Is there even one who calls himself a Christian, who spares effort, labor, and expense when it comes to protecting our children from evil?

But how some want to become so indifferent in this highly important matter! They think only of the "belly and the temporal nourishment" of their children, that is, they think they must see to it above all things that their children may one day get on in the world, in life; they care less for the poor soul. Thus it happens that some people no longer wish to send their children to the Christian parochial school, in the mistaken opinion that they learn nothing there, but prefer to let them go to the religionless state schools, again in the mistaken opinion that they learn considerably more there for practical life. Nowadays much importance is attached to the training and education of children, but they think chiefly of a worldly education, which is to be useful for earthly life, while the spiritual education of the child, the formation of the soul, is easily neglected.

What does Luther say about this? "But that the devil should thus set himself to the task, and give such a thing to the carnal hearts of the world, to leave the children and the young people in this way, is no wonder. And who can blame him? . . . How should he admit it, and encourage it, that young people should be brought up aright? Yes, he would be a fool to leave this in his kingdom (the world) and to help to raise it up, so that it (his kingdom) would have to go down in a hurry; for what would happen if he were to lose the sweet little bit, the dear youth, and were to suffer it to be preserved with his costs and goods for the service of God." Yes, indeed, the devil knows what great harm would be done to his kingdom if the youth were brought up rightly and Christianly; therefore he would rather leave our children ignorant of the divine word, that he might be the more sure of them.

Shall we now allow ourselves to be lulled into such indifference by the enemy of our souls that we will henceforth not take special care of the Christian training of our children? Nevermore! We want to ward off the devil here too; we want to destroy his attempts on our young people; we want to help destroy his kingdom; we want at the same time to equip our children with victorious weapons against the hereditary enemy. Well then, we must bring up the young people in discipline and admonition to the Lord; then we must instruct them thoroughly in God's Word; then we must follow Luther's advice and establish and maintain Christian schools and cultivate and expand those that already exist. For it is precisely our Christian schools that are the arsenals in which our children are equipped with weapons to fight against the devil, the world, and sin; there the young fighters are trained who can confront Satan and his scales. Through our parochial schools we are fighting the devil's kingdom most vigorously and successfully.

## Through our parochial school, we ward off the devil.

That Satan pursues the young is plain to all who have open eyes. For how great are not the temptations to which our young people are exposed, how manifold and how fine are not the nets of sin laid for our children, and how rich is not the harvest which the evil one keeps among the young! Among the youth the wicked enemy works with great success; our children



Because the devil now knows what great harm is done to him by our parochial schools, he is also so fond of them that he would like to wipe them all off the face of the earth at once. Since he does not succeed in this, he tries it with cunning: Some he makes indifferent, that they no longer work so zealously for the foundation and preservation of the parochial school; others he beguiles, that they no longer send their children to a Christian school; others thereby dampens the zeal, praise God, which still exists in many cases, that they prophesy the imminent ruin of our schools, or probably even create a mood against the schools, by pointing out certain deficiencies of this or that school, and then condemn every parochial school, instead of helping to remedy these deficiencies. Let us therefore be on our guard! For if the parochial schools are destroyed, then one of the strongest bulwarks that has so far offered the devil such victorious resistance will have fallen.

Therefore, you Christians, rise up to the fight against the old hereditary enemy, who hungers for the souls of our children, and in this fight make use of the Christian church school! "For," says Luther, "where the devil is to be harmed, he who bites rightly must be harmed by the young people who grow up in the knowledge of God and spread and teach God's word

## To the ecclesiastical chronicle.

At present our church work is being extended to two new areas, which are undoubtedly connected with special difficulties and are therefore also recommended for special intercession. One area is the West Indies, especially the Isle of Pines and Cuba, where Fr. C. R. Örtel, formerly of Pleasant Dale, Nebr., was seconded in November and has already taken up residence on the first-named island. While on a recuperative trip there he met a number of churchless brethren. These later sent him a calling, which he accepted under the advice of our General Inner Mission Commission for North America. He will at first carry on the work there under the direction of this Commission. He writes to us under the 21st of December: "At three localities I have begun regular preaching here. The field, however, is a difficult one." His address is: Santa Fe, Isla de Pinos, Cuba.... - The second field contemplated is Alaska. D. J. E. Herzer, heretofore at Hesperus, Colo. has been called as general traveling preacher for British Columbia in northwestern Canada, with orders to draw Alaska also into the circle of his activity. His address is Vernon, British Columbia, Can. Traces of fellow believers can also be traced to Alaska, which the Commission for Inner Mission considers it its duty to pursue. May God also richly bless our manifold missionary work in the new year!

L. F.

As in Milwaukee and New York, so also in Detroit, Mich. the youth associations belonging to the Walther League have appointed a hostel committee to assist in every way young Lutheran believers who come to this large city from the country or from smaller towns, to bring them into Christian surroundings and to protect them from the dangers and temptations found in a large city, as well as from earthly harm and disadvantage. Therefore, if Lutheran young men and young women who are looking for work or a position in Detroit should contact one of the addresses listed below in good time.

the committee will endeavor to find a Christian boarding house for them, meet them at the station, accompany them to their homes, and otherwise assist them with advice, information, and counsel. There is no doubt that such a committee can render the most valuable service to young and often inexperienced strangers, and the Detroit committee expresses the wish that a large number of their fellow believers may avail themselves of their services. The address of the chairman is, Mr. O. E. Dargatz, 2519 Grand Boulevard, E., that of the secretary, Miss E. Werfelmann, 621 Chene St., Detroit, Mich.

L. F.

"Mission-zealous pastors we should have, also in the interest of the church in this country. For the blessings which missions bring to the heathen land undoubtedly flow back to the home church." So writes to us one of the long-time friends and zealous promoters of our East India Mission. The truth thus enunciated has ever and ever been borne out in the history of the Christian Church. Lively interest in the missionary work benefits its own congregation and the whole church body. Right willingness to sacrifice for and care for missions results in generosity to the congregational and synodal budgets. We also find this truth confirmed in the following recent words of the editor of the *Lutheran Church Visitor* United Synod of the Evangelical Lutheran Church in the South. This refers to the fact that many in the Ohio Synod, who have hitherto supported the Hermannsburg Mission, would rather have a heathen mission of their own, and are therefore entertained with thoughts of taking over some Hermannsburg mission stations in India entirely as their own. And of this he now says: "The Ohio Synod seems to be seeking a heathen mission field suited to its power and means. She has been offered the stations of Kodur and Puttur in the Telugu district of India, and will probably accept this offer. Thus a new interest in the spread of the kingdom of God will be awakened in the hearts of the more than 127,000 communicants of this church body. Think what the United Synod of the South would be without a Gentile mission field. Would we let go of our interests in Japan, our work there for JEsom, for anything that men could offer us? Or would we really spare any expense necessary to the operation of this work?" - We take this opportunity to make a statement in the matter of our own Gentile mission, at the same time in answer to several inquiries. The Commission for Heathen Missions, appointed by our Synod, is concerned with the care and promotion of the work. It is also anxious to expand the work as much as possible. Nevertheless, it could not decide to respond to a recent repeated request to establish a second heathen mission in China. She has twice considered the request, but has declined it mainly for two reasons. She holds, first, that we should concentrate all strength on our mission field among the Tamuls in India, which already consists of two, several hundreds of miles apart, and use there all the men and means God gives us for the heathen mission. For want of laborers and funds, we have not been able to extend the work there as the Commission would have desired. Above all, the Commission holds that the establishment of a new Gentile Mission in an entirely different Gentile country is a matter of such far-reaching importance that it is not justified in taking such a step without having first submitted the whole matter to the General Synod and caused its resolution to be adopted. The church, too, is to beware of aer-

As in the building of churches and the founding of hospitals, so also in the case of educational institutions and missions, one should sit down beforehand and estimate the costs, Luk. 14, 28 ss.

L. F.

**Are parochial schools impossible in America?** We read in *The Lutheran*: "American conditions are not conducive to the Ge my parochial school so unfavorable that, much as we deplore the fact, it is almost impossible for our English parishes to maintain it." Let us not deceive ourselves! Let us not seek the reason in American conditions, while it lies in ourselves! Why can the Catholics maintain their parochial schools? The Catholics are on an average welfare poorer than the Protestants. Moreover, Catholics are on average disproportionately more financially strapped than Protestants by funeral masses, magnificent buildings, etc. Yet they maintain parochial schools. If the Protestants were as concerned about the kingdom of Christ as the Papists are about the kingdom of the Antichrist, they would overcome the unfavorable American conditions and generally have parochial schools.

F. P.

**"Peace on Earth."** *The Lutheran Observer* writes:

"The return of Christmas this year finds us in the midst of a great movement to give practical effect to the song of the angels, 'peace on earth, by incorporating the spirit of the song of the angels into our national policy. The proposed treaties of arbitration with England and France are before our Senate, and enthusiastic meetings are being held in all parts of the country in favor of them. The Christmas season again emphatically points out the impropriety of the present situation, namely, that nearly two thousand years after the coming of the Prince of Peace, even among Christian nations, the item for procuring and maintaining armaments for war still forms the largest item among expenditures." But quite particularly "incongruous" is the foregoing remark of the *Observer*, *The Proposed Arbitrators*

treaties with England and France shall help to bring the peace on earth of which the angels sang at Christmas! Thank God that the Christmas peace is wholly independent of all human arbitration treaties, including those with England and France, which are now before our Senate! This peace has had its "practical effect" since the first Christmas, and we too, by God's grace, have enjoyed it anew at this Christmas time, although the arbitration treaties with England and France have not yet been accepted by our Senate. The peace which the angels proclaimed at Christmas is peace with God, the peace which God Himself made with the world through Christ by making payment for the sins of the world through Christ. "God was in Christ reconciling the world unto himself." All who believe this peace which God has made and continually proclaims in the Gospel-which is therefore called the Gospel of peace-have and enjoy the peace of Christmas. Peace remains with us even when there is war and bloodshed in the world. As the Saviour says: "These things have I spoken unto you, that in me ye might have peace. In the world you are afraid, but be of good cheer; I have overcome the world", John 16:33. Peace with God certainly has an influence on peace with people. Those who have and enjoy Christmas peace naturally keep peace in their turn with those around them. They are not in the mood to make war with their neighbor because of insults, since for Christ's sake they are forgiven all the insults they have caused God. Nor do they want to be first and lord it over others,

but they are humble and hold themselves down to the lowly. Nor do they seek to rob the world, or, as we now diplomatically express it, they do not seek to enlarge their sphere of interest, because through the Christmas message they have an inheritance in heaven, and their interests are transferred there. In short, there would be no need of outward peace in the world if all men embraced the Christmas peace. But there it is. Faith is not everybody's thing. The great, great majority do not believe. It is not at peace with God and therefore does not keep peace with its neighbor. They remain selfish. One speaks and acts boldly and proudly. Everyone wants to be the biggest and best in the world. The result is continual strife and contention among men and nations. It is God who, for the sake of the church, with a strong hand, maintains peace in the world to a certain extent against the nature and mind of unbelieving people. Luther was a great man of peace. He says that all princes and rulers should have before them in their cabinet the word, "Blessed are the peacemakers." But at the same time he repeatedly pronounces that peace in the world, because it is and remains godless in the majority, can only be kept to some extent by fear and compulsion. Not all who now wish to establish universal world peace by disarming the nations are conscious hypocrites. Some, perhaps many, mean well. But they do not know "the Raffe," as King Frederick II of Prussia is said to have expressed it; that is, they do not know the natural depravity of man. But it does not behoove us Christians, who have light from God's Word even in this piece, to err with the world.

F. P.

**Is the Roman doctrine of purgatory and masses for the deceased undue influence ("UNDUE INFLUENCE") in the making of a will?** An interesting case was tried in the St. Louis County Court. A Roman priest is in possession of property worth about P2000.00 through a bequest from a wife and two daughters. A daughter of the wife, who was only given one dollar, asked that the will be declared invalid because it was made under undue influence ("undue influence") on the part of the Catholic priest. The judge instructed the jury to find in favor of the priest because there was no evidence of undue influence. The jury refused to comply with the judge's instruction and found in favor of the plaintiff on the ground that it appeared to them from the totality of the circumstances that "undue influence" had, however, been involved in the making of the will. Neither the judge nor the jury in this case have yet specified what in their opinion should or should not be regarded as undue influence. The judge, however, cites in his defense a case which came before him in 1897. In that case, purgatory and being saved from purgatory by reading the Mass were in question. James Reilly had in his will set aside 1000 dollars for Masses. For this sum masses were to be read after his death, so that his soul could rest ("for the repose of his soul"). The relatives sued to overturn the will on the grounds that "Father" Bradley had exerted undue influence on James Reilly. "Father" Bradley had, of course, in accordance with de-r Papist doctrine, strongly reproached James Reilly that there was a Purgatory, and that one had a chance of getting out of the torments of Purgatory sooner if one had Mass said for \$1,000. The judge ruled that there was no undue influence, and his decision was sustained by the Supreme Court of the State. We must judge that the

secular court could not decide otherwise, because it is not the business of the state to teach God's word and to pass judgment from here on purgatory and the reading of the Mass. This is the office of the church. The Christian Church judges, according to God's Word, that Purgatory, together with the Papist Mass, is a shameful fraud, whereby Christ's perfect merit is reviled, as if Christ had not already borne all the punishment for the sins of men. We must also judge, therefore, as Christians, that all the money the pope and his creatures take from the people for Mass readings is dishonest gain. As Luther says, "Purgatory is a mere fictitious thing, junk market and money stuff, of which there is not a word in Scripture." (St. L. ed. XIX, 775.) "The infernal father at Rome has devised a fair out of Purgatory, and robbed innumerable money and goods with it." (St. L. ed. XVII, 1029.) "There hath shM no service, no work, no money remained on earth, it hath had to go to purgatory and help the seles, and no richer lie hath come on earth than purgatory." (St. L. ed. XVIII, 895.) With the fictitious doctrine of Purgatory and the Mass for the departed, the Papal Church also levies in the United States an ongoing tax, which certainly amounts annually to many, many millions. Who the state cannot protect its citizens from being plundered by the papal sect because it does not have the office of teaching God's Word. Only through God's Word will consciences be freed from the bondage of papist heresies, only in this way alone will the financial exploitation of peoples by the papacy be successfully resisted. The people must pay dearly for it, even with earthly goods, if they despise the Gospel, which is again brought to light by the Reformation. Spain, for example, has suppressed the Gospel by force; for this it has remained tributary to the Pope and has been plundered financially. In Spain, as well as in other countries ruled by the Papal Church, a kind of self-defense has been practiced from time to time to prevent the total impoverishment of the people. The self-defense consisted in secularizing from time to time the goods of the "Church," that is, in declaring them to be the property of the State, and in putting the lying property up for sale. But this only ever helped temporarily. The dying in the country went away, and the mass-reading went away, and the money and goods of the people went again into the possession of the "Church." A Spanish statesman therefore said that the Papal Church was like a sponge which was constantly filling up, and which had to be squeezed out from time to time if the people were not to become impoverished. Let us thank God that we are no longer under Antichrist, but under Christ! But let us also not forget now to serve him willingly and abundantly with our earthly goods, who has truly redeemed us from all the penalties of sin and from eternal ruin, and has given such gain by pure grace through the gospel. F. P.

**Theatres.** It seems to have made a tremendous impression on an English church paper that Catholic associations in Denver recently protested against the performance of plays in which sacred things are mocked and gross offences against morality occur. The Church Gazette regrets that Protestant associations did not publish the protest, and adds that, unfortunately, protest is not generally made against indecent plays, but only in isolated instances from Protestant pulpits. To this it must be said: proper Protestants, that is, Christians who judge things not according to the sense of the world, but according to God's Word, not only protest against indecent plays, but stay away from the theater altogether. The theatres are, after all, an institution of the world and for the world. Theatres can, as theatre directors openly declare again and again

The theatres, which have been reformed, cannot be reformed at all, because they can only survive by being what they are, that is, by speculating on the sinful passions of mankind. The number of people in the country who want to see decent plays is not large enough to keep you theaters alive. As for the Catholics, by the way, in their spiritual blindness they do not know that in their so-called services they mock sacred things in a much more heinous way than can be done in the worst theatres. The Papist Mass, in which the butcher's monkey is said to offer Christ bloodlessly again and again for the living and the dead, is a blasphemy of the Most Holy, namely, of the full sacrifice of Christ, by which He reconciled the whole world to God once for all. Luther rightly says: "To offer up Christ in the mass is a blasphemy and an abomination, and the worst sin that can be committed. The sacrifice of Christ, once made, is eternal, and we are saved because we believe it." (St. L. XII, 1552.) F. P.

## From God - to God!

In front of me are two beautiful pictures, painted by the famous painter Wilhelm Kaulbach. They bear the above caption. One of the pictures, "Von Gott" ("By God"), depicts a light, friendly angelic figure that has just carried a small child down to earth. The angel looks warmly at the child, as if he wanted to encourage it in its walk through the earth. The other picture, "To God", shows the angel of death. He flies up to heaven; in his arms he carries a child who has fallen asleep - how it nestles against his heart! - and a bouquet of broken flowers; with his other hand he points down to the nocturnal earth, to the village he has just left. There a lonely light gleams from a window; there the weeping parents stand by the bedside of their dead favourite, while the soul is carried home into the shepherd's arms and bosom.

These angels have entered many houses. One of them brings happiness and joy into the house, and is received with joy by the happy parents. The other angel is received with trepidation, the heart trembles with fear and sorrow. But this angel is also a messenger of God. He enters gravely and quietly, takes your dearest one to his heart, and carries him up to the heavenly garden. "Go forth, my child!" And it is often the very sweetest flowers that the heavenly gardener takes from our hearts and transfers to his garden. Who has not felt this bitter parting?

There's a heartbreak that happens, That no mouth can quite pronounce.

And yet, what comfort there is in all the pain of separation from our loved ones in the certainty that they are with God!

We can, however, have further thoughts on these two inscriptions. We are still at the beginning of a new year. "From God" it came, when it went up in the new morning light on January 1st; "to God" it goes again, over into eternity, when night descends for the last time on December 31st.

"From God" has come what each of your years has brought you in joy and sorrow, in work and duty. God gave you the strength and cheerful courage you both needed to carry out your professional work. He gave thee health, he turned away misfortune from thee, he blessed thy undertaking, and kept thee and thine. All the flowers of joy that have blossomed along your path so far were bestowed on you by God's goodness. But from him also came the cross that struck you.

has. If you were laid on the bed of sickness, it came from God; if you were affected by a serious accident in your business, God allowed it; if you yourself saw the messenger of death come to you and had to give up what was dear to you, it was the Lord who visited you. He wants to draw you to himself through the cross. Everything that happens to you should bring you closer to God, for those who please God will be tried by the fire of tribulation.

If thou art in pain, be still, and ask what he would have thee do. I know that God has not sent you to weep.

"Of God" is your course of life determined. His goodness has called you into being; he has written in his book all your days yet to come, when there was none of them; he also sets once the goal of your life, when it is said, "Come again, child of man!" How comforting this is! No blind chance, no evil power directs your destinies, but God has your life in his hand. He sends you glad days - accept them gratefully as from Him. He sends you suffering - bow humbly under it! Joy and sorrow are God's messengers, and

Overnight, softly comes joy and sorrow, And before you know it, they both leave you.

They go to tell the Lord how thou hast borne them.

Such messengers God sends us again and again; would that we understood and wanted to understand what they were to tell us!

"By God" are also laid to your heart your spouse, your children, your housemates, and your neighbors. Show them by your conduct toward them that the love of God dwells in you; be a guide "to God" for them! It is so beautifully said in a marriage form: "Let each be anxious that one may bring the other with him to heaven." This applies first to the spouses; but you can and should be a promoter to your other relatives on the way to heaven. Parents, bring your little ones to him who said, "Let the little children come to me."

"From God" come to you all the holy times which pass you by in the glow of festivity: the Advent feast, like a high, glorious gate, wreathed with palm branches, to let the King of honors enter: "Blessed be He who comes in the name of the Lord!" - the feast of Christmas, with the Child in the manger, with his star and his angel's sermon: "Unto you is born this day the Saviour"; the solemn Passiontide, with the cross on Golgotha: "Behold, the Lamb of God, which beareth the sin of the world!" - the joyful Easter with the angel's message, "Christ is risen!" - Ascension Day with its comforting promise, "Lo, I am with you always, even unto the end of the world"; the holy Feast of Pentecost with its outpouring of the Spirit and with the plea, "O Holy Spirit, enter with us!" "From God" comes to you every Sunday, on which God especially approaches you in word and sermon. "To God" point you all the holy times and days. Let yourself be guided and do not miss the time of grace!

This leads us to the noblest and most glorious thing we have from God. Our spirit comes from God and is created "for God". Therefore, it finds no satisfaction in this world. You can penetrate the depths of scholarship, you can get excited about the best, noblest, and most beautiful things that men have devised and created, you can sacrifice yourself in service to mankind - rest and peace for your soul you can find only in God. He alone can satisfy the longing spirit and satisfy the hunger of your soul.

still. That is why the pious Church Father Augustine already says in his "Confessions": "You, O God, have created us for yourself, and without rest is our heart until it rests in you."

"From God" was written over the baptismal font, When God met us so fatherly in the morning of our life; May once, when our sun sinks, on our tombstone be written, "To God!" May the two messengers of God, joy and sorrow, who will also come to us this year, help us on our way to the homeland, until the last messenger comes, takes off our travelling dress and takes us home "to God!"

One day says it to another, My life is a wandering to joyful eternity.

O eternity, thou beautiful, Accustom my heart to you!

My home is not in that time.

(Christian Messenger.)

## "I didn't look at it that way."

In the congregation of X. the annual meeting was held with the election of officers and the filing of accounts. Two members of the congregation, Alfred G. and Heinrich M., were on their way home. Heinrich said: "Tell me, haven't you noticed that this year again four or five members have paid nothing into the congregation's coffers? And some have contributed considerably less than in other years. It has been like this every year, and I have been so angry about it that I have resolved to pay less or nothing at all from now on."

Alfred: "Do you think, neighbor, that the members did right who withdrew without need, or gave nothing at all, though they could have?"

Heinrich: "No, that's just what annoys me so much. These people don't act right."

Alfred: "Indeed, these people sin, do you know who they sin against?"

Henry: "They sin against God; for they do not do what God requires of those who are instructed in the Word, and they sin against the other members of the church, on whom they also lay their share of burdens."

Alfred: "And will you commit this sin from now on?"

Heinrich: "Well, I didn't mean it like that, but" -

Alfred: "Keep your butts to yourself! Tell me first where it comes from that these people, although quite capable of paying their contribution, or even of giving a larger contribution, have refrained from doing so?"

Henry: "It is indifference; in two it is avarice also. You know which ones I mean."

Alfred: "No, that alone is not it. The damage is deeper. If these people really loved God's Word with all their hearts, if they really loved their fellow Christians, would they act like this? Certainly not! Love for God's Word and for the brethren would urge them to contribute their abundant share. Do you not think so?"

Heinrich: "Yes, certainly I believe that."

Alfred: "So what are these people lacking?"

Henry: "As you said, in the love of God's word and of the brethren."

Alfred: "Our pastor recently said in a sermon: Where there is a lack of love, there is a lack of faith; and so the

well be. And from now on, do you also want to be one of the people who lack, or do you lack, love and faith?"

Henry: "Hear, neighbour, I have not looked upon it thus; God preserve me from it! I will do my duty in the future, and more than I have done hitherto."

Alfred: "I thought so. But now do not be angry any longer with these people, but pity them from your heart and faithfully include them in your intercession, so that God may awaken and sustain faith and love in them. Then also the filing of accounts will give you more joy; for when a man has realized in faith how richly God has made him in Christ JEsu, and how God pours out upon him the whole fullness of his grace through the preaching of the Word, then gratitude opens his pocket and hand to the abundant sacrifice. But here our ways part; I wish you a restful night."

Heinrich: " Good night, neighbor! Thank you for your instruction!"

## What I want to say to myself quite often in the new year.

001 That with every day a day of grace, twelve hours of grace, are given me for eternity, of which I must give an account, and which, once vanished, are gone for ever.

002 That my life is a journey, a way to heaven; my course is but through it, and here my abiding is not.

3. that the road that leads to life is very narrow, that it is studded with crosses, and that today it can still lose itself in the dark valley of death.

004 But that there is also one by me, and with me, who hath said of himself, I am the way, and the truth, and the life; that there is one with me, and with me, who bare his cross to Calvary, and shall help me to bear mine, and hath sealed it there with death, that he also might be my Saviour.

5. that even today I can and should put to death and deny the old man in me, with all his inclinations and lusts, with all his evil thoughts and senses, by the power of the Holy Spirit which God gives me.

006 I will strive as much as I can, that the hidden man of the heart may remain quiet and steadfast before God, in silent prayer without ceasing unto him, and that the eye of the spirit only may look always believingly and childlike unto Jesus my Saviour.

007 All that cometh to me I will accept as from the Lord, and pray, whether it be joy or sorrow, that it may be for my good, giving no place to anxious care either for the morrow or for the future. The morrow will take care of its own, and it is enough for each day to have its own trouble.

008 I will also look upon all men as fellow redeemed, fellow called, and will love them all as partakers with me of the same estate of sin, and as called with me to receive grace and peace and life through Jesus Christ.

009 But with special love and faithfulness will I cleave unto the children of God.

## Good advice.

Once an old gentleman was driving across country with some friends. They were talking about the many needs and hardships of this world. Then the old man said: "Friends, you must always do as I did on this trip and drive backwards. You will see from

from your seats. There you behold every stone, every slope, every depth, and every height, and you are afraid. I see everything only when we are over, and every difficulty is only a reason for praise and thanksgiving to me that we are happily over, while it causes you worry and fear."

Is not this also the right way to go into the new year? Let us remember Christmas and all the good things of the old year, and all the former help of our dear, faithful God, and then we can look to the future with joy and confidence. Ps. 77:12 says, "Therefore I remember the deeds of the LORD; yea, I remember all thy former wonders."

## Closure of accounts.

A preacher once heard an unbeliever say, "I always spend Sunday closing my accounts." To this he answered earnestly, "You will find that the day of judgment is spent in quite the same way."

## Obituaries.

It pleased the Lord of the Church to call our faithful missionary among the Persians, Fr. John Aiwaz Pasha, from the labors of this life to eternal rest on December 6, 1911, at the age of 49. Father Pasha was born in Digalah, Persia, on September 6, 1862. He received his education at the Presbyterian institutions at Urumiah, and then worked for some years as a teacher, and later as a missionary among his people. Through diligent study of the Scriptures he had come to the conviction that the Presbyterian doctrine did not agree in all points with the truth, and when through intercourse with some Lutheran missionaries from Germany he became more and more firmly established in the right doctrine, he joined them in 1894 and, after a short stay in Berlin, worked henceforth as a Lutheran missionary among the Mohammedans. His mission was supported from Germany, first by Father Faber in Berlin, then by a Hessian pastoral conference. But when after a few years the promised support became less and less, and at last ceased altogether, the deceased continued to work for years without salary, until at last he had sacrificed his whole fortune in the service of the mission. Now in 1907 he traveled personally to Germany. There it turned out that no further support of the mission in Persia could be hoped for, and so he came to America on the advice of some pastors in order to arouse interest for his mission. Here he was employed by the missionary authorities of the General Council in missionary work among the Persians of that country. God so ordained that soon after he became acquainted with the doctrinal position of our Synod, and recognized and confessed it as his own. In May of this year he was received into our Synodical Union, having already continued his mission for a year under the supervision of the Pastoral Conference of New York. With great fidelity, and with the sacrifice of all his energies, he labored among the Persians at Uonkers, N. Y.; New Britain and Bristol, Conn.; Philadelphia, Pa.; Atlantic City; Newark and Elizabeth, N. I.; and Chicago, Ill. Everywhere the greatest confidence was reposed in him by his countrymen, some of whom had been his pupils in Persia, so that he often had from 70 to 150 men in his services. His desire, however, was to return to his family in his native land, there to proselytize among the Mohammedan, and to teach Persian

to train young men for the service of the Persian mission in America. Now, in the strength of his years, the wonderful God called him away to his eternal home. He died soon after an operation for cancer of the throat. Of his survivors, his wife and six children are in distant Persia, a married daughter resides in Texas, and his eldest son, Father Philip Pasha, who serves the Persian Mission as a temporary helper, was the only member of his family in a foreign land to give his last rites to his dear father. At the funeral service, which took place on December 9 in the St. John's Church in Aonkers, Father Rösener preached a consoling sermon on Is. 28, 29, and a former co-worker of the deceased in Persia, Father N. Malech, gave a memorial address in Persian to the Persians who had come in large numbers, and who also sang a few songs in their native language in the church and at the grave. Besides the pastors named, the undersigned officiated, and members of the New York Local Conference carried the body to the grave. - With his death our Persian mission has received a severe blow. But we know: "These things also come to pass from the LORD of hosts: for his counsel is marvellous, and he bringeth it forth marvellously," Isa. 28:29. He will also find ways and means to save his elect among the Persian people according to his promise.

Karl Kretzmann. A. v.  
Schlichten.

On December 18, 1911, U. Hans Rcbane, our Estonian and Latvian missionary, died in the city hospital at Boston, Mass. A. Biewend.

On December 24, 1911, as Christianity was preparing to celebrate the grace-bringing feast of Christmas, the dear God gave our confrere, Fr. Wilhelm Hüge, a blessed end and took him by grace from this vale of tears to his heaven, where he may now celebrate Christmas with all the elect and join in the hymn of praise of the heavenly hosts: "Glory to God in the highest, and on earth peace, and goodwill toward men! The period of his life spanned 63 years, 10 months and 28 days. On the third day of Christmas we laid him to rest.

Ph. Wambsganß.

On October 9, 1911, in faith in his Savior, teacher August Täbel died at the age of 75. He was born in Hanover, Germany, June 28, 1836, and after having been a home teacher in Germany, and then studied at Steeden and at Addison, he was a teacher in the Immanuel church school at Dundee, Ill, from 1869 to 1901. His faithful administration was a blessed one. He had the gift from God of winning the hearts of children. His catechesis was exemplary. - As a result of a fall he became a cripple and had to resign the ministry so dear to him in 1901. He then resided with his children in Chicago and in Lake Zurich, Ill. At last he had to undergo another operation for a painful bladder complaint in a Chicago hospital. There he died five weeks later of heart failure. His wife, Sophie, née Steege, with whom he entered into marriage in 1870, died to him many years ago, leaving him two children and an adopted daughter. The funeral of the deceased was held at Dundee, October 12, with a large attendance of his former pupils. Rev. K. Schmidt, of Chicago, delivered an English funeral oration to his former teacher, and the German one, on Dan. 12:3, was delivered by the undersigned.

C. Steege.

## Ginfützvirngen.

On behalf of the Commission on Inner Mission in North America, it was seconded:

On the 21st of Sunday, A.D.: L. R. Hrtel, at St. John's Church, Seward, Nebr. appointed missionary to the West Indies, especially to Isle os Pines and Cuba, assisted by Professors Schülke and Reuter of P. C. H. Becker.

Introduced on behalf of the respective District Presidents:

On the 14th of Sonnt, n. Trin: L. E. J. A. K a l l s e n in the church at Battle Creek, Iowa, by L. H. W. Säger.

On the 23d of Sonnt, n. Trin.: L. C. W. B ä r in the parish at Valparaiso, Ind. by P. J. A. Bescherer.

On the 2nd of Sonnt, d. Adv.: L. G. E. Mennen in St. John and Bethel parishes, Catawba County, N. C., assisted by Prof. Smith of Prof. C. A. White.

On the 3rd of Sonnt, d. Adv: P. E. Eckhardt in St. Peter's parish at Battle Creek, Nebr. assisted by L. J. Hofmann. - P. H. S c h w e n k in Trinity parish at Grant Tp., Iowa, assisted by P. A. W. Brauer. - P. A. L. H t j e n in St. James parish at Howard Lake, Minn, by U. F. Vahl. - L. W. F. M a l t e in St. Peter's parish at Plato, N. P., by U. W. Hanewinckel. - P. F. O t t m a n n in the parish at Ridgewood, N. I., assisted by U. Schoenfeld, by L. W. Köpchen.

On New Year's Day, U. C. H. Schroeder at St. Stephen's parish in Defiance County, O>, assisted by L. Schwankovsky of L. H. A. Bentrup.

Introduced as teachers in parochial schools were:

On the 2nd of Sonnt, d. Adv: Teacher H. A. Roeglin as teacher in the common school at Rochester, Minn. by L. M. Weinhold.

On New Year's Day: teacher Th. Struckmeyer as teacher at the school of St. Salvator Parish at Venedy, Ill, by P. W. C. Steinmann.

## Ginweihrrrrgerr.

Dedicated to the service of God were:

Churches: The renovated church together with the pipe organ of the Trinity congregation at L o g a n, O., on the 10th of Sonnt, n. Trin. Preachers: ?? Walker and F. T. Schröder. - The new church (30X40 feet) and bell of St. Peter's parish at McCool, Ind. on the 1st Sunday, d. Adv. Preacher:

Schülke and Bear (English). - The new church of St. Luke's parish at Paterson, N. I., on the 1st of Sonnt, d. Adv. Preachers: ?? H. C. W. Stechholz, H. C. Steup and Schoenfeld (English). The dedicatory prayer was said by L. H. F. R. Stechholz. - The new church of the congregation at Pine Lawn, Mo. on the 2nd Sunday, d. Adv. Preachers: ?? Wisler and Jefse (English).- The new church (24X40 feet) of Trinity congregation at T. Frohn, Minn, on the 2nd Sunday, d. Adv. Preacher: L. Röhrs.

The new school in the lower story of the new church of the Concord congregation at Milwaukee, Wis. on the 22nd of Sunday, A.D. Trin.

## KuvULum.

The Zion congregation at Chicago, Ill (L. A. Kuring), celebrated the 25th anniversary of the rebuilding of their church on 1 Sonnt, d. Adv. Preachers: Prof. Eifrig and P. Zapf.

## Waltherjubilänm.

Celebrating Walther's anniversary:

On the 18th Sunday, Trinity: The congregations of Seward, Middle Creek, Germantown, Staplehurst, Rugby and Marysville, Nebr. preachers: Prof. Schülke and the U?- Jöckel and Allenbach (English). Collection for District Church Cafes: \$135. 43rd - On the 19th of Sonnt, n. Trin. the churches of Southern California at Los Angeles, Cal. Preachers: ?? Mieger and A. E. Michel (English). Collect: \$388. 71st - The churches at Seward, Neb. preacher: P. Becker. Collect: \$181. 60. - The Immanuel congregation at Tipton, Ind. Preacher: Father Bear. Collection: \$19. 10. - On the 20th Sunday, n. Trin.: The Immanuel congregation at Albany, Oreg. Preacher: L. Beyerlein. Collection: \$49. 61. - St. Paul's congregation at Little Rock, Mo. preacher: L. Klindworth. Collect: \$11. 66. - St. Paul's parish at Janesville, Wis. Preacher: Dir. Albrecht. Collect: \$154.04 (of which \$75.00 for the synod building fund). - On the 23rd of Sun. n. Trin. St. Paul's parish at Falls City, Nebr. Preacher: L. F. W. Schulze. Collection: \$72.00 >



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### In the light of eternity.

Let the sun of eternity shine upon the things of time! Oh, how then would earthly things seem so small to thee, And how still thou wouldst become in the midst of sorrow and care of the earth, If thou wouldst let the great eternity shine through the small time!

M. Feesche.

### It's a lovely view.

Isa. 65:17-19; Rom. 8:18-23.

#### 1.

Jerusalem and God's people - what is that? This is the one holy Christian church, the congregation of the saints, all Christianity on earth, whom the Holy Spirit calls, gathers, enlightens, sanctifies through the gospel, and keeps with Jesus Christ in the right, united faith, to whom God daily richly forgives all sins, and whom He will raise up on the last day and give eternal life. - Do you also belong to this city and this people?

In Jerusalem and God's people, the voice of weeping and the voice of lamentation is still heard here on earth. For the church and Christianity walk here through the vale of tears and the valley of death, and the sinful flesh clinging to it makes the one born of God stupid and despondent, isn't that so?

But God gives her a delightful prospect by a prophet's word. "Behold," says God, "I will create new heavens and a new earth, and the former shall no more be remembered nor taken to heart; but they"-Jerusalem and God's people-"shall rejoice and be glad forever in that which I create. For behold, I will

To make Jerusalem joyful, and her people glad. And I will be glad in Jerusalem, and rejoice in my people; and the voice of weeping shall no more be heard within, nor the voice of lamentation." - Isn't that a delightful prospect?

#### 2.

This same prospect is given us by an apostle's word. "I hold," writes Paul, with high courage, "that the suffering of this present time is not worthy of the glory that shall be revealed in us." And before his eyes and in his mind he has just what we have just seen from the prophet's word. - Wilt thou not also therefore be inflamed?

And to inflame us the more - and make the prospect the more delightful, Paul writes something that only God's eye sees, that is, that only God's Spirit could put into him. He writes, "For the anxious waiting of the creature waits for the revelation of the children of God." The whole creature created with us and for us waits, unconscious of itself, eagerly for the predicted glory in which it will be known what has actually been given to us children of God. "Because the creature is subject to vanity," to the misery of this vain life, "without its will," without its guilt, not therefore as we men are, "but for the sake of Him who subjected it," viz. God, but "on hope." Yes, to hope! For listen! "For the creature also," the very creature, "shall be set free from the service," the pitiful bondage, "of the corruptible being unto"-yea, unto what shall the creature come, unto what liberty? - To "the glorious liberty of the children of God." The creature shall participate in its measure in the deliverance which the children of God shall enjoy in glory; the creature shall conform to this, and become free from all the evil that now oppresses it, and shall shine in loud glory. "For we know," see, and perceive, "that all the creature longs with us, and fears still

Forever." Every creature sighs and suffers woe and longs to get out of it all. We can see that. But only God's eye sees that this is a longing and groaning for the future glory that will come to her.

"Not only they," the creature, "but also we ourselves, who have the firstfruits of the Spirit," who have already received the Holy Spirit as the firstfruits of the great glory that is to come, we ourselves also groan and "long within ourselves for adoption," for the full manifestation of all that is given to us in adoption, "waiting for the redemption of our bodies," and for all that God offers us in His word a delightful prospect.

Paradise, paradise, how is thy fruit so sweet!  
Under thy trees of life We shall be as if we  
were dreaming. Take us, O Lord, to Paradise!

C. M. Z.

## You have a different spirit!

(Regarding church practice.)

### I.

In the beginning of the Reformation it seemed as if all who had accepted the gospel were united in doctrine. With one accord, as it were shoulder to shoulder, Ulan fought against the papacy of Rome, founded by the devil. It seemed as if it would only take a few decades for the Lutheran Church Reformation, which was hastening from victory to victory, to conquer all the lands of Christendom, and thus for the old visible universal Christian Church on the face of the earth to present itself again in its purity, in order to overcome the remaining heathens, Jews and Mohammedans by the power of the Gospel and to receive them into its bosom. Unfortunately, however, division only too soon arose among those who had gone forth from Papal Babylon. Such a schism was already caused by Carlstadt and his comrades in the years 1521 and 1522 by their iconoclasm and other ravings. Luther was the first to oppose these enthusiasts and led a victorious fight against these opponents in his own camp. Soon others arose who also wanted to reform. Among these is especially Ulrich Zwingli, preacher at Zurich in Switzerland. As is well known, Zwingli taught of the Lord's Supper that the words: "This is my body" meant as much as: This means my body, for which he put forward all kinds of rational reasons. Luther preached against this with all seriousness and sharpness. For an evil wound needs a sharp knife, as he said. In 1527 he also wrote the excellent scripture: "That these words of Christ: 'This is my body' still stand firm against the swarming spirits." In 1528 he issued his great "Confession of the Lord's Supper." But the Zwinglians persisted in their error. Then the Landgrave Philip of Hesse organized a parley, which was held at Marburg in the first days of October, 1529. Zwingli yielded on various points. He also taught, for example, that Christ was not a true, natural God, that original sin was not sin and was not forgiven in baptism.

that the Holy Spirit was not communicated through word and sacrament, that justification was not only by faith but also by good works. He was convinced by God's word and dropped the false teachings. However, Luther gave in on the doctrine of the Lord's Supper, and he wanted to hold on to his false teaching. The first reason he gave was John 6:63: "The flesh is of no use." But this saying is not about the Lord's Supper at all. The second reason he gave was that one body could not be in two places at the same time; now the body of Christ was seated at the right hand of the Father in heaven, consequently it could not be present on earth in the sacrament. As a third reason he asserted: God does not put unrighteous things before us to believe. In Luther's case, all these reasons did not work and did not fail. He stood firm on the words of Scripture. For he had written on the table before him, "This is my body!" Among other things, he replied to the objection that God did not propose any inconsistent things to be believed: what God had spoken was always for our salvation, even if he made us eat wooden apples or pick up a straw. Although Zwingli did not allow himself to be rebuked by God's Word and stubbornly persisted in his false doctrine of the Lord's Supper, he nevertheless declared with tears in his eyes: "There are no people on earth with whom I would rather be in agreement than with the Wittenbergers," asked Luther to accept him as a brother, and offered his hand. But Luther rejected the Bruderhaud, and in these negotiations repeatedly also made this statement: "You have a different spirit from ours!" You are not one with us in spirit and in truth. You have another spirit-not such a spirit as we have, which is broken and fearful of the Word of God, and indeed of every word in the Scriptures. You rather want to be judges in spiritual, divine things with your own spirit, with your reason. You do not let yourselves be governed by the word of Scripture, but listen more to your reason. You have a very different attitude toward God's Word than we have. You are of a very different nature and mind. In short, you have a different spirit from ours. Therefore he rejected the brotherhood, but not out of obstinacy, pride, and hostility, or even because he delighted in fighting and strife. The real cause was nothing other than God's clear word and commandment that one must not participate in the sins of others, that one should therefore beware of false prophets and avoid heretical people. Thus Luther testified publicly in Wittenberg, when he had returned from Marburg: "They have desired brotherhood from us, which we have refused them this time, and have not been able to promise; for if we accepted them for brothers and sisters, we would have to acquiesce in their doctrine.

If there were those who did not approve of Luther's conduct at that time, there are many more of them in our day, when unionism, or religious mongering, and indifferentism, or religious indifference, have become so general and prevalent in outer Christendom. Luther's saying and acting at Marburg is considered most unjust and unloving; thereby he has done great harm in the church. Similar judgments are passed upon our Synod, which, in a faithful Lutheran spirit, we also deny brotherhood to all those who are not in all things in the



Doctrine are in agreement with us. They condemn us as troublemakers and want to accuse us of causing division and separation. The accusation is that

the members of the Synodal Conference at the free conference in Detroit had not moved an inch. Thus, unfortunately, in April 1904 in Detroit the history of the colloquium in Marburg in October of the year 1529 had repeated itself: nothing had come of the union.

We confess Luther's saying: "You have a different spirit than we have" and his way of acting. We thank God that by His grace Luther remained so firm to the Word of Scripture, even in this conversation. We admire and praise his steadfastness in not allowing himself to be moved and influenced by the flattering speeches and tears of his opponents. As Luther once did, so we still cry out to the same opponents the same word: "You have a different spirit from ours!" And in the next issues of the "Lutheran" we will try to see how this saying of Luther's is also valid and true with regard to the entire ecclesiastical practice of the Reformed Church.

A. F.

## From the Gentile Sermon.

"His Holiness the Priest of the World."

To preach the gospel to the heathen we missionaries are sent to a foreign land, to far-off India, and, following the example and teaching of our Saviour, we seek to accomplish this task by going out not only to the streets and markets in the cities, but also to the country roads, to the fences and hedges, and inviting whomsoever we find there. There are other ways of reaching the Gentiles, such as schools and the distribution of the Scriptures; in larger towns halls can also be built and lectures and sermons held there, if possible combined with musical performances; but in general Gentile preaching is understood to mean street preaching, and this is what I want to tell you about today.

When a missionary has not been able to pursue his actual work for some time, because other tasks have fallen to him, he never feels quite at ease. This is what happened to me when for two years I had to run a kind of preaching school, and as soon as this work was finished, I resumed my preaching tours in the area around Barugur, the mission station assigned to me, with increased joy. Then one day I met with a rival who was far superior to me in many ways. Here in hot India we cannot go preaching in black surplices, nor in long robes with the crucifix on the loin-belt like the Catholic priests, but we dress like other people and as is most practical for travelling, cycling or marching; and as we still lack native evangelists and preaching assistants, we usually go out all alone. But quite different is the rival of whom I am about to tell. This is the South Indian chief priest of the sect of the Siwaites, who has his seat at Sringeri in the neighbouring Maisur, and from time to time goes about the country

travels to collect taxes. His inherited name and title is "Sankaratsharya," and though his influence does not extend beyond South India, yet his modesty allows him to be dubbed "Chief Priest of the World" and "His Holiness"; he thus fits in quite well with the pope in Rome, whom he also resembles in other respects. For his main occupation is, on the one hand, to decide religious questions - and "what he sets is valid alone" - and, on the other hand, to collect money.

For this latter purpose he came in the autumn in front: years also in our area, as he does once every few years. Of course his visit was announced and was the talk of the town for days beforehand. The first thing we got to see of him was his three elephants, which had marched by night and arrived at Barugur early in the morning. A mighty bell, which each wears on his neck, betrayed their coming from afar, and thereupon my servant hastened to open the yard gate and usher them in. For a small tip the drivers were quite happy to do so, letting the animals come very close to the porch, and telling them that one had only recently been given by the Maharajah (prince) of Maisur and was still unpractised, while another picked up coins, made salaam (bows) with his trunk, and trumpeted to them. They enjoyed the bananas, and the biggest one ate a coconut with stump and stem so that it crackled. Our little son marveled wordlessly at the gray monsters with wide eyes.

Then I swung on my two-wheeler and rode out along the road which the priest (or "Gurru," as he is usually called) must be coming. Soon I met a beautiful ox-cart, a two-wheeled wagon with a solid top, in which several Brahmins were sitting; one of them, with a gaunt face and a penitential chain around his neck, looked just as if he might be the Gurru; but he was far from being so. At a crossroads where I have to turn off after my school in Vengadasamudram 9, the inhabitants of several villages have gathered to wait for "His Holiness". I do not pass by, of course, but start a conversation with them, and in the meantime one ox-cart after the other passes by with more or less distinguished occupants; well-fed and richly dressed women are not missing either. At last, from afar, in between pauses, a tactful shouting is heard. Then all craned their necks. "Now comes the Gurru!" they say. And now a huge troop approaches: in front, at a trot, two military lancers of officer rank (coloured, of course); then, surrounded by numerous troopers at a run, follows the great palanquin in which the Gurru rests, carried on a single bamboo pole by eight men on his shoulders. The palanquin, or palankin, is an elongated white-painted box, only so high that one can scarcely sit in it, but so long that one can fairly lie in it, with double doors in the middle, but no glass windows, and the doors, like the "shutters," are firmly closed. All the curious

1) If you want to pronounce Indian names correctly, you have to pronounce all syllables which are not marked as long, short; the tone is usually on the first syllable, here a secondary tone on the penultimate.

So crowd can see from the famous Gurrn only his great train. Two soldiers with shouldered rifles follow the palanquin, then several two-horse carriages, in which the most elegant figures are lolling on the cushions. The last is a lovely team of two little white Peguponies, of which a princess would not have been ashamed.

When the great train (the natives call it an army) is over, I continue my conversation with the people. I will shortly try to name the points that were touched on in the process. First I ask how much money the individual villages have to pay to the Gurrn, and then what he has to pay in return. "O," they say, "if we then come to his rest-house in Barugur in the afternoon, and bring him gifts of fruit and other things, then he sprinkles water over us, and that serves for the expiation of sins." "Does he do that himself?" "No, he sends out his Brahmins." "Do you get to see Gurru at all?" "No, he stays in the house." "By what authority then does he grant you forgiveness?" "He was once in Europe for a religious examination, where many bowls of cow's and other animal flesh were set before him; he had them covered with green leaves; and when these were taken away again, all the flesh" (which even to touch is an abomination and a disgrace to these Brahmins) "was turned into pure, innocent vegetables." Thus, they thought, his divine authority to forgive sins was sufficiently established. But, besides, he was after all under the protection of the government, which: not only gave him armed guards, but commanded the collection of the tax. - If they put "allowed" for ordered, they would be nearer the truth; in fact, the government must watch these things, but only for the purpose of preventing too much being taken from the poor people under the guise of religion; and in this sense almost everywhere in India idolatry is under government control. "Does this Gurru then also preach to you how to go to heaven?" "No, preach tnt he does not." - So not even that does this belly pope!

A Lutheran Christian can now well imagine what I preached to these people approximately: First, that we have a Gurru, a spiritual teacher, who, because he himself has come before heaven, is not only able to teach us the way to heaven, but really teaches it, being himself the way, the truth, and the life; that he has done much greater miracles than that fabulous miracle, that he has made the sick well and the dead alive, and has even risen again from death; That, as a true priest, he not only sprinkles water or sheds the blood of a goat for the remission of our sins, but voluntarily lays down his holy, divine life, and all this not of his own free will, but of divine decision and power. But the forgiveness of sins, which he has thus acquired, he sends out to the whole world through his messengers, and so we have been commissioned to bring the gospel, this glad tidings, to you also. And he does not want your money, nor do we want it, but all those who put their trust in this helper and savior receive it free of charge. And the fact that he himself overcame death and rose again to life on the third day is the best proof.

He is the true God himself, and the whole world now belongs to him. When the objection is made to me whether this true God can also be seen, I reply, "You all know that the Emperor of India is the King of England, and lives in a country thousands of miles away. Though you, like most Hindus, never get to "see" him, yet you recognize his rule, and you know quite well that anyone who would deny this and rise up against English rule would forfeit his life. It is just as certain that Christ reigns as King over the whole world, and he who denies this will know it to his hurt in the day of the great reckoning.

To some of the young people who had held out until the end, I showed pictures from a biblical story, which experience has shown to have great appeal. I drew their attention to the heavenly army that greeted Christ at his birth in Bethlehem with jubilant choruses, and which was probably worth more than the paid troop of the great Gurru. -- I was able to speak forcefully about this subject repeatedly in other places.

At noon I went to the Rasthanse, where a large crowd had gathered in front of the festively decorated porch. I took some photographs. I was also very interested in a closed box wagon that stood directly in front of the rest house and apparently contained the treasures collected by the head priest. Guarding this with a sharply loaded rifle would probably be very necessary here, however, so that there would be no more gross murder and robbery. But is it not already murder and robbery what this horrible chief priest is doing to the poor ignorant Hindus and their immortal souls?

G. O. Kellerbauer.

## When the Pope becomes pious and prays for his enemies.

Hostilities recently broke out between Italy and Turkey. After Italy had occupied the Turkish city of Tripoli on the Mediterranean, the Pope sent out a decree to the world in which he expressed his approval of Italy's warlike undertakings and ordered ecclesiastical intercession for the Italian army. This attitude of the Pope surprised the whole world. And not without reason. The Pope and the Italian government are not on good terms; they have no relation whatever. The Pope is without doubt the more hostile of the two. While the Italian government usually takes a conciliatory position, it seems to cause the Pope a special comfort if he can give the Italian government a kicking. He would not, for example, receive even a king at the Vatican if he wished to go directly from the Italian king's palace to the Vatican; either such a king must first come to him, or, if he has first visited the Italian king, he must beforehand return to

The pope will return to his country, that is, in this case, to the legation building of his government, and from there he will make his visit to the Vatican. And the pope does not do this merely because he imagines, in his anti-Christian arrogance, that he deserves the highest honor on earth, but especially because he wants to make known his hostility to the Italian government.

Such enmity has existed between the Italian government and the papacy since 1870. Until then the pope had a Papal State. It had been erected by wretched fraud, but it had existed for eleven hundred years. Now, however, came its end. On September 11, 1870, the Italian army marched into the Papal States; on September 20, Rome was occupied; and after a general referendum, by decree of October 8, the Papal States were annexed to the Kingdom of Italy. The papacy cannot forget this. Every pope is therefore a bitter enemy of the Italian government. He may have flattered the government so much before his election - after his election he is only the hostile pope, who lives in his splendid palace, the Vatican, surrounded by a multitude of servile creatures, like a rich prince in the greatest abundance, can do and let, give in and out as he pleases, but announces to the world with a sour, complaining mien that the Italian government has made him a poor prisoner.

The present Pope, too, has already sufficiently manifested his hostility. He did so only a short time ago, when the Italian people wanted to celebrate the unification of the Italian Empire, which took place forty years ago, with a jubilee. Did he not pull out all the stops to prevent this jubilee celebration, to destroy it? That he did not succeed certainly did not improve his mood. Yet he writes out an intercession for the Italian army! How can it be explained that he suddenly becomes so pious as to pray for his enemies?

The *New York Times* has solved the mystery. In the October 1st issue of last year, it reads. An American bank has been collecting money for the Vatican and for Catholic institutions in the Old World. It invested this money for the Vatican in the Tripoli area. At a very, very cheap price, it has bought vast tracts of land through its branch bank in Tripoli. If Tripoli and its environs were in the hands of a European power, these lands would acquire a value much higher than they have at present; there would be a profit of millions. Now Italy is that European power which in all probability will retain Tripoli in its power. Without it costing the Pope a single cent, the Italian armies may help him to make Tripoli a gold mine for him-and the feat with such an opportunity, that is the feat when the Pope becomes pious and prays for his enemies.

C. C. K.

## To the Ecclesiastical Chronicle.

### America.

**Prof. E. Pardieck**, who has been elected to the eighth professorship at our St. Louis Seminary, has accepted the call, and will effect his removal when the necessary temporary help will be procured for his present position at our college at Concordia, Mo. L. F.

**The latest news from our heathen mission field** in India is that Missionaries Mohn and A. Hübener happily returned to their stations in the second half of November, the former in Ambur, the latter in Nagercoil, and that Missionary Freche baptized 6 heathens in Vanihambadi on the last Sunday of the church year. L. F.

**Iowa Synod and the Lutheran Doctrine of the Church.** The "Kirchliche Zeitschrift" of the Iowa Synod does not unkindly indicate D. Walther's step of "Kirche und Amt," which has appeared in its fourth edition. It reprints all the theses (propositions) in which Walther sums up the doctrine of the Lutheran Church, and adds: "We can fully agree with the propositions of the Church except the third." Walther's third proposition is, "The Church in the proper sense of the word is invisible." The sentence is perfectly true. The church in the proper sense of the word is not the stone or wooden buildings which we call church in the inauthentic sense of the word, nor all the people"" who go to church and outwardly adhere to Word and Sacrament, but alone the people in whose hearts faith in Christum as their Saviour dwells. Faith in Christ alone "becomes a member of the Christian church, which is the spiritual body of Christ. But because this faith cannot be seen by us men, but is conscious only of God, the Saviour of the heart, the church is invisible in the proper sense of the word here on earth. Walther proves that this is the doctrine of the Holy Scriptures, as well as of the Confessional Writings, and of the faithful teachers of our Church. The Iowa Review, however, dissents, saying, "To us (Iowaans) the church, by its very nature, has at the same time a visible side." How, then, does she arrive at the "visible side"? She says, "Because faith or Christ fellowship in this aon (life) is not possible in the long run without grace means fellowship, and this somehow belongs to visibility, to us the church has at the same time, by its very nature, a visible side." This is the quite whimsical opinion which the leaders of the Iowa Synod erroneously asserted in former times against the fathers of our Synod. The "Lutheran" has also rejected this and other erroneous opinions at length in former volumes. Iowa erroneously reckons the means of grace, that is, the gospel and the sacraments, to be the essence of the church, because the church cannot be without the means of grace. Now it is quite true that the Church cannot be without the means of grace. From the means of grace, from Word and Sacrament, she is born and sustained. As the bodily man cannot be without bodily food, so also the spiritual man, the Christian, and the whole community of Christians, the Church, cannot be without spiritual food, the means of grace. But therefore to reckon the means of grace to the essence of the church, and therefore to ascribe to the church, in the proper sense of the word, a "visible side," is just as wrong as if I wanted to say: "Because man is not possible in the long run without bodily food in this eon (life), and this food and the fellowship "nit the food somehow belong to visibility, so the food belongs to the essence of man, and is at the same time

Because a false teacher (preacher) seeks nothing but his profit, it is impossible that he should preach rightly; for he must say what is gladly heard, that he may fill his belly.  
(Luther.)

a visible side of it." The Iowa Synod should drop its objection and also accept the third of Walther's propositions: "The Church in the proper sense of the word is invisible." F. P.

The false doctrine of the Reformed sects concerning the way of salvation is clearly seen in the confession of guilt made these days by the preacher (a Baptist) charged with murder. We share it here, not as a piece of news of the day, but merely as an illustration of the abominable doctrine that sins are not forgiven both to faith that relies upon the Saviour JESUS, and that deep-feeling repentance and self-satisfaction are the means of obtaining grace with God: "Boston, January 3, 1912. In deep remorse for my sin, and with a hearty desire to make atonement as far as I can, I hereby confess that I am guilty of the offense with which I am charged. I am not moved to this step by any expectation of personal advantage or reduction of sentence. In spite of the wickedness of my crime, God has not abandoned me entirely, and my conscience and sense of manhood, however low it may have sunk, and however horribly it may have been wrecked, will not tolerate my going to a public trial and thereby doing further harm to her, whose pure young life I have destroyed. Under the scourges of repentance I have endured and still endure the torments of the damned. From this I see that through the mercy of the Master there is still in me a remnant of the divine spirit of goodness. Life would still be of value to me only insofar as it would give me the opportunity to make amends for my sinful past behind prison walls in lowly matzah, to grant help to another despairing soul, and finally to find grace with my God." - How ill-advised is the soul that has not learned to seek forgiveness in its anguish of sin in the blood of Christ alone, but thinks that by enduring hell pains and long years of satisfaction through good works it can make amends for sin and obtain grace with God. Only the blood of Jesus Christ, the Son of God, can make us, who sin in a gross or subtle way, clean from our sins. E.

Rome in St. Louis. Rome has not changed. Superstition and idolatry is going on now and here in America no less in vogue than in former centuries. Before us is a number of the *News Boys' Journal* published by "Father" Dünne in St. Louis. One page of the paper is devoted to "St. Anthony of Padua" dedicated. Saint Anthony of Padua is called "the saint of the whole world". Thus follows first a prayer addressed to the saint: "Saint Anthony, pray for us!" This is followed by a detailed instruction on the things that St. Anthony can do. It is reminded in passing that the saint is also able to do things "when we have lost the grace of God." But the saint's real ability is in another area, in the area of earthly things. The *Journal* says: "We are accustomed to call upon St. Anthony to help us recover lost objects." And in this the saint has attained great skill. Our Catholic paper continues, "For longer than six centuries St. Anthony has exercised the power of recovering lost things, and his fame and the number of his clients still daily increase." St. Anthony also cures diseases. Sometimes he does not seem to hear. To give a guide to the right treatment of the saint, the following story is told, which is said to have happened in Rome. ("We give here the story of a wonderful cure which he wrought in Rome.") A poor old woman was paralyzed. She could only move very slowly on crutches. Nevertheless, for fourteen years she dragged herself daily to the

Church of St. Anthony, where she begged the saint for healing. Finally she ran out of patience. While Mass was being said, she called out to the saint: "Saint Anthony, now listen! I have come here every day for the last fourteen years and have asked you to make me well. I will not come here again in the future. Here are your crutches!" At these words she threw the crutches into the sanctuary, and added angrily ("in an angry tone"), "Adieu, farewell! You will never see me here again." ("Addio, good-bye! You will see me here no more!") The neck. The woman went away cured. Here in America, St. Anthony seems to serve his clients more quickly than in Rome. But special powers are at work here. "Father" Thin has a "home" in St. Louis for "newsboys." This young crowd, practiced in shouting, helps in the invocation of St. Anthony when one approaches "Father" Dünne. This must be a pretty good source of income for Dunne, as is evident from the printed letters. One letter reads, "Dear Father! I enclose two dollars in this letter for favors (kavors) I have received from St. Anthony. I still owe St. Anthony three dollars, which I will soon pay. . . . I have read so much of St. Anthony. I prayed to him and promised a dollar if my request was granted. It was granted, and I sent you the dollar. . . . I have now asked for something to be granted me by the 1st of February. If this is done, I will send you ten dollars." Another letter reads, "Reverend, dear Father Thin! I enclose twenty-five cents in this letter for your you are to pray for me to St. Anthony. I am a firm believer in him. I am sick and a poor woman. I have prayed to St. Anthony every day. But I know that your prayers will help me. I am so despondent. I will send you more money if I can." The next letter contains a dollar and the words, "I have been sick a long time and I need work. I promised St. Anthony to send you a dollar if he would get me work. I have only worked two days since then, but I will send the dollar in the hope that I will get steady work. If this happens I intend to send a dollar every month as long as I can." The next letter is even more businesslike: "Venerable Father Thin! Please, let the 'boys' pray to St. Anthony for the enclosed dollar; I want something special (for a special favor). If my request is granted by October 15 - or even a little later - I will gladly send you another dollar." The last of the letters communicated reads, "I enclose an offering of two dollars, which I vow to make if I obtain anything through the intercession of St. Anthony and the Blessed Virgin, one dollar for the St. Anthony Fund and one dollar for a Mass in honor of the Blessed Virgin," etc.-The Papacy, by its heresies, is a great collecting machine. Even the dead are still made collectors. F. P.

**The well-known monthly**, *American Review of Reviews*, in its January number, **also** regales its readers with likenesses of the three new American Cardinals, in the section entitled "Progress of the Times," for which the editor himself is always responsible. The latter says of them, "Protestants as well as Catholics will wish these statesmen of the Church long life and prosperous work." This short sentence shows with startling clearness and brevity either the splendid ignorance or the boundless impudence of the editor. As an excellent American writer quite rightly calls the Roman cardinals "statesmen of the church," and, in view of our American

The fact that the Roman Church can nevertheless wish for a long and successful effectiveness of the Basic Law can only be explained by the unheard-of influence exercised by the Roman Church on the press of the country. The proud "free" press of America has long since ceased to be free, but in many of its most outstanding manifestations is an unscrupulous hired servant in the pope's pay. The recent election of cardinals has shown in frightening matzo how gigantic regressions the ringleaders of the American people have made for some thirty years. Instead of congratulating the three crowned papal servants in New York, Boston, and Washington, we should express deep regret and say with Luther: "O woe, woe, woe to him who comes to be pope or cardinal! It would be better for him that he had never been born. Judas betrayed and slew the Lord, but the pope betrays and corrupts the Christian church, which the Lord esteemed better and more precious neither to himself nor to his blood. For he sacrificed himself for her." (St. L. ed. XVII, 1089.) D.

**State and Sunday observance.** From the report of the proceedings of our Congress (*Congressional Record*) we find that a number of congregations belonging to the Adventist Church sect are protesting against a law designating Sunday as a day of rest in the District of Columbia. According to God's Word, what are Christians to judge in this matter? Christians do not let the state dictate Sunday as a religious holiday. But to observe Sunday as a day of rest ("as a day of rest") as a result of magisterial decree is not contrary to conscience. Rest from the labors of daily occupation touches the civic life, wherein we must concede legislative power to the state. This point is also touched by our Lutheran confession. It says that we keep holidays "first of all also for the sake of bodily cause and need, which nature teaches and demands, for the common crowd, servants and maids, who have waited the whole week for their work and trade, that they also take a day to rest and refresh themselves. (Grotzer Catechism, 3rd Commandment, p. 401.)

F. P.

**The Christian Church and the Treaties of Arbitration with England and France.** From the same number of the *Congressional Record* we see that a large number of church congregations have sent petitions to the Senate asking for the confirmation of the arbitration treaties with England and France. One might rejoice in this love of peace, if one did not have the impression from the ecclesiastical journals in question, and also from oral statements, that here the spiritual and the secular are mixed. In many cases it is thought that the Christmas Gospel of "peace on earth" only comes into force with treaties that are supposed to prevent wars between nations. How wrong this is, the "Lutheran" has only recently explained a little further. F. P.

### Abroad.

**Why are the Protestant Irish against HOME RULE?** It is expected that the present English Ministry will soon bring forward a Bill whereby Ireland is to have her own Parliament and Home Rule (^oms Rnls). Against this, as is reported from London and Dublin, the Protestants of Ireland are now raising a protest. The Protestant Irish also would like HOME RULE for Ireland. But they fear Rome. About three-fourths of Irishmen are Catholic, and only one-fourth are Protestant. If Ireland has Home Rule and gets its own Parliament, the Catholics, by virtue of their great majority, will not control the country in

but in the interest of Rome. The Irish Protestants say, "Home Rule means Rome Rule," and they decidedly prefer English rule to Papal rule. One report, apparently written by a Catholic, says: "It is an unhappy fact that the religious question is so difficult to solve when it is a question of the self-government of Ireland. If the Protestants of Ulster" (in Ulster, the north-east of Ireland, the Protestants are in the majority) "could be persuaded to expect fair treatment from their Roman Catholic countrymen, all trace of opposition to HOME RULE WOULD AT once disappear; for on all other points Ulster pretty much agrees with the rest of Ireland that Home Rule is desirable. But Ulster - and by this I mean the Protestant corner of Ulster - is mortally afraid that a Parliament in Dublin will be dominated by the Roman Church, and that all who do not belong to that Church will have to suffer in external matters also. . . . It is true that the population of Ulster forms only a minority of the Irish people, but Home Rule can only be obtained by the votes of the liberal members of the Parliament of England, and these belong chiefly to the Protestant sects outside the English State Church, who are still very suspicious of Rome." The Reporter fears that the Protestants of Ireland and England will persist in their distrust of Rome, and so endanger the HOME RULE Bill. The distrust, he says, is unfounded, but it is there. The Protestant sects outside the English State Church are accustomed to see in the Roman Church a great danger to their liberty. To this it is to be said, that if the reporter is right, the Protestants of England and Ireland are understanding people on this point. It is Roman doctrine, confirmed again by the last Popes, that the Roman Church is to be established everywhere as the State Church, and that Protestantism is to be tolerated only so long as they have not the power, or do not think it wise, to exterminate it. F. P.

## Challenges.

My neighbor in office had come to visit, and we spoke of the spiritual temptations to which the dearest children of God are most exposed. "I also have my dear trouble with a pious widow," he said, "who almost always walks in darkness, and has a hard struggle to fight. When she comes to me for spiritual counsel and comfort, she enters, and the tears run down her cheeks before she has spoken a word. Then she tells me that she prayed all night and cried out to God to take away the darkness and fear in which she found herself, and in which she must have cried out a hundred times: 'My God, my God, why hast thou forsaken me?' When I met the woman three years ago, and she first complained to me of her misery, I thought at first of some secret guilt that might weigh upon her soul, but though she confesses herself a poor, unworthy sinner, yet there is nothing of the kind, and according to the testimony of the people she has been a godly woman and a right prayerful woman from her youth. Then it occurred to me that she might be suffering from some physical ailment and ought to be sent to a doctor; but her appearance is strong, and she is a worker like few of her kind. So I am convinced that I am really dealing with the cross of affliction, of which the saint says, 'I am a woman of prayer.'

Scripture, and after it the men of God Luther, Arnd, Scriver, and others, speak so many times."

"And how are you getting on with the troubled wife?"

"Above all, I am not hard and impatient, as, unfortunately, one of my predecessors was, who last declared to her that she was well not quite right in mind, and that he had no time to listen for hours to her complaints. This gave the woman a severe blow at the time, and she was about to leave the church altogether. Oh, how we pastors should ask for patience and wisdom not to break such a crushed reed altogether! I listen to her lamentations, and when she has lightened her heart, I speak something like this: Dear madam, affliction teaches to take heed... Even if it seems to you now as if you were walking in thick darkness, where the light of the divine gospel no longer spreads any radiance, prayer dries up, and hardly a sigh comes out of your oppressed breast, the apostle's words still apply to you: 'Consider it joy when you fall into various temptations'. God will bring you out of the fire in due time, and give you the victory through Jesus Christ. But unfortunately you look more to yourselves and to your misery than to Jesus, the Lamb of God on the cross: to this your heart and eye must always be directed. Even if you have lost the feeling of faith and feel no spiritual joy, you are still a faithful child of God, for your sorrow, your cry of distress, is faith that wrestles with darkness and will sing the song of victory in its own time. Look at the children of the world! They know nothing of temptation, and go on their way merrily and safely. Do you see now that you ought to rejoice in temptation, because it is a sign to you that you are a member of the body of Christ, a branch on the vine? - And then I go with her through the whole Gospel, holding out to her the delicious consolations, and always saying to them: 'This concerns you, woman; this is written for you; Then her sad face gradually brightens, her tearful eyes shine, and as she sits there on her chair close to the door, her hands clasped tightly together, and her eyes fixed steadfastly on my lips, lest a word of comfort escape her, I myself come to pray, and before we know it, we are both kneeling on the ground, and I commend this dear soul, purchased by JEsu's blood, to his shepherd's faithfulness and care."

"But after a few weeks she comes back and the misery starts all over again?"

"And though; yet also my pastoral lesson and God's comfort of grace go on afresh. Must not we sinners have forgiveness of sins anew every day? May the physician stay away or drive away the sick person, if after a short improvement he complains again about his suffering and demands medicine? I have rather thanked the Lord that he has sent me a cross-bearer of this special kind, from whom I have learned many things that are not printed in my pastoral theology; indeed, I complain that I sometimes get a little frightened when the woman enters the courtyard door, and that the devil has already visited me a few times, when I was quite busy, with the horrible thought: "Don't be at home; lock the door! and the like. Then the words of an old man of God always come to my mind, where he says of the spiritually challenged: 'These are true saints, and nearer to God than proud spirits; they are the dearest of God's children, as can be seen in Job and David; they are the poorest according to their thoughts, but before God they are the richest; they think themselves the farthest from God, and yet they are the nearest to God; they are the most rejected from God according to their thoughts."

and yet are the most chosen of all.' Dear Brnder, we are also still in the body and do not know through what fire the great Melter must still lead us, before his image is clearly reflected in us" (Witness and Scoreboard).

## Delicious Promises.

Are you weary? He gives strength to the weary and power to the weak. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not faint; they shall walk, and not be weary," Isa. 40:29, 31. "For I [the Lord] will refresh the weary soul, and satisfy the soul that is troubled," Jer. 31:20.

Are you hungry? - "He will feed His flock like a shepherd", Is. 40, 11. "He fills the hungry with goods and leaves the rich empty", Luk. 1, 53. "Blessed are those who hunger and thirst for righteousness, for they shall be filled", Matth. 5, 6.

Are you thirsty? - "I will open rivers of water from the high places, and fountains from the midst of the fields. I will make the wilderness lakes of water, and the dry land springs of water," Isa. 41:18. "I will pour water upon the thirsty, and streams upon the dry. I will pour my spirit upon thy seed, and my blessing upon thy seed," Isa. 44:3. "The LORD will guide thee continually, and satisfy thy soul in the drought, and strengthen thy bones: and thou shalt be as a watered garden, and a fountain of waters, which never lacketh water," Isa. 58:11.

Are you tempted? - "The LORD your God tempt ye. that he may know whether ye love him with all your heart and with all your soul," Deut. 13:3. "In that he hath suffered, and is tempted, he is able to help them that are tempted," Heb. 2:18. "We have not an high priest, which cannot have compassion on our infirmities; but he is tempted in all places as we are, yet without sin," Heb. 1:15.

Do you fight? - "Fight the good fight of faith; lay hold on eternal life!" 1 Tim. 6:12. "I have fought a good fight, I have finished the race, I have kept the faith," 2 Tim. 4:7. "Let us run by patience in the fight that is appointed us," Heb. 12:1. "Though a man fight, yet shall he not be crowned, but fight aright," 2 Tim. 2:5. "Ye have not yet withstood to the death the fight of sin," Heb. 12:4.

In whatever spiritual state thou mayest be, mark what the Lord says: "Behold, in the hands I have marked thee; thy walls are before me for ever," Isa. 49:16. "Behold, I am with you alway, even unto the end of the world," Matt. 28:20.

Are you afraid? - Fear not, for I am with thee: Depart not, for I am thy God. I strengthen thee, I also help thee; I uphold thee by the right hand of my righteousness. Behold, they shall be as a mockery and a reproach, all they that offend thee: they shall be as nothing: and the wranglers with thee shall perish, that thou mayest inquire of them, and shalt not find them. The men that dispute with thee shall come to nothing: and the men that fight against thee shall come to an end. For I am the LORD thy God, which strengthen thy right hand, and say unto thee, Fear not; I will help thee. Fear not, O little Jacob, ye poor multitude of Israel. I will help thee, saith the LORD thy Redeemer, the Holy One of Israel," Isa. 41:10-14. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," Ps. 23:4.

Salvation; of whom should I be afraid? The LORD is the strength of my life; of whom should I be afraid?" Ps. 27, t.

Art thou in conflict? - Thou shalt always have peace according to a sure promise: for they trust in thee. Therefore trust in the LORD for ever: for the LORD God is a rock for ever," Isa. 26:3, 4. "Only temptation teaches you to mark the word," Isa. 28:19. "Watch and pray, lest ye fall into temptation." Matt. 26:40. "My brethren, count it joy when ye are in many temptations," Jas. 1:2. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which God hath promised to them that love him," Jas. 1:12.

(Ev.-Luth. Gemeindeblatt.)

## Today.

Holy Scripture often urges us to be diligent in buying out time. It emphasizes "today" with all its force. We should not waste our salvation, we should not miss the time of grace, we should not want to wait for a "more convenient time". The matter is too serious and important. The sooner, the better we should make our peace with God. Nor should we be found indolent and lax in our occupation and effectiveness in this life. What our hands find to do, we are to do with all diligence. For the Lord Jesus says of Himself, "I must work the works of Him that sent me while it is day: for the night cometh, when no man can work," John 9:4. The fact is that much that is neglected at a certain time cannot be made up for later. Therefore use the moment! Do not put off until tomorrow what you can do today! Every new day brings new work, its own trouble. Oh, and is it not a dismal retrospect when a man has grown old and has to look back on a failed life? Has not a man, even when he has endeavored to be diligent and to make the most of the time, still cause to accuse himself of many sins of omission and neglect, and to exclaim with the Psalmist, "Remember not the sins of my youth, and my transgression; but remember me according to thy mercy for thy goodness' sake!" Ps. 25:7: Therefore a man, even in his old age, will carry about with him the consciousness, Alas, how little hast thou wrought in thy life! Your years are gone, and where are the fruits for eternity? Therefore, "Be not slothful in the things which ye do!" "Put ye forth into time!" Rom. 12:11.

## My kids.

The famous African traveler Stanley tells that he lost his guide of the natives during his voyage of discovery on the Congo River. He now had to lead the people himself, most of whom were savage heathens. His experience was that when he called on them to do something, they straightened up and were immediately ready when he addressed them by the name of their tribe, "Zambesis. It lifted their national feeling. But when it was a question of things in which they might be putting their lives at stake, he would say in a soft tone: "My children," and voluntarily they jumped forward and were ready for the daring deed, even joyfully losing their lives in the process.

Stanley was an earthly gentleman, and he realized that the word "my children" is more powerful than anything else. "My children," our heavenly Father calls out to us daily, and how

often we don't hear it! Volunteer to work for the kingdom of God! He calls us to be instruments in his hand. We became his children through our Saviour, who came to us poor and miserable from the manger in Bethlehem. May we always be aware of this happiness and always listen when God calls: "My children!"

## A confession.

It is said of the old Baron von Kottwitz a hundred years ago, a simple and humble man in spite of his high birth, that he once came to speak of prayer in the course of a conversation with the famous philosopher Fichte. Then the proud worldly-wise man exclaimed: "The child prays, the man wants!" What did Kottwitz reply? "Oh, Professor, I have 600 poor people to feed and often do not know where to get the bread. So I know no other way to help myself than by praying." At this Fichte fell silent, tears rolled down his cheeks, and he replied, "Yes, dear Kottwitz, that is not where my philosophy reaches." But more. A few weeks afterwards Kottwitz received a letter from the court; Fichte had died in the meantime, and while still on his death-bed had appointed the Baron guardian of his only son! He had known no one better, no one to whom he would rather entrust his son, than the man who believed so firmly in God and could speak so plainly and so boldly of his faith.

## "Put away therefore from you the old man!"

Once a friend told another that he had finally buried his old Adam. Then the latter said, "Why didn't you tell me about it? I would so gladly have gone to the funeral with you. Friend, friend! I fear he is still alive; the fellow does not die so easily." And he went on talking into his friend's conscience, thus putting him to the test. When the latter became quite unwilling, the friend said to him, "You see? You still have him, the wicked fellow! If you really want to bury old Adam, you mustn't feed him any more."

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Faith and Love. A Collection of Sermons on the Gospels of the Church Year. By E. E. Schmidt. Printed by the Louis Lange Publishing Co., St. Louis, Mo. 185 pages 6X9 1/4, bound in half leather with gilt title. To be obtained from the Concordia Publishing House. 8t. lilo. Price: H2.00; postage 20 cts. extra.

We have not found it necessary to read this new sermon carefully. For years we have been sitting under the pulpit of Father Schmidt, the pastor of the local congregation of the Holy Cross, and we know the advantages of his way of preaching. They are immediately evident in this work: thorough interpretation of the text, practical application, clear, noble language, doctrinal and edifying in the right biblical sense of the word. There is no showmanship, nothing sensational, no mere phrases, no eloquence. Every sermon soon shows that it comes from a mature, experienced pastor who has taken the preparation for his sermons seriously all his life, because he considers public preaching to be the main part of his ministry. These are merits that we cannot ascribe to every book of sermons. We understand that especially younger ministers asked the author to print the book.



a collection of evangelical sermons. Here is the work. May they and many others reach for it! - We also mention that the church year is fully taken into account, not only six Epiphany Sundays and 27 Trinity Sundays, but also the second feast days, as well as New Year's Eve, Palm Sunday (confirmation sermon), Maundy Thursday, and Good Friday, and that the book is furnished with the author's picture and three views of his church. L. F.

**Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen und andern Staaten auf ihrer 35. Jahresversammlung 1911.** Zwickau. Publishing house of the Schriftenverein. 116 pages 514X814. Price: 35 Cts.

Deep Synodal Report of our European brethren - for the Free Church does not now exist merely in Germany, but just at this meeting the Danish Free Church has also joined the German one - contains two doctrinal treatises: a timely paper by Fr. O. Willkomm on the literal inspiration of the whole of Holy Scripture with special reference to modern objections, and the second part of a treatise by Father P. Löffler on the doctrine of the spiritual priesthood. Because of this rich doctrinal content the report is especially recommended, although the other contents are also interesting and give an insight into the situation and work of our brother. This time the statistical report is also enclosed. L. F.

Sermons preached at the celebration of the 50th anniversary of the Lutheran Immanuel congregation at Bay City, Mich. 14. Leite" 6X9. To be obtained from P. P. Budach, 249 14. dinooln 8t.. Duz- Cib^, lilio'n. Price: 5 Cts.

A German sermon on Ps. 19, 11, preached by Praeses F. Pfotenhauer, and an English one on Ps. 119, 24 by Prof. G. W. Müller. Both sermons extol the glory of the Word of God. L. F.

D. Gustav Warneck. 1834-1910. leaves of memory from 14. m. Kähler and O. J. Warneck. Berlin 1911. published by M. Warneck. 86 pages 6X8. Price: ^1. 1.

With great interest we have read this short description of the life of the well-known and famous missionary who died a year ago, and we liked the memories of his life as told by his own son better than the appreciation of his work by his colleague Prof. Kähler. Warneck's wish to go out himself as a missionary into the heathen world did not come true and already failed because of his weak nature. And yet he served the mission all his life and welcomed it with great joy that his eldest son went as a missionary to Sumatra, and also that a daughter went to the mission field at her husband's side. Perhaps some will let this unpretentious booklet show them the way to Warneck's missionary writings, from which much can be learned, even if his theological standpoint as we have already noted on another occasion, was unfortunately a unionist one. The book is furnished with good pictures of Warneck and the places of his activity. L. F.

Albrecht Dürer. His life and a selection of his works. Commissioned by the Lehrervereinigung für Kunsterziehung, Nuremberg, and published with the support of the city of Nuremberg by Dr. F. Nüchter. Published by Fr. Seybolds Buchhandlung, Ansbach. 81 pp. 10X13. price: M. 1.80; hardback: M. 3.

We regret that we received this publication too late to have been able to display it for the festive season. It is a short, skillfully written introduction to the works of the greatest German painter, who was at the same time a pious man and soon became a follower of Luther from a Roman Catholic. First a brief description of Dürer's life is given, and then his major works are explained. The pictorial decoration includes 50 plates and pictures in the text and a color print: Christ on the Cross. The paintings, engravings and woodcuts are excellently reproduced; the selection clearly shows the versatility of the master. The whole equipment is excellent and the price for what is offered extremely cheap. Therefore it does not surprise us that already the third ten thousand copies are printed. To anyone who is interested in the great man and his firm, powerful, true art, or who wants to gain interest and understanding for it, we recommend this book. L. F.

**Textbook of the German language** for secondary schools by August Crull. Kicks, improved edition. Concordia Publishing House, 8t. Louis, Mo. 1912. XII and 234 pages 6X9, bound in Library Buckram with gilt title. Price: 85 Cts.

The author of this book, for many years the deserving teacher of the German language at our college in Fort Wayne, works untiringly on this work of his, and also calls this edition an

in some parts changed and improved, in which also many defects and inaccuracies of the former editions are removed. Thus this excellent work, which, as we say from experience, can also be of service to those who have long since completed their school years, will be all the more suitable for doing what it was written to do. L. F.

**A BRIEF GUIDE IN THE CHRISTIAN DOCTRINE FOR ADULT CATECHUMENS.** By Bro. F. Selle, Pastor. 20 pages 414 X614. Shawano Book Store, Shawano, Wis. Price: 10 Cts.

A field-grown guide to teaching adults Christian doctrine. L. F.

**THE LUTHERAN CHURCH ALMANAC FOR 1912.** compiled and edited by IT. .11. kopen ha ver. General Council Publication Board, Philadelphia, Pa. 123 pp. 7X9. Price: 12 Cts.

Valuable, as always, for its lists of all Lutheran preachers in America, indicating their synodal affiliation, and its other statistical data. The reading material of the calendar especially takes into account the circumstances of the General Council, as was to be expected.

L. F.

America's Latweeschu Luteranu Kalendars 1912 J. Sieberg, 299 Washington St., Cambridge, Boston, Mass. 50 pp. 7X914. Price: 25 Cts.

The Latvian calendar already often shown at this place, which also serves our Latvian mission, but which we otherwise cannot read. Therefore we are not able to say anything about its contents. L. F.

**The Missourian Heathen Mission in the East Indies.** 9 postcards after original photographs. Second series. Published by Joh. Herrmann, Zwickau. Price: 20 Cts.

The first series of our mission postcards, published about three quarters of a year ago, has been so well received that the publisher has agreed to issue a second series. While the first series depicted the southern mission field at Travancore, most of the pictures in this new series show the older northern field. The pictures are again quite well executed, mostly in colour. They depict the missionaries themselves, their homes and chapels, or scenes of preaching to the Gentiles. They are a good means of illustration in schools, but we would especially recommend that pastors have a large number of them sent to them and show them to the people at mission festivals and elsewhere. Experience has shown that they are then very easily and quickly removed. The Missionary Commission has an agreement with the publisher that a part of the profit goes into the Missionary Fund, and this is not insignificant in the case of larger sales; but it is even more important that through such views the Missionary Reports become more comprehensible and the whole Missionary interest is promoted. L. F.

**Praise him, he has done it!** Festive song for male choir (Easter). 3 pages 7X1014.

**Jesus, my Redeemer, live.** Easter Hallelujah for mixed choir. 4 pp. 7X1064. From H. B. Pröhl, 3616 8th Wood 8b., 6üiouSo, Ill. price: 15 Cts. each; price per dozen: tzl. 50. - To be obtained From Concordia Publishing House, 8b. l,oui", ^lo.

## Ordination and Introductions.

On behalf of the Chairman of the Commission for Inner Mission Abroad was ordained and seconded as a missionary to Brazil: Am Sonnt, n. d. Christtag: Kand. Th. Gohlke at Zion Church, Neshkoro, Wis. by P. R. Kretzmann.

In the exchange of the respective district presidents were introduced:

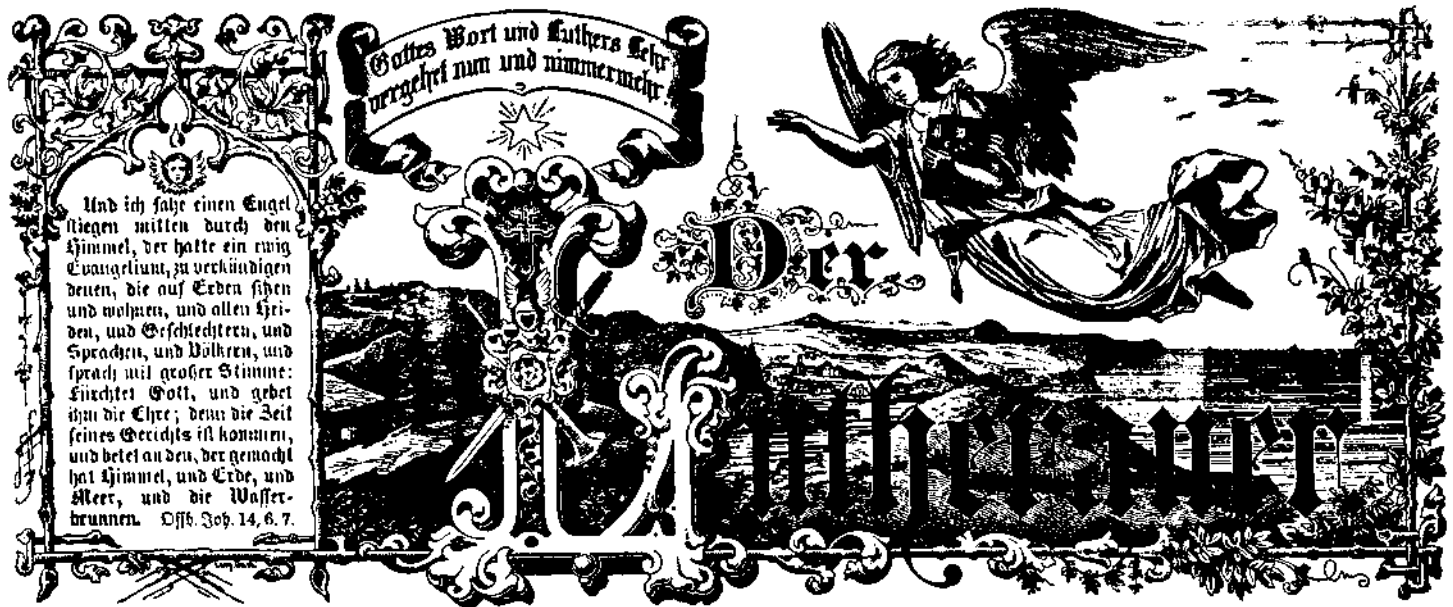
On the 2nd of Sunday, the Adv. Rev. H. C. Marting, at Zion parish, Herkimer, Kans. by Rev. W. Eook.

Am Sonnt, n. d. Christtag: P. W. E. Borchers in the congregation at Friedheim, Mo., by P. O. R. Hüschen.

On the 1st of Sunday, n. Epiph.: Rev. E. T. Coyner in the English Concordia congregation at Conover, N. C., assisted by Pros. Häntzschel by Prof. C. A. Weiss. - 16 K. F. Lohrmann in the congregation at Clarks Fort, Mo. with the assistance of Li6 C. Lohrmann and W. Müller of ? J. H. Müller.

On the 2nd Sunday, n. Epiph.: E. H. H. Gadg in the Trinity/ congregation at Nokomis, Ill, assisted by P. G. J. Müller of 16 C. F. Dankworth. - P. A. F. Breihan in the parish at Dubuque, Iowa, by Rev. Th. Hanssen. - P. J. O t t e in the parish at Downs, Kans, by P. F. H. Rcininga.





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No. 3.

### Please.

As a sick child longs for its mother's hand, So longs for thee my heart, For which in the hot earthly pain Consolation and human help were lost.

Only one has the word of life, he who is life itself. To Him will I fall. I will fall at His feet: Speak the word, Lord Jesus Christ.

Speak the word, the word of life, Which so often thy mouth spake To the incurable sick, When they sank down before thee: Thy soul be well!

Through the night of fear and doubt I seek my soul's refuge; Because they wind deeper around me: Light of souls, let thou be found; O Lord, my Saviour, speak the word!

### A word for severe contestation.

But where sin became mighty, grace became much mightier. Rom. 5, 20.

Those who are in the greatest fear because of their sins are few. But there are such. And such shall be comforted.

You have committed sins, great and grievous sins. And in order that I may not miss the mark, I will assume that you have done the most grievous thing there is: you have offended Christians and deprived them of their salvation; you are to blame for the fact that people have fallen away from the faith and have come to eternal damnation. Can there be anything more vexatious, more terrible? I think not. Or what could be worse?

And now you are afraid, terribly afraid. The threatening words of the Scripture stand before thee like a cherub at the door of heaven, and bar thee entrance with a naked slashing sword. Still thou livest; but thou hast a horror of death and judgment. Thou shudderest at the last sleep, because thou dost fear the awakening - in hell and in torment.

O you want so much to have mercy! You groan for mercy, you whimper for mercy, you cry out to Jesus, to Jesus the Savior, for mercy, mercy. - But you cannot feel the consolation you so much desire. Always the consciousness of your sins fills your soul, always you hear only the threatening and cursing of the law.

But right here I must say something that is quite certain truth. When you groan for mercy, when you whimper for mercy, when you cry out to Jesus, the Saviour, for mercy - do you know what that is? That is coming to JESU. And what does JESU say, "Him that cometh to me I will not cast out," John 6:37. More than that, when you cry to JESU for mercy, and so come to JESU, it is the Father that gives you to the Lord JESU. The Father thus makes thee cry unto JESU by his Holy Spirit, and thus gives thee to the Saviour. And the Saviour saith, All that my Father giveth me cometh to me; and him that cometh to me I will not cast out. For I am come from heaven, not to do my own will, but the will of him that sent me. But this is the will of the Father which hath sent me, that I should lose nothing of all that he hath given me, but that I should raise it up at the last day," John 6:37-39. Yes, thou poor worm, when thou criest to JESU for mercy, it is justifying faith wrought of God, only of course in great weakness and contestation, and covering with fear. But it is him. And you have grace through him, grace.

Because how is it? God will punish your sin, that is certain. He is unchangeably just. But he hath already punished thy sin, even thy great and dreadful sin, in Jesus.

And so the righteousness of God is done; and now he worketh his mercy. He will also work his mercy on you, drawing you to Jesus, making you cry out to Jesus, giving you to Jesus. And so you have grace.

You know that all this is true. Only you cannot grasp it for yourself because of the stupidity of the flesh, because of the stupidity that your naughty flesh makes you. But

What reason cannot grasp, God offers you by grace.

Yes, of course, by grace. Only by grace. Thou sinner indeed hast earned nothing but wrath with thy mighty sins. "But where sin is made mighty, grace is made mightier." Do you hear that? Who says that? God. It's God's word. Now leave that, you poor fool, and apply it to yourself. God will not cleanse thee. Or where is thy name, that thou art exempt? Or where is your sin written, that it is exempt? God's mercy is based on JESU's satisfaction. Has not JESUS done enough for your sin? Thou knowest that he hath done so. You don't want to diminish the merit of Christ. The true God is punished for your sin, and has said, "It is finished," and God has said his Amen through the raising of JESU. And he lets you know it by his word.

Now speak again and again and again:

I believe what Jesus promises, I feel it or I don't feel it.

Hear again, "But where sin became mighty, grace became much mightier."

C. M. Z.

## You have a different spirit!

(Regarding baptism, teaching children, and confirmation).

### II.

According to God's word all children who are born according to the course of nature are born of the flesh. Also the little child in the cradle, the newborn infant, is a child of wrath by nature, Eph. 2, 11, because it is poisoned and defiled by sin. Until it is born again of water and the Spirit, it cannot enter the kingdom of God. Therefore, it is the practice of our church to bring our children to Christ as soon as possible through holy baptism, or to have them received into His kingdom of grace. As it is also said in the baptismal hymn, "Therefore we hasten unto thee." Sometimes, of course, one can hardly sing this song at the baptismal ceremony, for if the child has remained unnecessarily unbaptized for a long time because of the indifference of the parents. In many cases in a parish the mother herself brought the child to be baptized. However, it is a bad custom and an injustice to wait so long with this holy act. We must not cease to sharpen the consciences of our Christians, that they hasten with baptism, that the little children may soon obtain the grace, blessings, and benefits which are to be bestowed upon them by baptism, that they may be saved from the dominion of darkness, and from wrath and cursing, and be translated into the kingdom of JESUS CHRIST, that they may become the dear children of GOD, and heirs of eternal life.

A different spirit in the practice of baptism with young children is evident in the Reformed churches. The members of these

Church communities are usually not only in no hurry to baptize, but in many cases they do not baptize the "innocent babes" at all. They do not want to know anything about infant baptism, for one thing because the children do not need baptism. They deny original sin, original guilt. On the other hand, they consider baptism an empty ceremony, which is of no use to the little ones, since they do not yet understand it. Above all, they deny that even the "little ones" can believe, although Christ, Matt. 18, speaks so plainly of the little ones who believe in him, and even presents them as models of faith for the great ones, the adults. But the clear passages of Scripture, both of the ruin of all men, that is, of little ones also, and of the power and efficacy of the glorious means of grace for little ones, holy baptism, count for nothing with the Reformed against their reason. They sometimes speak quite horribly and blasphemously of baptism. In the well-known sect journal *Outlook*, in 1889 (p. 581), the following statement was made: "The reason required to be a member of the Christian church was, as Christ stated, to be born from above. Satan saw that his warfare against the church would not be very successful so long as this doctrine prevailed. Having a good acquaintance with paganism, which is his own child, he introduced from it into the Church the doctrine that the use of water as a religious ceremony causes spiritual cleansing and makes one a member of the Church. Christ makes baptism the symbol (sign) of your spiritual cleansing by being born from above. Satan, in the person of pagan philosophy, makes it a means of purification, namely, spiritual purification." Accordingly, baptism is said to be only an outward, ineffectual sign, and Satan has invented this, that He is a means of regeneration, of being born people above! Therefore it is no wonder that the Reformed sects surrounding us despise infant baptism and do not apply it, that is, they practice it quite differently from us. Thus a different spirit is manifested in their practice with regard to baptism.

But the same is true with regard to the teaching of the children and confirmation.

Our Saviour, to whom all authority in heaven and on earth has been given, commands all his disciples: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you", Matth. 28, 18-20. Baptize them! This is what we do with those who cannot yet be taught, with our little children. However, as soon as it is possible, our baptized children should also be taught and instructed, and their faith, the new spiritual life that has come about through the bath of regeneration and renewal of the Holy Spirit, should receive nourishment, strength and reinforcement through the word of grace, from the gospel. This provision, this instruction with God's word, is first of all the responsibility of the parents, who are to raise their children in discipline and admonition to the Lord, Eph. 6, 4. However, also the church, the Christian community, has the duty to make sure that the lambs, the children, who belong to the flock as well as the sheep, the adults, are pastured on the green pastures of the word and that they are brought up in the Lord.

are led to the fresh water. The preacher and pastor of the church is also the shepherd of the lambs. Children, too, are members of the church through baptism, and their spiritual care belongs to the ministry of preaching. It is the duty and task of the church to help provide for Christian instruction and education; but this is not the business of the state. Only mischief results when the state wants to take over or help to practice Christian education. Therefore we, as the church, care for the education of our children and again and again sharpen the consciences of our members that they should keep me at home on Christian education and instruction and not neglect the spiritual care of their children, since their children not only have a body, but above all also an immortal soul.

The best and most glorious means of achieving this end under present circumstances is known in our midst as the parochial school, which we rightly call a planting place of the church. We hold it in high esteem as a precious treasure and a rich source of blessing. God grant that we may cherish it with all faithfulness and spare no sacrifice to preserve it! May the love for this wonderful institution, the parochial school, not grow cold among us! For it is unfortunately undeniable that in some places indifference to it wants to creep in. Voices are being raised that one could manage quite well without a parochial school. One should introduce Sunday schools or, if one already has them, improve them and strive for greater achievements. A good Sunday school and about two years of confirmation classes would be sufficient preparation for confirmation. We strongly oppose this and declare that the Sunday School can never replace the parochial school. It is and remains only a makeshift and as such is not to be despised where one cannot have a parochial school. It may also exist alongside the church school, for instance, to bring such children under the sound of the divine word as we cannot reach through our church school, or also to keep our own children out of the Sunday schools of the sects. In all this, however, we are to be jealous of our church school in the right sense, lest it suffer **harm** or even be suppressed. For that would be a serious step backward, which would have pernicious consequences.

But a different spirit confronts us, a different disposition prevails among the sects, in that for the most part they regard the instruction of children in the truths of salvation and in the way to blessedness too lightly, or even declare it to be premature or unnecessary. First the children should come to their senses, so that they can judge for themselves and decide for this or that church which suits them best. Mau therefore sends the children first to the state school, where they are to learn something proficient in secular sciences. Only incidentally should they also learn a little of the truths of salvation in the Sunday school. Some, of course, realize that what the Sunday school offers is not enough. So they work on it and beg the state to help a little to give the children a Christian touch, by having a common religion taught by the state in its schools, or also by giving the pupils the opportunity during the week to learn some of the Christian truths in the Sunday school.

hours of religious instruction. They disregard the scriptural words and admonitions that make it the duty of parents and the church, but never the state, to instruct their children in the way to salvation and to care for their souls, Matth. 28, 18-20; Eph. 6, 4. They also reject the faith of children. They do not allow it to be said that the effect and preservation of faith is all God's work, and that we are not able to do anything in spiritual things by our own reason or strength, Matth. 18, 3. 6; 1 Petr. 1, 5; 2 Cor. 3, 5. On the basis of Scripture and experience we believe that especially the little ones are most receptive to God's word, and that one can accomplish the most with them as long as their understanding and their own will are not yet so strong and unruly. In later years it is hardly possible to make up for what was neglected in childhood. A famous cardinal of the Roman Church once said: "Leave the education of a child to me until it is nine years old. I don't care who raises the child after that time: it will remain a Catholic until it dies." If this be too strongly spoken, much is certain, that we should give the instruction of children in pure doctrine with the greatest diligence, and in the best manner, as is done by our parochial schools. In this way we will help to form knowledgeable and capable members of our church who, with God's help, will remain faithful until death.

This brings us to another point. With regard to confirmation, this praiseworthy and beneficial ecclesiastical institution, the sects also show a different spirit. They judge that it is wrong, or at least questionable, to take such a vow from children as is customary at Confirmation. How could anyone, let alone a child of thirteen, declare our Lutheran doctrine to be the only correct one and promise to suffer anything, even death, rather than fall away from it? One is indignant at such an imposition. In such a way one leads to faithlessness or causes distress of conscience for a later time. Therefore the sects despise and reject confirmation. - But the vow of confirmation is really only a repetition of the baptismal vow. What the godparents pronounced for the child at baptism, the children now promise at confirmation with their own! mouths. Therefore, let us not be deceived, otherwise we would also have to abolish baptism with its vows. As long as a person stands in the true faith, he does not regret what he vowed at his confirmation. Every day he is ready to repeat it, and vows it again and again. Oh that we were daily mindful of our baptismal and confirmation vows! But if any man fall away or have fallen away from the true faith, let his conscience be troubled about this vow of his, that by the grace of God he may enter into himself and repent through true penance.

It should be noted, however, that in some sectarian circles there is also something that can be described as an imitation of our confirmation. One who came over to our church from the Methodist church showed a certificate which testified that he had passed the public Kntechismu examination. In the "Probationer's Handbook" of the Methodists, edited by Rev. S. Olin Gar-

ri-son, there is a form for acceptance into the church on page 86 ff. that is similar to our form for confirmation. In spite of all this, however, the Reformed have a different spirit from ours in this matter as well.

A. F.

## A pair of brothers.

**Friedrich and Ludwig Lochner.**

### 1.

The name of the two Pastors Lochner is well known in our Synod. The elder of the two, Frederick, had been instrumental in the preliminary deliberations for the formation of the Synod in 1846, and in a long and busy life has served various congregations, especially Trinity congregation in Milwaukee and Springfield congregation, also the Synod in various offices, and passed to the rest of God's people February 14, 1902. The younger, Louis, or, as he was usually called, Louis, also ministered successfully to several congregations, especially to Trinity congregation in Chicago; in our Synod he notably held the office of chairman of the General Inner Mission Commission, and passed away blessedly on November 9, 1909, after only a short illness. Both deserve to be remembered in greater detail than was done in the very brief obituaries in the "Lutheran" at the time. And since some time ago a friend and co-worker of the younger brother sent in a biography of him for publication in the "Lutheran", the writer takes advantage of the occasion given to him to carry out an order he received a long time ago and to report something about the life and work of the older brother Friedrich. There is no lack of material for this; for Friedrich Lochner has continued a comprehensive family chronicle for his relatives, and in it he has also recounted his own life, which offers so much that is instructive and interesting, and also frequently intervenes in the older history of our synod, that it would be well worthwhile for it to appear in print in its entirety. Here we must be brief because of the limited space in the "Lutheran".

#### The family home.

The Lochner brothers were descended from an old, well-known family that had given the church pious preachers and the state capable officials and legal scholars. Also the poet of our beautiful hymnal "What do you give, O my soul, to God who daily gives you everything?", Magister Karl Friedrich Lochner, was a member of this family, who, in addition to serving the congregation entrusted to him in Fürth near Nuremberg in Bavaria, is especially praised for having faithfully taken care of those who are outside. "He has also, under divine blessing, converted more than 200 souls of Jews and Papists to the Christian evangelical faith," says an old message. The father of our brothers was a copperplate printer in Nuremberg, and both brothers were born in this venerable former German imperial city, of whose ancient beauty the older one had interesting stories to tell.

The external circumstances of the parental home were not favorable, and despite the fact that father and mother worked from early in the morning until late at night, they went through a lot of hardship and tribulation, and among the earliest memories of the brothers' youth is the image of poverty through no fault of their own, only interrupted a few times and only for a short time, sometimes even bitter, but disguised poverty. Religiously, the outward exercises of Christianity were not lacking, the Sunday service was not missed, the parents went annually to Holy Communion, prayed with the children in the morning and in the evening, but still the house lacked real spiritual life. It was, after all, the sad time of rationalism, or faith in reason, which prevailed in Bavaria in particular. The brothers praised the divine grace all the more that the parents had already come to a living knowledge in Germany through the testimony of the elder and later went home here in America in the homes of their children, happy and blessed, the mother at an advanced age in 1885, the father already in 1850, after his wish expressed when the older son emigrated had literally come true: "Now I have only one wish, dear Fritz - I would like to hear you preach once more and then die in your arms."

#### At school.

In his hometown of Nuremberg, Friedrich Lochner first attended the three-class boys' school of St. Sebald and was confirmed in: He was confirmed in 1836. He had capable teachers who, however, proved to be rationalists in religious education as well as in confirmation classes. He did not owe his spiritual life to these teachers, but to a completely different man. Friedrich was supposed to become an engraver, although he would have liked to prepare himself for the preaching ministry, as most of his ancestors did, because of the poor circumstances of his parents' home, and therefore he was apprenticed to a renowned landscape engraver named Joh. Poppel, who was also a devout Christian, even before his confirmation. In him he had not only an excellent teacher, but also in every respect a nurturer and promoter of his Christianity. From him he was also directed to the church to a believing preacher, the later professor of theology in Erlangen, G. Thomasius, whose sermons brought him great blessings. With his teacher Poppel he moved to Munich in 1838 and was on the best way to become a capable engraver, as he also kept a lively interest in all arts throughout his life. In the art-loving capital Munich he educated himself further and more versatile by visiting the rich museums and the workshops of outstanding artists like a Kaulbach, a Cornelius, a Schwanthaler, while his spiritual life was constantly promoted by his excellent teacher. Even then he came into contact with the well-known pastor Löhe in Neuendettelsau. Suddenly an incident occurred which gave his whole life a different turn. He was working on a steel engraving, a view of Bayreuth; at one point his eyes failed him. He had to take the graver out of his hand.

and was never allowed to seize it again. All the means employed were unsuccessful, and he had to leave Munich in 1840 and return home. But just this unexpected turn of events was a blessed guidance of God. Thus the way was opened for him to pursue his still cherished heart's desire and to prepare himself for the service of the Church, to which he then rendered such estimable service in a long life of office.

Admittedly, he only reached this goal in a roundabout way. As he had already as an art apprentice once entertained the thought of becoming a missionary, so he would now have preferred to join Pastor Löhe, who at that time was just planning to train preachers and teachers for the spiritually unserved Lutherans of North America on the occasion of the well-known call ? Friedrich Wyneken's call to train preachers and teachers for the spiritually unsupplied Lutherans of North America. His parents did not want to deny him this, but wanted him to train for the patriotic school office first, so that he could return to the service of his home church if he did not like it in America. Thus he studied first in the preparatory school in Nuremberg, then in the school teachers' seminary in Schwabach; the means for this were procured for him, who was completely destitute, by a few small scholarships, several families granted him a daytime free lunch, and he was also able to earn something by giving private lessons. He studied with great pleasure and love. But the most important thing for the pious, earnest Christian youth was the instruction in catechism and in biblical history; he acquired beautiful knowledge, also received further training in music, which he then cultivated with pleasure for the rest of his life. In summer he often walked from Nuremberg to the university town of Erlangen, three hours away, heard the professors there, Krafft, Harleß, and later again Thomasius, preach, and entered into intercourse with some theological students. "O how many and delicious joys of youth!" he says when describing this period of his life.

But he always held on to the idea of joining the American church ministry, and was not a little encouraged in this by a personal meeting with Wyneken, who visited Nuremberg in April 1842 and held a missionary lesson in Fürth. And when his parents finally agreed to his plan, because they feared that otherwise he would fight against God, he left the seminary in Schwabach and entered the Löhe Preparatory School. There he met Crämer, then a candidate for Anglicist, who was already destined to be an Indian missionary and pastor of the newly formed missionary colony of Frankenmuth, and with whom he was bound by close friendship throughout his life; he also studied with Trautmann, Detzer, Romanowsky, Streckfuß and Nützel, who later also entered the service of our synod. He was diligent in his studies, and here he also began his comprehensive liturgical education under Löhe's friend, the court assessor Hommel of Heilsbronn Monastery. Since he had brought such a good education with him to Neuendettelsau, and the spiritual need of the Lutherans in America was so great, he was already examined at the end of February 1845 and dismissed in March. The vicar at that time and later professor G. Schaller, with whom he also had a life-long relationship, was also present at his examination.

The other two were the pastor J. T. Müller, the deserving editor of the Lutheran Book of Concord. After the difficult parting from the parental home had been overcome, Crämer and Lochner first visited D. Harleß, Prof. Karl von Räumer and others in Erlangen who were interested in the American work, as well as a number of highly placed persons in Mecklenburg, such as Frei Herr von Maltzan, and were also introduced to the pious hereditary grand duchess. Crämer was ordained by Kliefoth in the cathedral at Schwerin, and on April 20 they all departed: Lochner, Crämer with his little missionary congregation, Trautmann, Detzer, and Romanowsky, for the New World.

L. F.

## To the ecclesiastical chronicle.

### America.

**Our Concordia College at St. Paul** was able to dedicate its gymnasium on January 21 with Tank against God. The building is solidly and beautifully built and fit for purpose. It is the best in the group of institutional buildings. With an area of 90X50 feet, it has a gallery and is connected by a tunnel with the other institutional buildings, so that the students can easily get out of them into the gymnasium and out of it back into the residential and educational buildings without having to expose themselves to sudden changes in temperature. From the central heating system the gymnasium is well heated and is provided with electric lights. The total cost is \$10,654, of which all but P1031.00 has been paid. As is well known, the building owes its origin to four friends of the institution who gave P6500.00 for it. The remaining funds were contributed by former Schillers and other Christians; our students collected over H900.00. However, care was always taken not to let other Synod functions suffer because of these collections. At the dedication Dr. H. Wolläger gave the main speech. He showed how necessary the building had been for the institution, and spoke of the right use of physical exercise. All exaggeration was dismissed. Two of those who had given the principal sums also made addresses, namely, Mr. Julius Neils of Cass Lake and Mr. Eng. Tetzlaff of Minneapolis. Both, who are business men in their daily occupations, emphasized with warm words the great value of a Christian education, even in higher instruction, and that they themselves had sent their sons to our institution and would continue to do so, although they were not preparing for church office. Especially for their civil profession their sons would have gained much at our Concordia. The gratitude for what this school is to their sons has moved them to promote this building in such a way. In the speeches it was also pointed out, especially by Dr. Wolläger, that our community members should not look at our colleges as if they belonged to some narrow circle of people; no, they were the institutions of the communities; they should cherish them and be happy about them. The inauguration festivities were heightened by musical numbers under the direction of teacher Kannenberg and by gymnastic exercises, which were performed by Prof. Nothfuß, chairman of the board.

Th. B.

**Erroneous News.** Through the ecclesiastical papers goes the news that a bequest of ij>50,000 from San Antonio, Tex. has fallen to our St. Louis Institution. Nothing is known of this bequest here. At any rate, there is some mistake. F. P.

**Lutheran congregations in Cleveland**, according to a report in the *Lutheran*, number 35. Of these, the General Council includes 5, the Iowa Synod 1, the Ohio Synod 3, the General Synod 4, the Missouri Synod 18, and the Norway Synod 3. F. P.

**To promote their parochial school system**, our Lutheran congregations in Oakland and Berkeley, Cal. have made a new arrangement. They divide their schools into "preschools" and "central school." The preschools are to teach the lower five "grades" out of the so-called eight "grades," while the central school continues the instruction up to the eighth "grade," this included. "Preschools" are to be established in all municipal areas. A "central school," if possible, located in the center, is to receive the pupils who have graduated from the preschools. This is certainly a good arrangement when in closely situated communities not every community can have a school with eight "grades." The communities involved have elected a school committee to act on behalf of the communities. It is the responsibility of this committee to open preschools in the community areas. All expenses are paid from a general school fund of the townships. Preschools are tentatively located in Oakland and East Oakland. Likewise, a preschool is soon to be opened in Berkeley. The central school operates in the school rooms of the Zion congregation at Oakland. It is said in the report before us, "In this way it is hoped not only to promote our parochial school system, but also to raise it considerably, as far as attainments are concerned, and by the same means to gain a far larger number of school children for our schools, whereby, God willing, the missionary calling of our parochial schools, so important and so blessed, will also be fulfilled to a greater degree in many hearts." - Let us only not lose heart in regard to our parochial school system! God has given us all the means necessary to establish and maintain a Christian school system, earthly, mental, and spiritual. It is only a question of our using these means. F. P.

One of our pastors draws attention to **a danger** that threatens weak members of our church who are in Roman Catholic surroundings, especially in such places where the Romans have the predominance and our pastors perhaps live far away, and reports two quite distressing cases. It is precisely in such regions and under such circumstances that faithful, persistent warning against the seductive arts of the great Antichrist is in place. The pastor writes: "A family belonging to us is almost entirely surrounded by Romans; the eldest child is a daughter of eighteen, ignorant and weakly endowed, five miles from our church, therefore but destitute of instruction. This daughter began a love affair with a Roman before a father. I warned her. She dropped him for other reasons, but found another from the same church. The parents forbade further intercourse. She ran away, and the parents now do not know where she is, but assume that she is in X. I now learn that she has gone home. Now I learn that she secretly took lessons from the priest while she was still in the parental home, so that neither I nor the parents nor any of our members knew anything about it! In any case, she will be ruined body and soul. - A second case: a young man of 34 driving lives with his mother, who is a widow. The whole family is very weak in knowledge, and had not kept to the church as long as they have been here, until I became acquainted with them three years ago, taught this man and two of his brethren, who were then still at home, and confirmed them two years ago. I heard from this young man last Sunday after service that he was taking lessons from the priest; that he wanted to marry a Catholic girl. Half an hour later I was with him, and I

I thought I could not believe my ears when I heard that he had been taking lessons from the priest since Christmas, for all that time he had been coming to church diligently and had been generous. How often I had been in and out of there during that time, and had never heard the slightest hint. I thought I understood well the wiles of Roman priests, and was always on my guard, especially with these people who dwell among noisy Romanists. This young man says that the priest did not command him to say anything of these things, nor did he over-tan him, nor did he do anything else with him at all, except this, that he instructed him in the Roman doctrine. When I spoke earnestly into his conscience, he said he had already gone too far; in ten to a fortnight he would marry, and if he liked it in the Catholic Church he would go; if not, he would not. The old mother cried her eyes out, and yet never said a word of it to me, though she knew of it, and had often the opportunity. The auricular confession makes it possible for the Roman priests to know everything at once, and to ensnare foolish young Protestants before we even know about it. Let especially those who dwell among Romans be on their guard! Rome, in her present very aggressive attitude, has it in particular for these." -- Both cases are at the same time again a proof of the disastrous consequences of intended or already entered into intermarriages with Roman Catholics. L. F.

**A beautiful example.** In Minnesota, the wife of a Norwegian Lutheran pastor recently passed away. A few hours before the scheduled funeral, the church burned down, so that the funeral service had to be held in a foreign church, since this could not be done outdoors because of the cold. But who can describe the joyful astonishment of the pastor when at the end of the service it was announced that the Women's Association had decided to endow a special memorial wreath, namely a wreath not made of quickly withering flowers, but in the form of a gift of 25 dollars to be repeated annually at the same time for the mission in memory of the dear, blessedly accomplished pastor's wife, with the request that the Lord would bless the gift for the salvation of immortal souls. Certainly a splendid example worthy of imitation not only for women's associations, but also for fugue associations, for birthday children, for married couples when they celebrate their wedding anniversary again each year, etc. Many a beautiful service can be rendered to the kingdom of God by special offerings of thanksgiving on special occasions; and especially much more blessing can certainly be bestowed by regularly recurring offerings, for instance also according to the pattern described above, than by the floral display at funerals, which is often very excessive and sometimes even becomes tiresome. Fr. S.

## Abroad.

**American Government Schools in the Philippines.** Our government has again forbidden state teachers and employees in the Philippines "to teach or criticize the doctrines of any church, or to make any attempt to influence pupils for or against any church or religious sect." If the state is going to bother with schools, it can't help but enact such a prohibition either, since it is not its office to teach God's word. If the bear must dance, he practices that art as best he can. If the state establishes schools, this necessarily gives schools in which there is no word of God, and where, according to Luther's advice, no Christian should put his child. In the above-mentioned prohibition of our government, however, there is also the addition that the state school teachers and state employees shall not teach religion even in private ("even in private"), and shall not

should not speak out for or against a church. This has gone too far. Certain as it is that a State officer has no Berns and no duty to teach religion and to be active in the church as a State officer and in his State profession, he certainly has that profession lind that duty as a Christian if he is a Christian. The President of the Purified States also, if he be a Christian, has as a Christian the profession and duty of professing his Christian faith in private intercourse in Washington, and whither he comes, and of repudiating all unchristian doctrines. He must not be forbidden to do so by pointing out that he is the first employee of the state. A Christian gives to Caesar what is Caesar's, but also to God what is God's. By prohibiting "even in private" our government prohibits Christians employed in the Philippines from giving to God what is God's, since God requires all Christians as Christians to teach Christ and claim His kingdom in their circle. We know it was not evil meant with your "even in private" but good. The government wanted to make it quite clear that it would not interfere in church matters, but would maintain the separation of church and state. But the official or officials who passed the prohibition did not think the matter through properly, and at this point quite rudely mixed the state into the church. We have repeatedly read in the lived drive in Roman papers complaints that the American school teachers and clerks were alienating the inhabitants of the Philippines from the Roman Church. It is therefore very reasonable to suppose that, at the insistence of the Roman dignitaries, who are house friends in Washington, the "even in private." got into the prohibition. But let it have got in as it will: it does not belong in it, and ought to be struck out at once. F. P.

**Spain and Belgium.** Last summer a so-called "Eucharistic Congress" was held in Madrid. These gatherings are fully used by the Romans at present to glorify the papacy in general and the abomination of the Sacrifice of the Mass in particular. It is reported that during the session of this congress the evangelical churches in Madrid held lectures in which the doctrine of the Sacrifice of the Mass was proved to be in conflict with the Bible. No wonder the Romans had long been dissatisfied with the state of things in Spain. And now the King and the present ministry of Canaleja had even in mind to annul the "Concordat" with Rome and to introduce equal rights for all religions in Spain! - It is also reported from Belgium that Protestants hold meetings in the open air in the mining districts, and that the majority of the audience are Catholics. F. P.

**Roman University in Japan.** The Jesuits have been entrusted by the Pope with the task of establishing a Roman University in Japan. They have chosen Tokyo, the capital of the country, as the university city. In the countries that are actually Catholic, such as Spain, Portugal, France, Rome has for the most part played out. It is all the more eager to assert its influence from new territories. F. P.

**Self-immolation of widows in India.** How deeply ingrained is this pagan custom, which the English Government has taken much pains to eradicate, is shown by the following report from Calcutta: "Saibaline Dassi was the niece of the late Mr. Romefh Chunder Dutt and the wife of Babu Furendra Nath Ghosh. Her husband had been ill for some months, and the medicine man hooked to his wife on April 20 (1911) said that he might not live more than half an hour. Hearing this the wife dressed herself in her costly garments, adorned her forehead with red

paint and her feet with resinous paint, a kind of shellac, and worshipped the Hansgöhen. She then poured some water from the Ganges into the mouth of her unconscious husband, and leaving him, she doused her clothes with paraffin and set them on fire. When her father-in-law descended the stairs, he saw Saibaline enveloped in flames and her arms raised to heaven. Before any help could be reached she fell down dead, fifteen minutes earlier than her husband passed away. A relative writes: 'Standers of both sexes come to worship at the place. A large rally and cortege took place at the funeral of Saibaline Dassi and her husband. The place where the poor woman fell down has been adorned by a shrine of saints, and before the improvised altar stood the image of Krishna and Rahda entwined with a garland of jasmine, while at the foot of the altar lay a profusion of flowers. Among the crowd stood a lone vicrbis five-year-old boy, the pitiful orphaned son of the woman who had burnt herself to death.' " Superstition and unbelief cannot be successfully combated by secular authorities, but only by God's Word. F. P.

## The Bible God's Word.

So the Bible is literally inspired by God? Yes, St. Paul teaches 2 Tim. 3:16. And therefore Christ says, "It is easier for heaven and earth to pass away, than for one tittle to fall from the law," Luk. 16:17. Must a Christian, then, believe the whole Bible? Yes. It is a whole, and man must not pick and choose what he will and will not believe. He who does not believe the Old Testament does not believe the New. "All scripture is inspired of God," 2 Tim. 3, 16. "I believe," Paul confesses to Felix, "all that is written in the law and the prophets," Acts. 24, 14. Christ came into the world, suffered, and died, that all things might be fulfilled which were written concerning Him in the law of Moses, in the prophets, and in the psalms, Luk 24, 44.

So I am to believe every miracle told in the Bible, no matter how irrational? Yes. There are no reasonable miracles, only super-reasonable ones. It is childish to make a distinction between lighter and heavier miracles, and unscriptural to make a distinction between miracles of salvation and other miracles. To grasp the miracle with the reason is to try to grasp the sunlight or the lightning ray with the hand. If you do not believe one, you are on the way to doubting all, and do not know what miracle is. But where is reason in that? Nowhere. But what has God given it to us for? To plant and to build, to buy and to sell, to set free and to let free. Is it not also given to us by God to judge his word with? No. It is absurd to try to judge the Bible with reason, if only because the Bible is based on miracles that are incomprehensible to reason. But if my reason is authoritative, and if it can tell me how much of the Bible I ought to believe, so, and with just as much right, is the reason of every one of my fellow-men, and if we listen to them all one after another, not a word of Scripture is left standing. What is to be thought of the historical, geographical, and archaeological researches in regard to the Bible? Not much. God, in His wisdom and on purpose, left His Christendom ignorant of the history of ancient Egypt, Assyria, and Babylonia for 1900 years, and yet she had enough to beatify her in her Bible. When Christ was tempted, it was not by historical and other evidence, of which he knew more and better than any of us, that he beat the enemy,

but with "It is written!" Thus he points out to us the way to go in the face of all the promptings of unbelief.

But surely one should read God's word with understanding, search it out, compare and test it? Yes; but not with our own understanding, but with that which is given us from above; for here is a word as high above human understanding as heaven is above earth. Luther writes: "We should lay aside our wisdom, and think thus in God's commandment and things: if it look foolishly upon me, it is in truth no other cause, but that I am a great fool, who cannot grasp nor understand the divine wisdom; for my folly and blindness hinder me." One must first believe the Bible in order to understand it, and not want to understand it before believing it.

Is Bible criticism, then, not permissible? No. The very name is presumption; for he that criticizes anything thinks himself wiser than the same. "They desire to be masters of the Scriptures, and understand not what they say, or what they set," 1 Tim. 1:7. The wiser and wiser a man thinks himself to be toward God's word, the more he falls into doubt and error. "Because they thought they were wise, they became fools", Rom. 1, 22.

(According to the law and testimony.)

## Empty back home.

The express train was significantly delayed, and tired and bored, the waiting passengers gazed out onto the track. At the window of the waiting room sat a gaunt man with his wife and child. The little child did not notice how sad the parents were; again and again he addressed a new question to the pale mother. Just then a freight train pulled in, bringing a lot of empty coal cars. "Mother, what does it say?" "Empty back home," she answered. "What is it?" inquired the child. "Don't know," was her weary reply, and the boy's attention turned to other things. His father, however, repeated: "Yes, empty back home!" He knew well what that meant. With great hopes he had gone to the tempting foreign land, and now he came back home cheated and worn out, poor and empty.

Up and down, impatiently up and down the waiting room paced a young man in a choice traveling suit. Coincidentally, his gaze also slid over the freight train. "Empty back home." What did that remind him of? Ah yes, of the song "From the days of youth," which says, "When I came back, everything was empty." Gloomy wisdom of life and nasty teachers, those blackened coal wagons --- but they were right after all. When he went to the shining capital he brought with him from your parental home noble ideals, warm enthusiasm for the good and the beautiful. What had become of him? A made man, as his friends said--an empty coal wagon, as he himself now judged with bitter scorn.

In the corner of a sofa, wrapped in blankets, leaned a pale elderly lady. She had come from the clinic of a famous doctor; the dreaded operation was over, but help had failed to come. Empty back to home, yes, empty back, but to home--how sweet that sounded! Already the earthly, so trusty with its love and care, and then, who knows how soon, the home of the soul, the home up in the light! The invalid looked across to the second hall-window, where a young couple stood: he was a clergyman, his dress showed; she, as the resemblance betrayed, was his sister. The blonde girl looked very earnestly at them: "Karl, look here: empty back home! Empty back, bringing nothing with us, only laying down our misery and our lack before God!" Kindly the brother looked into her grave face. "Yes, you are right, but.

we people from the coalfield read even more from such inscription. Deep wagons come back empty to be filled anew! When we realize that we have nothing to bring before God, then He fills our lack with His gifts of grace and lets us know spiritually and also in the body that we have returned home!"

Unconsciously he had raised his voice, as is the way of those who often have to speak to a gathering. The pale man had not turned an eye from him, and his wife, too, had risen from her bent posture. The slender hand of the sick lady reached out to the: Parson, and her smile greeted him as a stranger and yet a familiar one. "Who'd believe it!" thought the rich youth, as he stepped through the doorway on to the platform, and fiercely rejected the poor joke-sheet which a salesman offered him.

"He pusheth down the mighty from their seats, and lifteth up the lowly. He fills the hungry with good things and leaves the rich empty", Luk. 1, 52. 53.

## Christians.

True Christians are those people who are still in the world only in body, but their spirit, heart, mind and spirit are in heaven. They have already died for the world. They regard this life on earth only as a journey through a foreign land to heaven, as their true home and fatherland. Their thoughts, wishes, and desires are directed to the blessed eternity. Everywhere they behold God's finger and His secret working, working, and negating. They judge everything that happens to them and everything that goes on in the church and in the civil world by the connection which all this has with their blessedness and with the blessedness of the whole world. It costs them no special struggle to withdraw from the world and its vanity and to keep away from it; they have rather lost their taste for it; when, therefore, they are drawn into the world against their will, they do not feel well, and as often as they have once lost themselves in the world and have scattered, they are soon seized with a painful homesickness, and it is to them, as David says, like a child that is weaned from its mother. Their joy is, as Assaph sings, that they cleave unto God, and set their trust in the Lord GOD, that they may declare all his doings. Their most blessed intercourse is with God in prayer and with their believing brethren in holy conversation and spiritual sweet songs. Hearing, reading, and contemplating God's word is not a burden to them but a delight, as eating and drinking is to the hungry and thirsty. They do not flee the thought of death; it is rather a dear occupation to them. "As a servant longs for the shadow, and as a hired servant longs for his work to be done, so their soul longs for the end of earthly life.

(Walther, Year of Grace, p. 359 f.)

## "Be of good cheer, I have overcome the world."

Joh. 16, 33.

Jesus is our righteousness, our salvation, our happiness and eternal blessedness; he has earned and acquired for us the kingdom of heaven. Now when I am afraid of sins, when I am afraid of death, when the fear of hell is in my mind, I know immediately where I can take refuge; I have someone to oppose all this, namely Christ my Lord. Through him



sin is blotted out from me if I believe in him, death is destroyed and cast out, the gates of hell are destroyed, and the devil is overcome. We are captives under the law, sin and death. These three enemies are the cruelest of tyrants, and are very hateful to all believers. There has never been one of the pious who has not been terrified, tormented and martyred by these tyrants according to the flesh.

How are we supposed to guess here? What shall we do when these enemies attack us? There is no counsel anywhere, and thou shalt not be quiet till thou take hold of this word: The King Christ is born unto us as a little child, the Son is given unto us; he saith, "I live, and ye shall live also." When death, sin, and the law hear this Son mentioned, immediately they tremble, are terrified and appalled, take flight, and cannot bear that this Son should be mentioned, because the law, sin, and death have accused this Child, brought Him to the cross, and put Him to death, but innocently and undeservedly. They wanted to overcome him and to rule over him, but they took offence at the divinity itself, which could not have died, which could not have been subjected to the law in some way. That he should have been accused, and hanged on the cross, and put to death, he did for our sakes; he hath atoned for all, and hath done enough; he hath led captive the law.

I believe in this almighty Saviour, who is my only refuge; therefore the law, sin, and death have as much right over me as they have over this my Saviour, namely, none at all, because he paid for me as an innocent man; they have lost their right over me. So all salvation flows from this Christ. Life and blessedness, grace, peace, and consolation are due to him alone. (Luther.)

### **"A slanderer reveals what he secretly points out."**

Prov. 11, 13.

It is required of the servants and maids that they should not talk out what they have seen or heard at home in their masters' houses. If a servant steals his master's skirt, everyone will certainly consider that to be theft. But it is no less theft if a servant gossips about everything he has seen and heard in his house. It often happens that a householder would much rather lose his coat than have a word that he has spoken out of carelessness spread among strangers. Therefore the ancients gave their children, when they went abroad to serve, the advice to take with them: When thou comest into a strange house, thou shalt be blind, deaf, and dumb; that is, when thou servest in a strange house, thou shalt let what thou seest and hear remain with thee, and gossip nothing out of the house. besides, it is not only the servants and maidservants that sin, who divulge their masters' secrets, but also the neighbors are of no use, who sit over the servants, and coerce their masters' secrets from them. This is nothing other than enticing the servants to treachery, to usurpation, to theft from their masters.

(J. Brenz.)

### **That's a good call.**

A well-known preacher and pastor was Theodor Karl Georg Woltersdorf, who in 1756 joined his father at St. George's in Berlin as an assistant and after his death in 1768 received the first preaching position at this church. All kinds of apt words from his mouth still live on, which are

The Holy Spirit's words and words of love made him a pious man, but at the same time a quick-witted man. Thus one day a suppliant came to him and told him that he had asked the Holy Spirit where he could find help in his need. To this, he said, the answer had come to him, "Go to my servant Woltersdorf, and he will give you ten thalers." Woltersdorf answered, "So, that is what he told Him?" Spoke it, and went to his desk, took out a purse, and showed it to the suppliant. "Is there ten thalers in it? Look at it!"

When the man answered with a meek "No," Woltersdorf straightened up and said, "Well, make Him come out! He is a deceiver. The Holy Ghost did not tell Him; He would have known that Woltersdorf had not ten thalers."

### **Obituary.**

As was briefly reported in the "Lutheran" a few weeks ago, it has pleased the Lord of the Church to take his faithful servant, Fr. C. F. W. Huge, into eternal rest on December 24, 1911. Father Huge was born January 28, 1848, in New Minden, Ill., where he attended the parochial school and was confirmed by Blessed Father Husemann. The latter then induced him to attend the practical seminary for preachers at St. Louis, in preparation for the sacred ministry of preaching. In 1869 he passed his examination and accepted the call of the congregation at Crown Point, Ind. where he was ordained by Rev. J. P. Beyer and inducted into his ministry. Besides this congregation, he served the churches at Bremen, Ind. Vincennes, Ind. Youngstown, O., and Bingen, Ind. Six years ago, on account of increasing illness (diabetes), he was compelled to resign his charge, and removed to Fort Wayne, where he served as assistant preacher of the Emmaus congregation, besides serving for a year the vacant congregation at Auburn, Ind. as best his strength permitted. - He had married Miss Minna Koch in 1870, who died in 1885, leaving him with 7 children still under age. A year later he remarried to the parish widow Luise Stiegemeyer, who also preceded him in death two years ago. This bitter blow and the death of his old friend, Fr. H. Jüngels, with whom he consoled himself in his loneliness, not only visibly consumed his physical strength, but also increased his longing to go home to his Saviour. He was sure of his blessedness in faith. One of his last words was, "I and my Savior are inseparable." What he had comforted the dying in his congregations with in his more than forty years of ministry was now his comfort in death. At peace with God and all men, he passed from this world, and is now, as we may confidently hope, at home with his Lord. - The church funeral, which was attended by all the pastors of Fort Wayne and vicinity, took place on the third day of Christmas in the Emmaus Church, with Rev. Ph. Wambsganß preaching the funeral sermon on the text chosen by the deceased himself, 1 Cor. 15:10: "But by the grace of God I am that I am, and His grace toward me has not been in vain." Fr. H. C. Jans of Bingen provided the altar service, while Fr. S. F. Stock officiated at the Hanse, and Fr. F. W. Franke at the graveside. His age brought him from 63 years, 10 months and 28 days. His death is mourned by 11 adult children, 21 grandchildren and four brothers and sisters.

His mourning, his grief, and his misery, Are come to a blessed end.

F. W. Pohlmann.



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## Passion Prayer.

JESu, thou my salvation and my life, Sufferer, ~~high and low with those who have saved~~  
up for the cursed world: Let heart and mind be ~~gathered to thee, and in thy anguish these~~  
solemn days, Which tell of thy suffering! my own heart's woe, And that only for  
Imprint it deep in my soul, How much toil I have ~~my sake thou didst lie low in the dust~~  
brought thee such heavy sorrow, That with trembling and with fear thou hast gone ~~before God. And for my burden of sin~~  
the way of death, And, sorrowful unto death, ~~didst wrestle to the blood~~  
hast signed out of deep distress.

Praise and thanks be sung to thee,  
Faithful Saviour JESu Christ, That thou  
hast thus contended for me And  
become my mediator! Stand by me in  
every battle as my Prince of Victory, So  
that I may endure, fight, and win as you  
have done.

## For the holy season of Passion.

Then he inquired what that was.  
Luk 18, 36.

The familiar sound of the Gospel, "Behold, we go up to Jerusalem!" reminds us that we are now entering once again into the season of Passion. We sing such songs as:

So now, my JESu, you go to suffer death for me, JESu, your Passion I will now consider, and in this time go through the Saviour's whole course of suffering once more in spirit.

When the Saviour went up to Jerusalem to suffer and die, a blind man was sitting by the road. He heard the people passing by, and because he could not see, he inquired what it was. In this way we will also see and hear much in the history of the Passion. There we should also always inquire what this is, what this has to say for us.

has. We do not only want to see the torture, but also "understand the cause and the fruit. Much will be said about this in sermons on the Passion; the "Lutheran" has also said many things about it. For today we want to emphasize only one thing. When the blind man inquired what it was, his main question was: Who is that passing by? And so the questioned also answered, Jesus of Nazareth passeth by. This is the man he wants, the one he calls upon for mercy. We want to keep this in mind at every stage of our suffering: Who is the one who suffers and dies?

Well, who then? "Jesus of Nazareth," the blind man is answered. And that was right, he was. There were many people there who had known him for years, in whose midst he had grown up. They talked about how they knew his father and mother, his brothers and sisters. The blind man addressed him as "Son of David." That was him. He is descended from the fathers according to the flesh. The Saviour himself calls himself "the Son of man." And so he often calls himself. That's what he was: a true human child. That is what he was in suffering. The Mediator between God and men, who gave himself for all to be redeemed, is the man Christ JESus, 1 Tim. 2:o. This was not doubtful to any: there goes a true man up to Jerusalem. The feet that are dusted with the highway are true human feet. The hands that were bound in the garden of Gethsemane were human hands. The back that was scourged was the back of a real human being. The face that was peered at was a human face. The one they put on the cross was a real human being. And that which was laid in the grave at evening was a true human corpse. A man suffers and atones for what a man deserves. The woman's seed makes good what the woman and the man and all their children have done.

But it is no mere man. The Son of David is David's Lord at the same time. He tells that even to the enemies. And

he's not telling them anything new. David already said that himself. He said it "in the spirit", Matth. 22, 43, driven by God's spirit, as a divine truth that even the enemies do not deny. The Son of Man is at the same time the Son of God. He Himself had asked His disciples, "Who do men say that the Son of man is?" "Who do you say that I am?" They answered, "Thou art the Christ, the Son of the living God," Matt. 16:13, 16. And this He confirmed as something that flesh and blood had not revealed to them, but the Father in heaven. Yes, He is at the same time "God over all, blessed forever", Rom. 9, 5. "The true God and eternal life", 1 Joh. 5, 20. This is a wonderful person: God and man at the same time.

And that is what he always was after his incarnation and remains for eternity. "The Word became flesh, Joh. 1, 14. And He is also the God-Man in His suffering. Even in the deepest lowliness He sometimes shows His divine glory, which He always had, but did not always use. He heals the blind man by a word. The penitent thief recognizes in the dying man in the form of a servant his Lord, who has an eternal kingdom, and prays to him. The centurion and those who stood under the cross noticed what was going on. The scripture also expressly says: They killed the prince of life, Apost. 3, 15; crucified the Lord of glory, 1 Cor. 2, 8; "God spared not his own Son, but delivered him up for us all," Rom. 8, 32; "the blood of Jesus Christ, the Son of God, maketh us clean from all sin," 1 John 1, 7; yea, God purchased his church by his own blood, Apost. 20, 28. 20, 28. This is He who suffers and dies for us, the incarnate Son of God. He suffers indeed of His human nature, but that is the human nature of the Son of God. The bound hands are the hands of the Son of God. The reproached face is the face of the Son of God. The body crucified and laid in the grave is the human body of the Son of God. The blood shed there is the blood of the Son of God, God's blood.

Now everyone who does not know any better thinks, "All external Christianity agrees on this; all who want to be Christians teach it. But alas, no. The Reformed Church teaches that the suffering of Christ is only the suffering of his human nature, and that it has nothing to do with his divinity. But do they not know what the Scriptures say in the Proverbs cited? O yes; but there they say it is only a way of speaking. This is what human reason does when it wants to know the secrets of God. The blind man knows that he is blind, and he believes what those tell him who can see. We are also spiritually blind by nature, knowing nothing of God's secrets. The only one who can see and tell us is God Himself. And what he tells us, we should not treat as mere words, but take seriously. Why does it matter so much that we take seriously the statements of Scripture, where "for the sake of such personal unity Scripture also gives to the Godhead all that befalls mankind," as Luther puts it? Luther may tell us that. Zwingli opposed him with this separation of the divine and human natures in Christ, in order thus to prove that Christ's human body could not be in the Lord's Supper at all. To this Luther says: Zwingli "judges at last

such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more, nor do with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me, and he himself needs a savior. The suffering of a mere man does not outweigh the sins of the whole world. Luther put it this way: "We Christians must know that where God is not in the balance and gives the weight, we sink to the bottom with our bowl. This is what I mean: where it should not be said that God died for us, but only a man, we are lost. But if God's death, and God dead, lie in the wag bowl, he sinketh under, and we go up as a light, single bowl." If Christ's suffering were only a human suffering, it would not really be payment for all the world's sin, but God could at most say, I will allow it to count for that; enough is not really enough. But the blood of the Son of God truly makes clean from all sin. This we hold with the Scriptures. This is also expressed in our songs. Thus then the statements of Scripture come to their value: "Ye are bought with a price," 1 Cor. 6:20. Christ offered "one sacrifice for sins, which endureth for ever"; "with one sacrifice he hath perfected for ever them that are sanctified," Heb. 10:12, 14.

We know that the Godhead cannot suffer and die. But for this very purpose God became man in Christ, that he might suffer and die in the flesh. And such suffering is not the suffering of a mere man, but of the man who is God the Lord.

To him, our Savior, the God-man, we cry out in life and death, "Jesu, thou Son of David, have mercy on us!" And when we are afraid of our sins, and count them great, we rejoice in the Saviour, who is much greater. And if in one bowl our sin and the sin of the whole world also weigh heavily, then the other bowl is much heavier still, in which God has placed the death and blood of his Son. That richly outweighs the sin.

Thy blood, the noble juice, hath such  
strength and power, That; even a  
droplet small The whole world can  
make pure, Yea, even from the devil's  
jaws Free, free and free.

E. P.

## You have a different spirit!

(Concerning admission to the Lord's Supper, preaching, and the ministry of preaching).

### III.

We Lutherans have as a principle, and in our church we also act according to it: No one is to be admitted to the sacrament unless he has first been interrogated. For this reason we also have confirmation, so that those who wish to partake of Holy Communion for the first time may first make it known to the whole congregation that they can give an account of their faith and test themselves, that they are of one mind with us in faith and doctrine, and that they are of one mind with us in their faith.

also want to adhere to the orthodox church. We want to know who are those who commune with us and with whom we enter into the most intimate fellowship at the table of the Lord. Therefore we also keep and press for registration and reject such as would enjoy the sacrament unworthily and to judgment: evidently unbelievers and ungodly, false believers and others. We practice "close communion." The sects, on the other hand, hold "open communion," that is, they admit everyone, and probably even invite all who are in the service to partake of the sacrament of the altar, without inquiring in any way whether they are worthy or unworthy of it, without inquiring whether they are fellow believers or not. Whether someone takes it for his benefit or to his detriment is something that each one must know for himself and also be responsible for once. And we, who exclude some from the table of grace, are condemned as presumptuous and arrogant, as judges of hearts who exalt themselves above others and withhold from them what the Lord has intended for them. But we reply: "Precisely because it is the Lord's Supper, and we are only stewards and stewards, we must act exactly according to His will and according to His precept. This is: "You shall not give the sanctuary" - obviously the Holy Communion is something very holy, a sanctuary - "to the dogs, and you shall not cast your pearls before swine", Matth. 7, 6. We know from His Word - read 1 Cor. 11! -, not for judgment or condemnation, but for blessedness, this banquet of grace is to be given and distributed. Jesus, our spiritual physician, does not want his delicious medicine to be used uselessly for the healthy and strong - "if it is good for thee, stay thou therewith, lest thou receive evil reward" - but for the salvation and blessing of the spiritually sick and weak, "whose hearts are heavy with sins and sorrowful with fear. That, of course, the sects are so indifferent and careless about the precious supper, is explained by the fact that they do not believe that Christ's body and blood are truly and essentially present in and with the bread and wine, that the blessed cup is the communion of Christ's blood, and the bread we break is the communion of Christ's body, 1 Cor. 10:16. And so another spirit necessarily follows in their supper practice.

A different spirit is also evident in the Reformed sects in preaching and in the office of preaching. We confess with St. Paul: "We preach not ourselves, but Jesus Christ, that he may be the Lord," 2 Cor. 4:5. "I did not think that I knew anything among you apart from Jesus Christ crucified," 1 Cor. 2:2. Whoever carries this out correctly is considered by us to be a good, competent preacher. Jesus, the Saviour, is to be the core and star, all in all, in his preaching. Now, it is true that the name of Jesus is often enough mentioned and referred to by some sect preachers, but not as the one crucified for our sins. He is not presented as the Savior of sinners, who redeemed us from all sins through His blood, not as the One who knew of no sin, but was made sin for us, so that we might have in Him the righteousness that is valid before God, 2 Cor. 5:21. Rather, in most sectarian sermons Christ is presented as a moral or moral teacher, as a second, though better, Moses. His moral and virtuous life, his love and God

They do not teach salvation in the first place as the fulfillment of the law in our stead, for us, but mainly and almost exclusively as a model to be imitated in order to become like Christ and blessed, that is, to attain heaven through our own deeds and works and not through Christ's blood and righteousness alone. We have already gone so far astray that through preaching we do not want to make souls blessed and recruit citizens for heaven, but rather only to make men happy here on earth and prepare for them a paradise and a pleasure garden here. That is why the doctrine that we enter heaven by grace alone through faith is seldom mentioned or heard. Cult preachers appear as do-gooders, and almost exclusively teach morality and virtue, and even politics, prohibition, and the like, in the pulpits. Instead of inculcating the main truths that are necessary for blessedness, the truths of the catechism, and of preaching doctrinal sermons, of proclaiming the old and yet eternally new, beatific gospel, they endeavor always to bring something new, to make sensational speeches. One wants to flaunt one's own wisdom and science and art in speaking. In their sermons they try to bring something that will make people's ears itch, and they are only anxious to have the right effect on their feelings. The text of God's Word, which is read out at the beginning, is little or not used at all. - We, on the other hand, insist that a sermon be in accordance with the text and the Scriptures, that the divine truths, the law and especially the gospel, be presented and explained in a plain, simple way that can be understood by everyone. Although we also weave stories and experiences into sermons and use them for illustration and explanation, they should not become the main point, as is often the case with sects.

Another spirit is that the preachers of the sects do not appear as the mouthpiece of God, not as messengers of God, who speak in the name of the LORD of hosts, of whom it is said: "He who hears you hears me", namely Christ, Luk. 10, 16. 10:16. They do not regard the preaching as a message from God, and as a word of divine truth, as it ought to be according to 1 Thess. 2:13: "When ye receive from us the word of divine preaching, receive it not as the word of men, but, as it is true, as the word of God." It is not believed, as we confess in the fifth principal, that it is as strong and certain as if our dear Lord Christ acted with men, when the appointed minister of Christ teaches, exhorts, punishes, or comforts by divine command. And yet the apostle in 2 Cor. 5:20 expressly declares of himself and of all righteous preachers, "We therefore find ambassadors in Christ's stead: for God exhorteth by us. We therefore pray in Christ's stead: Be reconciled to God!" In the sects the preaching and interpretation of the Scriptures are regarded as the human opinion and view of the preacher, as the word of men, with a little of God's word mixed in. In general, they do not regard the office of preaching as a divine office, and let any one preach, even women and children. If a man can only speak well or beautifully, he is an able preacher. People flock to him and admire his eloquence or his marketability.

screaming. - The fault, of course, that the ministry of preaching is often so despised, is also due to the sect preachers themselves. For they do not act according to the word of 1 Peter 4:11, "If any man speak, he speaketh it as the word of God." They do not preach the gospel, as Jesus so expressly commanded at the last. They do not stick to JEsu's speech, as right disciples, especially preachers, ought to do, Joh. 8, 31. All too often they use such phrases as, "This is my view or opinion," and the like, and let others present the opposite view in their pulpits. Thus a very different spirit prevails among them than among us.

Let us be on our guard, however, that we do not allow ourselves to be led astray. The danger is obvious, especially where, for instance, a sectarian or revivalist preacher, an evangelist, has a large following, is praised by many, is probably extolled in the newspapers as a mighty speaker, and his merits and merits, his successes and conversions are also told and praised. On the other hand, the faithful work of a right preacher of the gospel is not heeded by the great masses, or it is even condemned; his sermons and his whole manner are called old-fashioned, which no longer fit nor drew in our enlightened, advanced age of the twentieth century. Certainly this is a constant temptation, and we too are in danger of being infected by the spirit of the age, the "other spirit". In our circles, too, such sermons have perhaps already been preached that breathe or betray another spirit. We must therefore be vigilant and pray that God will preserve us in grace from the "other spirit". A. F.

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## A pair of brothers. Friedrich and Ludwig Lochner.

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### 2.

#### In full work.

We have presented Friedrich Lochner's life in outline up to his departure for the New World and his new home. Now begins the second period of his life, the main period in which he unfolded such a long and God-blessed effectiveness.

It was in the second week of June 1845 that Lochner, now a youth of almost 23 years, with his traveling companions, saw the American coast after a 51-day voyage by ship and soon after landed in New York. His destination was first Monroe, Mich. where at that time Blessed Fr. W. Hattstädt, also a Löhescher Sendling, was working there. With him he and Crämer visited the president of the newly founded Michigan Synod, Fr. F. Schmidt in Ann Arbor, Mich. because, according to Löhle's instructions, they were to join this synod. But while Crämer then moved with his colonists farther north in Michigan and founded the mission station of Frankenmuth near Saginaw, Lochner received his first call from Toledo, O. The circumstances there were, of course, by no means likely to fill him with much joy, for the congregation consisted of Lutherans and Reformed, and also called itself "The United German Lutheran and Reformed Salem's Church" in its title of possession, in its constitution, and in an inscription over the entrance gate of the church.

(United German Lutheran and Reformed Salem Church). However, after he was promised that the Reformed members would be paid out their share of the church property and the name changed, he accepted the call on the advice of his brethren. Praeses Schmidt ordained him, Father Cronenwett of Woodville, O., who had served the congregation up to that time, and Hattstädt assisted. To indicate the conditions at that time, which of course did not make the most favorable impression on Lochner, it may be mentioned that Cronenwett, who had been prepared by Schmidt for the preaching ministry, did not even know the symbolic books of the Lutheran Church by name, and that in the ordination certificate then issued to Lochner, Praeses Schmidt wrote, among other things, the following words: "And we recommend our beloved brother to all denominations, particularly to the Lutheran Church. With zeal Lochner now went to his work, although he suffered from fever attacks for months in the then very unhealthy Toledo, and founded a school in the fall of 1845. But soon he had to learn that the assurances given to him concerning the Reformed members were not to be kept, and when he began to explain the doctrinal difference between Lutherans and Reformed in the article on Holy Communion, held the celebration of Holy Communion in the Lutheran manner, and generally worked toward Lutheran doctrine and practice, unrest arose in the congregation. While he was once again down hard with fever, a meeting was held behind his back, and then a number of resolutions were presented to him, in which his righteousness, extraordinary ability, and faithfulness were acknowledged, but at the same time the union of Lutherans and Reformed was maintained, and if he could not approve this resolution, it was suggested that he leave the congregation and settle in another place. And though he now worshipped in his house for a time with some of the people who had not signed these resolutions, yet no congregation was formed, and there was nothing left for him to do but finally take up his walking stick and leave Toledo with his young wife, Liddy, a native of Büniger, whom he had met in May, 1846, in St. Louis, at Father C. F. W. Walther's house, during the preliminary deliberations on the proposed formation of our Synod. This was in October, 1846, and the destination of the wanderings was St. Louis, whither Walther, who had become his brother-in-law by the connection referred to, had invited him with the invitation to take charge of some country churches lately established in Illinois by the indefatigable missionary, Father J. F. Büniger.

These churches were located at Pleasant Ridge and Collinsville, Ill, and Lochner served them faithfully from January, 1847, to June, 1850, and went through the hard early days with them, doing real pioneer work. Of this time he himself has sketched a vivid, graceful picture, which is found in the 24th volume of the "Evening School" under the title "From the Pioneer Life of an American Country Pastor," and will well be remembered by some of the older readers, as well as the pretty song then: composed by him, "Des Landpastors Heimkehr" ("The Country Pastor's Homecoming"), which is still sung in some

of our parsonages is sung, more often probably without the poet being known. Pleasant Ridge was first the pastor's residence, later Collinsville. There Lochner, after a short and very happy marriage, lost his first wife in March, 1848, and also his first child, a little daughter, a few months later. Shortly before Christmas 1849, his parents and his three youngest siblings had come there, after he himself had married Maria Amalia Christiane Böhme, the childhood friend and bridesmaid of his first wife, for the second time in February 1849. There, only a few weeks after his arrival, his father passed away in his arms, happy and blissful, after his wish, expressed in Germany, to hear his Fritz preach once more, had been fulfilled. And five days before the grandfather, Lochner's first little son, only a few weeks old, had quickly died. We see the years in Pleasant Ridge and Collinsville brought him not only the work, the hardships, the experiences and privations of the pioneer pastor, but also much cross and visitation. And a cross-bearer he has been all his life.

Ini February, 1850, he received a call from Trinity congregation at Milwaukee, Wis. This congregation had been formed at the founding of our synod in 1847, by the lawful withdrawal of a number of members from the union of the Buffalo synod, and had received its first pastor from our synod in the blessed P. E. G. W. Keyl. When the latter was called to Baltimore after three years, he had recommended Lochner as his successor. The latter did not think himself capable of presiding over a congregation whose members had gone through the struggle with the Prussian Union over in Germany, and through the struggle with the Buffalo priesthood here in America, and therefore declined the call to the delight of his congregations. But the calling came again, and much as in the flesh he dreaded the new difficult circumstances and the disputes to be expected, in obedience to the discerned will of God he now obeyed it, and in June, 1850, moved to Milwaukee with his wife and his brother Ludwig, then eight years old, given to him by his dying father to be brought up. And thus began the climax of his effectiveness.

From 1850 to 1876 Lochner served the congregation in Milwaukee and at the same time also the Synod several times as first secretary of the then Northern District, later as vice-president of the same and in many other respects and activities. He was also one of the founders of our school teachers' seminary in Addison, which first had its home in Milwaukee. Under his diligent, skillful, and faithful labors, his Trinity congregation grew into a great people. But they were also busy, struggling years. He says himself, "When, from the steamboat that was to take me and mine to Milwaukee from Chicago, I saw the latter spread out before me in the distance toward evening, an indescribable fear seized me. I felt as if my throat and chest had been constricted. Nevertheless, I was unshakably certain that I was not going my own way, that I was called by the Lord to Milwaukee and that I would follow his call only by denying myself. And to God be eternal praise and thanksgiving, who

I was so sure of my vocation from beginning to end that, in the darkest hours and times, when I was especially aware of my weaknesses, my shortcomings, my infirmities, I could lean on his call in my prayers and hold it up to him. How much I needed this assurance of the calling! As rich as the blessing was with which the Lord crowned the 26 years of my ministry in Milwaukee out of undeserved grace, it was also rich in tribulations in office and home, but especially in struggles outwardly and inwardly. Especially with regard to the latter, the Lord has led me so rightly 'against the grain,' since I am, according to my whole disposition, so combative, so desirous of rest and comfort."

To describe these struggles in detail would be a chapter in itself. They belong in part to the history of the synod. Lochner himself described them in the readable history of the Trinity congregation published on the occasion of its fiftieth anniversary.

After he had repeatedly received important appointments in the Milwaukee period, but had always refused them, so to Saginaw, Mich., as successor to Blessed Father M. Guenther, to New York as successor to Blessed Father Th. Brohm, twice also as professor at the school teachers' seminary in Addison, he was called to Springfield, Ill. in December 1875, after he had celebrated both his 25th anniversary in office in Milwaukee and the day of his 25th year of effectiveness there. Thither our practical seminary for preachers had been removed a short time before. All the opinions obtained were in favor of accepting the call, and he himself, recognizing the divinity of it, complied with it in February, 1876, again with a heavy heart. He then continued to work in York until 1887, to the blessing of the congregation and also of the institution of which he became pastor, in which he also gave liturgical instruction, again closely connected with his old, faithful friend of youth, the blessed Professor Crämer, until the increasing infirmities of old age forced him to resign from the ministry and return to Milwaukee. The Springfield period was also a time of crosses for him in more ways than one. York was deprived of his second wife by death in November, 1876, and the five years of widowhood which now followed he himself describes as the hardest time of his life, though his mother, who was 79 years of age, once more joined him to preside over his household. But as he had held it all his life, so also now. The cross could not and was not allowed to overwhelm him. In his notes we once find almost the whole of Paul Gerhardt's song of consolation: "Warum sollt' ich mich denn grämen? That was also his consolation and his confession. And around the evening it became light.

L. F.

## Emigrant Mission in New York.

If we look at the overall picture of immigration in 1911 at the largest port in America, New York, we see that German immigration has come to a great standstill. Another

It is a fact that a large part of the immigrants have northern Canada as their destination, and Canadian ports are chosen by many immigrants as their place of landing. From the German ports, in conjunction with a Dutch steamship line, this course to Canada has been taken into account by establishing a direct connection with the Canadian ports.

Our Lutheran compatriots from Germany, and even more so from Russia, Austria, Hungary, Galicia, and Transylvania, are also involved in this migration to the Northwest. In general, it should be noted that the great mass of immigrants come from the European East, from Russian and Austrian Poland, Hungary and the neighboring states, and belong to the working class. Apart from the Poles, it is the Slavs who are advancing in dense ranks, followed by Slovenes, Ruthenians, Russians and others. The Slavs are joined by the predominantly Greek-Catholic Romanians. Smaller divisions are formed by Magyars, equally Reformed and Catholic, then Latvians and Estonians from the Russian Baltic provinces, who, like the Finns, are of the Lutheran faith.

The Jews remain as an appendage. In a full, never-ending stream, with women and many children, for the most part in the most miserable condition, this people is pouring into the great cities of our country. In New York alone, through this mass immigration, there is a Jewish population of nearly one million.

There is also another, very strong immigration. These are the Italians, especially from the south of Italy, who in large numbers, mixed with Greeks, Serbs, Bulgarians, Montenegrins, seek work in the mines, in railway construction and industrial plants in our country.

Thus it is a complete change in the picture that stands before our eyes today when the immigrants land: Slavic, especially Polish workers in great masses with their equally massive Jewish attachments. But where have our compatriots gone who used to fill the steamships in mighty droves? They came from Hanover, Mecklenburg, Schleswig-Holstein, Pomerania, East and West Prussia, Silesia, as well as from Saxony, Baden, Bavaria and Wuerttemberg. Nor did they, like the Slavic, Polish, and Italian laborers and Jews of to-day, remain in the great cities of the country, but moved on to the far West and took the vast, partly wooded lands of the West under their axes, hoes, and plows, and there did the laborious, fundamental pioneer work. From Germany come not much more than the stragglers of the great immigrant train of former years, and they are often almost entirely lost among the Slavic, Italian, and Jewish masses when they land in New York.

Since there has been much agitation in our country during the past year against the present administration at Ellis Island Immigration Station, it is certainly in order to throw some light on the existing conditions as we know them and observe them daily, so that the friends and relatives of the members of our communities may not be deterred and discouraged from immigrating if they otherwise meet the requirements of the existing immigration laws. There is probably no one at Ellis Island who is within near personal

The missionary to the emigrant is the one who comes into closer contact with the immigrant in his need. Without seeking and pursuing any self-interest, he assists every immigrant seeking help to the best of his ability. He is also intimately acquainted with the existing laws governing immigrants and their execution. The Commissioner of Immigration in office, Mr. William Williams, is a very conscientious, just, but also very strict official, who demands from his subordinates a strict fulfillment of duty and executes the existing laws in the most exact manner, in order to keep undesirable immigrants away from our country. This demands great prudence and expertise on his part. The commissioner does not administer this grave public office for the sake of a high salary, but because, as a citizen, he desires to serve the country to the best of his ability, and has been appointed by the governing officials at Washington precisely to regulate immigration according to law, and to make it impossible for undesirable immigrants to land. His strict but just course of action has been and is being attacked in certain quarters, which is easily understood and comprehensible, since the Jews, Greeks, Syrians, and Italians have suffered most from it. The Germans certainly have no cause to join in this complaint. A well-known secular newspaper says the following in an editorial in favor of the criticized commissioner: "The commissioner cites facts and puts forward arguments that are difficult to refute because they appear logical and plausible. Of these facts, the most interesting for us Germans is that the number of immigrants of German nationality who have been detained or finally deported here is so infinitesimally small that it seems incomprehensible why American Germans in particular should make themselves the champion against the relevant national legislation. And it is a difficult argument for the Commissioner of Immigration to refute that he and his sub-officials, if they do not want to openly violate their official duty and risk the consequences thereof, are unavoidably compelled to literally execute the law and not to interpret (interpret) it soon one way and soon another according to their own or other people's whims." With this judgment we fully concur, and can no better apprehend it.

In early April, Commissioner Williams, with the approval of the government, issued strict rules for all emigrant missionaries. These rules were such that we should simply have stopped our emigrant mission. It is due to the insight and kindness of Minister Nagel and Commissioner Williams that our Emigrant Mission, as far as the Federal Government is concerned, is allowed to continue exactly as before.

Apart from these incidents, the emigrant mission has also 'been allowed to have its undisturbed and blessed progress in the past year under God's gracious care. 1378 emigrants were assisted in word and deed. 23 immigrants were entrusted to the special care of the Mission. 57 emigrant marriages were performed. In the hospitals 16 emigrants were under our special care. Before the Board of Special Inquiry;' the interests of the immigrants were represented in 31 cases. In 15 cases the sentence of exclusion was appealed against.

The appeals were dismissed in 3 cases, and landing allowed in 12. Of our immigrants, 18 were excluded. Among them were five trachoma sufferers (two with families). In four other cases, reopening of hearings was requested and admission was obtained. In three other cases admission was allowed under surety. Four emigrants were transported back to their homes at their request through the help of the Mission. A woman and a two-year-old child died in the emigrant hospital at Ellis Island. Both were given Christian burials. 191 emigrants with 45 children traveled under the protection of the Mission, and 397 pastors were specially notified of the arrival of the emigrants. Poor emigrants received 930 meals, and 423 night camps were granted to homeless emigrants. At the landing places of the shipping companies, 442 emigrants and visiting passengers traveling in the second cabin were received. 302 persons were picked up by railroads. 432 persons were taken to railroads. 715 persons were directed to the ships. All immigrants with whom we came in contact were made aware of and directed to our churches. The care for the strangers, which is commanded us according to God's word, we have tried to fulfill with weak forces, as far as it was possible with the amount of the many official business.

The aid station in Bremen has also rendered us commendable services in the past year. With devoted loyalty and conscientiousness, as well as with great diligence and punctuality, Mr. F. Gillhoff has performed his duties.

In Hamburg, Fr. Löffler administers our aid station. After he has familiarized himself with his work, we must testify that he is working in great blessing, and our mission is recognized by his faithful work. Many an obstacle stood in his way when he began his work. These have now been overcome, and his field of labor is steadily increasing.

The offerings and collections for the mission amounted to P1547. 11. Accordingly, a grant of \$804. 44 is required for the salaries of the missionaries in New York, Bremen, and Hamburg.

Also in the past year, the faithful God has confessed our small work among the strangers and granted us his gracious help and his gracious assistance. Praise and thanks be to Him for this! May he also be with us in the new year with his help! O. H. Restin.

In this service, the two pastors were gathered among themselves before their God and held a quiet contemplation, in which, on the basis of the 115th Psalm, they visualized the thoughts that had to move them as a jubilee congregation. The children's choir and the men's choir gave great emphasis to the joy of the celebration with their sweet singing. While the spacious church was already filled to capacity by its own congregation at the morning service, the church could hardly hold the cheering crowd at the second festive service in the evening. The daughter and sister congregations of the city and surrounding area had been invited to this service. And they accepted the invitation with bright crowds. In the morning the church had already been beautifully decorated with garlands and tropical plants, especially at the altar, but in the evening it appeared even more beautiful under the electric lighting. And yet, what is the greatest adornment of a truly Lutheran congregation, the preaching of God's pure Word, was also the most glorious thing at this service. In keeping with the festive occasion, the congregation had also appointed special celebratory preachers, namely Praeses F. Pfothenhauer as the German and Prof. W. H. T. Dau as the English celebratory speaker. The former had based his sermon on Ps. 89, 16-18, the latter on Deut. 33, 26-29. President Pfothenhauer showed what we as Lutheran Christians in a truly Lutheran congregation have ahead of so many others. Prof. Dau explained on the basis of the history of Israel what the Lord of the Church has done so far for our congregation and also through it. Glory to God alone! This was the tone of both speeches and the mood of the festive assembly. Therefore, it resonated powerfully in all hearts when the mass choir, made up of various congregational choirs, first sang the German Tedeum and then the English "Holy, Holy, Holy" and performed it excellently. May the blessing of this jubilee with its sermons, its singing and praying accompany us into the eternal jubilee year! - The following pastors worked for the congregation: C. F. Heyer, Fr. Schmidt, G. Jensen, J. Vogelbach, K. G. Zeumer, E. A. Brauer, J. A. F. W. Müller, J. P. Beyer, F. A. Ahner and W. Bröcker. W. B.

**Our Christian schools and Christian instruction in the home.** Our insistence on Christian parochial schools has been misunderstood as if we wanted to relieve parents of the obligation to teach their children the Word of God in the home. It may well happen in our midst that parents actually do not talk to their children about God's Word and the Christian faith at home, because they think that Christian education and Christian instruction are sufficiently provided for in the parochial school. But where it is so, there is a momentous omission. Even the best parochial school is hindered in its successes if Christian discipline and Christian instruction are not also practiced in the home. Then, even in a good parochial school, it is still the duty of the parents not only to give their children their daily bread, but also to attend to their Christian parental duties, to pray with them, and to teach and admonish them daily from God's Word. Luther has now and then been invoked for the omission of this duty, who, in his writing to the councillors of Germany, says: "Thus the greatest number of parents are unfortunately unskilful, and know not how to bring up and teach children." But Luther, as he immediately adds, has in view parents who "have learned nothing themselves, without providing for the belly." This does not fit parents who are members of our Christian congregations. Parents who are members of our Christian congregations have learned more than "taking care of the belly." They know the holy ten commandments. They know the Christian faith and

## To the ecclesiastical chronicle.

### America.

**On the third Sunday after Epiphany,** January 21, the First German Lutheran Church in Pittsburgh, Pa. celebrated the 75th anniversary of its founding. It had made preparations for the worthy celebration of the anniversary long before. Two festive services were scheduled for the day of celebration. In the morning service, at the special request of the congregation, their present pastor preached. Parish and



the Lord's Prayer. They also know about baptism, the Lord's Supper and absolution. They also know and believe that the Holy Scriptures are the Word of God. is the Word of God. They can all read and speak more or less fluently. In short, they are all skilled in teaching their children and their households from God's Word, though the degree of skill is a very different one. Luther declares it to be an insult mall do to a Christian, if it be said of him that he knows not what he believes, and cannot speak of it<. He therefore wrote his Small Catechism not merely for pastors, but precisely for the Christian householder, as he ought to hold forth the main points of Christian doctrine plainly to his servants. Well then, you Christian parents, use all your authority. You will soon notice how you yourselves grow in knowledge and become more certain of your faith.

F. P.

**Lutheran University in America.** A writer in the *Lutheran Observer* advocates in an almost stormy manner the immediate establishment of a Lutheran University. It has upset him that when young people attend Union Theological Seminary or Colombia University or New York University or some other institution after graduating from a general synodical institution, they usually come back wingless and spoiled for service in the church. Therefore, he would like to have a Lutheran university immediately, where young people could study even further without being exposed to the danger of losing the Christian faith. In regard to the execution of the plan, the writer says: "Above all things we need a sum of \$1,000,000. To raise this sum we need only one hundred gifts in the amount of \$10,000 each. ... Let us then . . . raise this \$1,000,000, and make it possible that we may establish in the heart of our country so strong a university that our most gifted young people may be proud to complete their studies in its halls, and on leaving it may not have been made wavering in their faith, but strengthened." - A few comments on this: Certainly a Lutheran university would be a good thing. Even the fathers of the Missouri Synod had in mind not merely a theological seminary, but a university. Their energies and resources, however, were soon so absorbed by the immediate needs of the church, namely, the training of preachers and teachers, that the university was relegated to the background. Nevertheless, a Lutheran university remains something desirable. One would like to have a university where both Holy Scripture and human reason come into their own, Holy Scripture as the Word of God to which everything must submit, human reason in all the things of natural life which God has subjected to human reason. In the existing universities of Germany and America they have broken with both Holy Scripture and human reason. This is a pity! If one now thinks of a Lutheran university in the General Synod, one should probably estimate the costs. The million of dollars can be raised already in the way indicated or in a similar way. But does one have in the General Synod the scripturally competent and reasonable people who can serve as teachers at a Lutheran institution? You need people who not only say that the Scriptures are God's Word, but who are able and willing to actually take Christian doctrine from the Scriptures and judge all circumstances according to the Scriptures. The *Observer* has of late published some excellent

Articles published. But with most writers there still appears a great obscurity concerning Christian doctrine. And as far as reason is concerned, the

usually went along with the fads, as at present the dreaming of peace.  
F. P.

**Methodist University.** The Methodists are about to establish a university at Guthrie, Okla. The university is to become the central institution for the states of Oklahoma, Texas and New Mexico. There is 50,000 already at the disposal of the institution. But the first building to be erected this summer is to cost only \$100,000. Recently \$60,000 was signed for the university in one hour at a meeting.  
F. P.

**Throughout our country a religious movement is going on, the** purpose of which is to draw the male sex into church work, especially missionary work. The purpose is laudable. It is an incalculable harm that Satan does to the church by alienating men from the church through lodges, saloons, and anti-church clubs, so that the average church in America is a women's church. Unfortunately, "The Men and Religion Movement" mostly misses the mark; of a meeting of this kind, held the other day in Philadelphia, the editors of *The Presbyterian* speak in the The Presbyterian praised the whole assembly, but gave them the "brotherly advice" that the speakers at these meetings should play the full organ when they spoke of the work of God, but when they spoke of the doings of men, they should pull out the softest stops. But what most astonished the *Presbyterian* was the observation that the assembly was composed chiefly of pastors and such laymen as were already zealous church members. The observer thinks the audience very often gave good advice to the speakers as to how the cause should be attacked. He gained the following conviction of the whole movement: "What is chiefly needed is this, that men may be reached, awakened, and persuaded who are still outside the church, or who belong to it only formally. But this class of men seldom attends such meetings, and for this reason many earnest and faithful Christians who are active members of the church conclude that while a good intention is to be acknowledged in these general movements, yet the movements are in themselves (in their very nature) incapable of producing the successes so much desired. They therefore turn away from these movements to devote their strength and attention to hand-to-hand work, for which the necessary arrangements have already been made in the local church."

D.

**Reception of the Roman Cardinals.** From Boston it was reported, "Cardinal O'Connell, one of the newly created American Cardinals, arrived again in Boston on Wednesday, where the Catholic population gave him a warm reception. The festivities arranged to receive the Cardinal will continue for several days." From New York it was reported, "A banquet was held in New York in honor of Cardinal Farley, attended chiefly by non-Catholics, to show what devotion they entertained for the Cardinal. Governor Dix of New York made an address to the Cardinal which was received with enthusiasm, and Toastmaster Hermann A. Metz read a letter from President Taft in which he assured the Cardinal of his highest regard and referred to the mutual tolerance which existed in America between the different religions." President Taft's reference to "mutual tolerance" in America is naive, knowing in any case the Pope's explicit declaration that in America Catholicism must become the state religion, and then there would be an end to "tolerance." The whole society, which in New York has such great "veneration"

for the cardinal is 400 years behind the times. Since the Reformation has put the malignancy of the papacy in relation to Church and State in such a bright light, it is an inexcusable ignorance for anyone to have "reverence" for the pope and his cardinals, and to assure them of the "greatest Hochaclünng.

F. P.

### Abroad.

**The Christians in the Hamburg regional church** are in great distress. They are outvoted in the elections by the unbelievers, who are also members of the regional church. The unbelievers do not go to church, but when it comes to church elections, they cast their votes. Thus, one pastor complains, in reference to the elections for the church board recently held in Hamburg, "Liberal victory almost all along the line! Of course, for there are a hundred times as many unbelievers in Hamburg as believers. . . . When such church councils elect pastors, the pastors must tell themselves that they are elected indirectly by those who do not attend church on Sundays. When synod and church council pass majority resolutions, let it be known that behind these majorities are not the churchgoers, but the unchurched. The church is governed by the appointees of those who do not care about the church. The faithful churchgoers will have to have pastors imposed upon them who are elected by those who stay out on Sundays." It has been suggested to the unbelievers in this distress, ne would like to declare their departure from the church, for which they no longer have any use, and thus leave the field to the believers alone. But the unbelievers do not do this. - This predicament the Holy Spirit has foreseen. Therefore, in the Scriptures, He does not call upon the unbelievers to separate themselves from the believers, but He turns to the believers and calls out to them, "Do not pull on the strange yoke with the unbelievers! For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? . . . Therefore come out from among them and separate yourselves, says the Lord." We are saved from all trouble when we let God's Word be a lamp unto our feet and a light unto our path. The Christians of the Hamburg Regional Church should therefore join the Christians who years ago gave up church fellowship with the Hamburg Regional Church and formed a free-church Lutheran congregation, which is now served by Fr. Löffler.

F. P.

**The Romanists and the Socialists** formed the strongest parties in the Reichstag after the last elections in Germany. A Catholic was elected president of the new Reichstag and a Socialist first vice-president. The *Lutheran Observer* remarks: "The future of the Fatherland seems rather dark with the anti-clerical Socialism on the one hand and the Catholic-Jesuit center on the other." This is sadly true. And the state of affairs seems all the sadder when one remembers that Germany is the land of the Reformation. But this sad state of affairs is the consequence of Germany's having thrown away the goods of the Reformation in a dissolute manner. In Germany's universities unbelief has come to dominate. Even the theologians, who are considered the best and most ecclesiastical, not only reject, but even mock the truth that the Holy Scriptures are God's Word. But without God's Word, neither superstition nor unbelief can be resisted.

F. P.

**From the Greek-Catholic Church in Russia** only rarely does anything reach the wider public. It is completely frozen in formulaism, superstition, and works righteousness. How much they

but is losing influence, and how little it is able to satisfy the people, is shown by the increasing movement of conversions, even to Mohammedanism. In the last five years about 237,000 persons have converted to the Roman Catholic Church, 16,315 to the Lutheran Church, over 50,000 have fallen a prey to the advance of Islam, while resignations to the Greek Catholic Church have been only a little over 5000.

L. F.

## From World and Time.

**A position on the whole reasonable and creditable in regard to parochial schools** is taken by the State Superintendent of Schools of South Dakota, C. G. Lawrence, who, according to the "Church Gazette," wrote these words to a pastor of the Iowa Synod, who questioned him about his position: "I received your letter of September 2, requesting my opinion of the parochial schools. I can tell you that I am very much in favor of the Parochial School, if it is conducted properly. I consider the work of the Parochial School a great help in the education of our youth. Strictly religious instruction, upon which moral precepts must rest, is excluded from our public school, and therefore it seems to me that the work of the Parochial School should meet with the approval of all the citizens of the State who have at heart the moral education of our youth. The religious instruction of youth is, of course, the business of every church community, and the State should in no way hinder such instruction. When I say the above with regard to parochial schools, I do not want to be understood as if I approve of every parochial school. I know of several parochial schools that are not properly run because the teachers in them are not properly qualified to do so. I believe every teacher in a parochial school should have a legal state certificate, thereby assuring the right degree of proficiency in such schools. Many teachers in parochial schools in this state have state certificates, and their work is very satisfactory." - Admittedly, if a state report card were required, it would not be acceptable. Such a requirement by the state would go beyond the limits of its power, and encroach upon the rights of parents and the church. But, however, the church should be admonished by the sounding of such demands to see to the most efficient training of its teachers, and every congregation should be very anxious for the all-round elevation of its school.

L. F.

**Carnival.** Some time ago we read in the "Geisteskampf der Gegenwart": "The following facts show how this un-German growth of the carnival is by no means harmless, but a danger to the people, and therefore every authority should at least not support it: In Mainz, years ago, 300,000 marks in savings bank deposits were withdrawn on Shrove Tuesday, mostly by impecunious people. How do the nonsensical expenditures for carnival processions rhyme with the complaints about the bad times? In a Rhenish town a procession cost 25,000 marks. In Constance, 180 wedding rings alone were pawned in a pawn shop on Shrovetide, and in a city with 200,000 inhabitants, more than 700 prescriptions for dirty diseases were prepared in 19 pharmacies on Ash Wednesday [the name is probably deliberately withheld] in the morning from 8 a.m. to noon. The state authorities would have good enough reason to take action against this increasingly spreading meanness under the mask, if only for social reasons.

L. F.

## Divine Mercy.

At the beginning of the last century there lived in southern Germany the Roman Catholic priest Martin Boos, who first, like Martin Luther, sought with great zeal by his own works and piety to attain the righteousness that is valid before God. But how Luther had to lament:

I also fell deeper and deeper, There was no  
good in life mine, Sin had possessed me,

Boos, too, had to lament: "With all my holiness, I fell deeper and deeper into selfishness; I was always sad, anxious, and hanging my head. Just as Luther was first led to the only way to salvation, to the grace of God in Christ, by the saying, "The righteous lives by faith," so this saying also did the same service for Martin Boos. "The just liveth by faith" was henceforth the substance of all his preaching and teaching, so that he was commonly called the preacher of righteousness. God, through his ministry, has helped many a soul among the Roman Catholic people to the faith of this righteousness, to the consolation of the forgiveness of sins, and to peace. For the sake of his faith and confession of the righteousness which alone is valid before God, Boos also had to suffer much persecution and even imprisonment. He had to move from one country to another.

Boos last worked in the town of Sayn on the Rhine. There he had become friends with a Lutheran preacher who lived nearby. It happened one Saturday - August 27, 1825 - that this preacher, as he was preparing for his sermon on the following Sunday, was constantly distracted from his work by the thought of visiting Martin Boos. Although he said to himself that he had no time to do so today, on Saturday, he could not think of anything else, so that he finally took his hat and stick and went to see Boos. He found him lying on his knees in his parlor, wailing violently. Astonished, he asked him, "Boos, what is the matter with you?" The man asked replies, "I am lost; I can find no mercy!" The friend now points out to him how he has helped so many souls through his preaching of Christ to righteousness, which is valid before God, and has also suffered so much for the sake of this testimony of Christ - how will he now himself be deceived by it? Boos answers, "I have already said this to myself; what I have suffered for Christ's sake, for that I have my reward."

The friend now knows no other way to help himself than to tell Boos the simple story of the Saviour's suffering. When he comes to the thief on the cross, Boos jumps up and exclaims with joy: "This is what I need: I must have the grace of the thief to be saved." His fear and temptation had departed; he was cheerfully assured in faith of God's grace. In such faith he slept blessedly the following Monday, beholding him who was his righteousness.

**"The Lord keepeth the simple. When I fall short, he helps me."**

Ps. 116:6.

In the town of B. there lived an old mother, sick and miserable, lonely and helpless, but happy in God. She had a small amount of money, but, as happens when there is no one to spend it, one penny after another was consumed, and finally only a few thalers were left, and then the most bitter poverty threatened.

In those days the doctor came to the little mother, asked about this and that, and heard with horror of the deficiency that was coming on.

"But have you no one to whom you can turn? You must starve if no one helps you," he said in dismay.

The old woman remained calm and cheerful, as she always was. Smiling, she replied: "I don't have a man, but I don't need one, because I pray every day: 'Give us this day our daily bread!' The good Lord knows what I need and will give it to me."

"But yet only through man; now if no man gives anything, whence shall it come?"

"That's God's business," replied the old woman; "I'll tell him, he knows, and he'll see to it," and at that she persisted.

Shaking his head, the doctor moved away; he had yet to encounter such simple-minded childishness.

In the evening of the next day he was in a large company. In animated conversation he had the opportunity to tell what he had heard and what had made such a deep impression on him. There were wealthy people in the circle; they were collecting for the old woman. The next morning the doctor entered her poor chamber with a beaming face, a handsome sum in his hands, which he presented to the sick woman.

A smile slid over her features. "You see," she said, in a tone of friendly reproach, "you would not believe that he would do it; now you see that he cares for us."

And he who had become his henchman sat silently by, rejoicing that he was allowed to be.

Until her blessed end, the old woman was well provided for; even her funeral could be arranged from the money she had collected. Now she is with her Saviour, in whom she believed so childlike and joyfully, and whom she may now behold.

## Passion Services.

All the sermons throughout the year are directed to proclaim the death and resurrection of Jesus Christ, to show the benefits and power of the death of Christ, and to present the benefits of the kingdom of Jesus Christ to the church. Nevertheless it is necessary to have time in the year to handle the whole history properly, to consider what the prophets have said about it, to repeat what the apostles have testified about it, and to learn how to use each point for his comfort. And all the fathers and mothers of the house are bound not only to seek and hear the preaching of the passion, but also to keep their children and servants earnestly unto it, that they may learn the ground of their faith, and obtain their salvation through the death of Christ. . . . For there is no other consolation on earth against the wrath of God, against the curse of the law, against the power of sins, and against the fear of death, than the one death of JESUS CHRIST, who sacrificed himself for us on the cross. Therefore we must perish with great despair, as we often see the examples before our eyes, who have not perceived this preaching of the passion of Christ.

Let no one think that he has heard the Passion sermon for several years in a row and therefore has nothing more to learn from it. It is true that young people grow up every year, to whom the Historia must be recited and made known. But not only for the young, but also for us old people it is of great importance.

need that this history be always preached to us. For it can easily happen that Satan leads us away from the death of Christ and fills our hearts with sorrow because of sin, and it is necessary to learn how to drive away all temptation of Satan with the death of Christ. (T. Heshsiusius.)

## Panting through.

When I was a little boy, I often watched them, the women, panting flax and hemp outside in the beautiful grass garden. After a thorough panting had taken place, they spun and reeled, then wove and made the coarse suits that our time knows so little about.

Pikes have mostly disappeared like so many other tools of the old days. Modern factories have made them superfluous. But still they will live on in the memory of the people, for from the hechel our language has taken the expression "durchhecheln." Do you know what panting through means? O I wish that no one practiced it; I wish also that no one had much to learn it. But alas, to pant through is one of the things in this world that must be eaten with one's daily bread. But woe to those whose tongues delight in panting through others, whose mouths are open graves, whose lips are full of viper's poison, who with their tongues dissemble and speak evil of their neighbor! What will they do when the judge of the world demands an account of every vain word they have spoken? They shall have their judgment there. But when thou shalt be heckled, let it not be challenged. Flee unto JEsu, who is able to quiet thy soul from the evil blasphemers that gossip of thee in the gates of the churches, and in the streets. Forgive not evil speaking by doing likewise! (Under the cross.)

## Mardi Gras picture.

In February of the year 1901, a masquerade ball was held in a small town in the province of Posen. Many preparations had been made, many thoughts and conversations had taken place about the disguises and surprises that were to be entertained that evening. The leader of the party himself went in good time in his masquerade suit to the dance hall in the inn to see what was going on there; his wife, who had not yet finished her suit, wanted to follow. As she failed to appear, and the party was soon to begin, he sent a young man to his lodgings to urge the wife to hasten. The latter returned quickly, and reported in a dry tone, "Your wife will not be able to come; she lies dead in the hall at home." What terror! The earnestness of eternity suddenly spoke into the midst of the vain lust of the world. Truly eternity does not fit the masked ball, and the masked ball does not fit eternity. Everyone feels this deeply, and yet we are all surrounded by eternity and cannot escape it. The man hurried home, and truly, there lay his wife in her masquerade suit, a corpse. The two husband and wife, as well as all the rest of the party, had reckoned only with time; the word eternity had hitherto resounded to their ears like an empty sound; it had had no effect upon their lives. Now suddenly eternity stood before them like a bolt from the blue. What a serious reality!

## A carnival sermon.

A seventeen-year-old girl, the only daughter of rich people, was very much looking forward to Shrovetide. Long before, the dress was decorated, ribbons, scarves and bouquets of flowers were prepared. She wanted to be the most beautiful, and she was, but she was also the funniest and most careless. Already the day before, it went from dance to dance until late at night. In strong heat she went out into the cold air.

It came over her like a stroke; a hot fever was the result, and the very next day we stood at her deathbed. York she lay on a snow-white bed with even paler cheeks. She knew no one now, looked fixedly upward, wrung her hands, and cried, "To-day is Shrovetide, to-day is Shrovetide!" And then she added, in a loud voice: "To-day turn; before to-morrow comes, it may change!" and with these words she died.

Many friends had come to look once more into the face, heard the words, saw the last fight, and none returned well to the dance floor. And those who were still there soon went home; the carnival revelry ceased. It was as if the call of the dying sounded not only through the death chamber, but also through the dance hall, indeed through the whole village.

## The cross by the road.

Near Lippspringe in Germany there is a cross on the first side of which is written:

What does the cross that stands by the way want? To the wayfarer  
that passeth by, The great word of comfort it saith, The LORD hath  
borne thy iniquity.

On the second:

What does the cross that stands by the way want? It wants to tell the  
wanderer who passes by, The great word of hope: The cross will carry  
you to heaven.

On the third:

What does the cross that stands by the way want? To the wayfarer  
that passeth by, It saith the great word of wisdom, Thou shalt bear  
the cross unto the LORD.

On the fourth:

Since my God atoned on the cross, Every suffering is sweetened for  
me.  
Therefore I'll bear it without complaint;  
One day it will be my chariot of heaven!

## Passion time in ancient times.

In the church book of a North German congregation, the following can be read from the year 1680: "From the week of Estomihi on, the weekly services were moved from Wednesday to Friday, in order to remember the death of Christ. Some houses were closed because all the householders were in church. All adult members of the congregation went to Holy Communion at this time. In all the houses devotions were held, and to the same songs of the Passion were sung. A wonderful silence went through the whole congregation, so that one could perceive what a movement went through the hearts under the great deed of love of the Lord."

## Obituary.

On January 4, Prof. Ernst Homann died at Elgin, Ill. For twenty-nine years, nearly an age, the deceased devoted his entire energies to the teaching of music and singing at our teacher's seminary in Addison. He was one of our best connoisseurs of church music, and his endeavor was to awaken and cultivate a sense of church music in his pupils. In particular, the deceased was characterized by great humility and modesty; he was far from wanting to shine with his gifts; he wanted to be nothing but a weak instrument of God's grace. Through his service he only wanted to contribute to the glorification and praise of the great God through noble music and song. - The deceased was born on April 25, 1851 at Linden near Hanover. He received his elementary instruction from a private teacher; then he attended the grammar school in Hanover. He enjoyed his musical education at the conservatory in Vienna. In 1872, inspired by Brunn, he came to St. Louis and entered our seminary. After a short time an illness, which also exhausted his means, forced him to give up his studies. For some time he gained his livelihood by teaching music. But he was soon moved by a school sermon?. Brauer's, induced him to go to Addison. Here he studied two years, and obtained a calling to Rondout, N. Y. After two years he accepted a calling at Father Hoelter's parish in Chicago, where he ministered three years. In August, 1881, he followed a calling to the teachers' seminary at Addison, and was at that institution until Christmas, 1910. As he had been ailing for months, the board of supervisors gave him an extended leave of absence. After a few months, however, it became apparent that he would never regain the strength to perform his work to the full. In May 1911, therefore, he was retired by the Synod. In July he moved to Elgin. Here he was always suffering, and his strength diminished more and more. In accordance with his wishes, his body was taken to Addison. Officiating at the church were ?. Kowert and the undersigned. Owing to the severe cold many out-of-towners were unfortunately prevented from attending the funeral service. - His tired body rests on the graveyard of St. Paul's parish, but his soul is already singing "Hosanna fine". His death is mourned by his widow and six children.

A. P. f.

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**LENTEN PRAYERS.** From "Meditations and Contemplations on the Sufferings of our Lord and Savior Jesus Christ," by J. J. Rambach. Compiled by Rev. R. TV. Huebsch. St. Louis, Mo. Concordia Publishing House. 1912. 40 pages 5X7, bound in cloth with gilt title. Price: 35 Cts.

Rambach's Passion Prayers belong to the good, excellent devotional books of our church, which have been reprinted in recent times and have already brought many thousands of rich blessings. The present Passion prayers are taken from this work, and can be beautifully used for home devotions after one has read a section of the Passion story from the Bible or from the well-known compilation of the four Evangelists. Therefore, the prayers are also arranged according to the five lessons contained therein. Upon regular home devotions there is a great blessing, and especially upon diligent Passion devotions.

**THE LAST THINGS,** or Death and the Future Life. By Rev. George T. Cooperrider, 1036 E. Main St., Columbus, O. 210 pages 5X8, bound in cloth with gilt and cover titles. Price 75 cts, with postage 85 cts.

(It is a serious book, as the title indicates, for serious readers. The doctrine of the last things is set forth, and old and new errors, such as the Roman one of Purgatory, and the modern one of an intermediate state between heaven and hell, and an intercourse with the spirit world, are rejected and refuted. Yet the language is not theologically erudite, but plain and simple, yet noble. L. F.

**Negotiations of the Ev.-Luth. Charity Conference** at Fort

Wayne, August 1-3, 1911. 12 pp. 9X12. To be obtained from A. Freese, 618 Orei'lwon St., 1'orb1n<1

Price: 10 Cts.

At this conference, to which the various charitable institutions in the circle of our Synod, orphanages, hospitals, Children's Friendship Societies and others, send representatives, special attention was given this time to female diaconia, and the theses about it, put forward by Father Herzberger, with brief elaboration, form the main content of this report. That the training and employment of female assistants in the care of the poor and sick, with careful avoidance of all that is Roman and fanciful, can be of great benefit and blessing in congregations and missions, is also our conviction, and we recommend this report to all who wish to occupy themselves with this question. L. F.

**Jaalahn.** The Story of an Indian Love by Gutav Harders. With seven illustrations. Third edition. Hamburg. Rough House Agency. 271 pages 5X7, nicely bound. Price: \$1.00.

The well-known author, the indefatigable Indian missionary of the Wisconsin Synod in Arizona, says in an epilogue what the book wants to do: "This book first wants to give a picture of the Indian camp in America today. Then it wants to show those people who do not care for the Indians as a dirty, lazy, drunken people, that their opinion that nothing can be made of them is a mistaken one, based on ignorance of the Indian way. (5s would like to bring them closer to this peculiar people and make them realize that all attempts at civilization, especially those that are carried out by force, are in vain if (5vangelization has not preceded them or at least works hand in hand with the civilization efforts. The incidents reported in the narrative are based almost exclusively on truth, except that, as one does, indeed, occasionally, in order to offer a picture of time and morals in narrative form, what is experienced, heard, seen in a place, in a time, and on individual persons, is gathered from various." We have read the book with interest and can say that it delivers what it promises. Even considered merely as a narrative, the author has succeeded well in the work, and we understand it to have been very favorably received everywhere.

L. F.

**What everyone needs to know about health care.** Hygienic guide by Dr. Karl Seher. Berlin 1910, published by M. Warneck. 176 pages, bound in cloth with title. Price: 45 Cts.

A handbook that is not intended to replace the doctor, nor to tempt the reader to try all kinds of cures, but to show the way to a sensible way of life in healthy days, to proper care in sick days, and only in emergencies to self-help. The book is written by a Christian-minded physician, as we know from other writings, and even if we cannot subscribe to everything, it seems to us to fulfil its purpose quite well. L. F.

**PROGRESSIVE LESSONS IN GERMAN.** By R. IF. Huebsch and R. F. Smith. Smith & Co.. Boston, Mass. 160 pp. 414X7.

Bound in cloth with gilt title. Price: 60 Cts.

This guide for teaching the German language to children who come from families that have become half or completely English seems to us to be quite good and practical, and has already proven itself in colleges and elementary schools, as testimonials from teachers who have used it state. The well-appointed book is truly "progressive", leading the student steadily forward without omitting the necessary repetition. One of the authors is a pastor of our synod.

L. F.

The Verlag für Volkskunst, Richard Keutel in Stuttgart, has again published a number of booklets which, by their excellent reproduction of the pictures in colour print, their valuable introductions and their skilful selection, deserve the attention of all who are interested in newer noble art. Two booklets are dedicated to Ludwig Richter, the sensual



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No. 8.

## My friend is white and red.

My friend is white and red, chosen among many thousands. Hohel. 8, 10.

Out of thousands you shall know the friend!

Who looked him in the face,

His image must burn in his heart -

But poor words tell it not.

One thing I'll say, for one thing is needful:

My friend, my friend is white and red.

White is my friend - before him, the spotless one, All the sun's radiance goes blind;

My friend is red - the thorns bring roses

And wrap him in purple all over.

I look upon my friend's red and white And have nothing but regret and praise.

My friend is white - he walked the earth,

Fulfilling every commandment;

Obedient to the death he must become, To death on the cross - my friend is red! Red is my friend, his dear blood is mine; White is he, too good for me.

My friend is red - I see him lying in the dust

And bebe, bloody will be his sweat;

But gloriously he has risen from his grave, I rejoice aloud - my friend is white! White he is, that I am drenched with joy, When my spirit sinks into his red.

I know not nor blush to look upon him,

No, red and white at all times:

The sore heart - its red shall dew it;

His whiteness - it strengtheneth me to the quarrel.

Whether sin threatens me, whether death, whether devil, My friend, my friend is white and red

## Passion reflection.

Consider, believing soul, the manifold fruit of the Lord's suffering. Christ shed bloody sweat for us, that the coldest sweat might not oppress us in the agony of death. He willed to wrestle with death, that we might not succumb in the battle of death. He wanted to endure the greatest fear and sorrow until death, so that we might share in the eternal joy of heaven. With a kiss, the sign of friendship and love, he wished to be betrayed, so that sin might be blotted out, by which Satan, under the appearance of special love, betrayed our first parents. He desired to be caught and bound by the Jews, that he might deliver us, who are bound with chains of sins, and should be cast into everlasting damnation. He wanted to begin his suffering in a garden, so that he could atone for the sin that began in the garden of paradise. He wanted to be strengthened by an angel, so that he could make us comrades of the angels in heaven. He is forsaken by his own disciples, that he might bind us again to himself, who were torn away from God by shameful apostasy. Before the high council he was sued by false witnesses, that we might not be sued by Satan through the law of God. He was condemned on earth, that we might be absolved in heaven. He, who had done no sin, kept silent when he was accused of sins, lest we should be silenced when we are brought before God's judgment for our sins. He allowed himself to be struck in the cheek, that we might be delivered from the blows of conscience and Satan. He has allowed himself to be mocked, that we might mock Satan, who makes his mockery of us. His face is covered, that he might take from us the covering of sin, which hinders the seeing of God in us, and causes a damnable ignorance. He has let his clothes off.

that the garment of innocence, which was lost through sin, might be restored to us. He was pricked with thorns that he might heal the stinging wounds of our hearts. He bore the burden of the cross, that he might take from us the weight of eternal punishment. He cried aloud that he was forsaken of God, that he might prepare for us an everlasting dwelling with God. He thirsted at the cross, that he might obtain for us the dew of divine grace, and that we should not languish for ever. He allowed himself to be roasted in the fires of divine wrath, so that he could turn the infernal fire away from us. He was judged that he might deliver us from God's judgment. He has been declared guilty, that he might absolve us who are guilty. He was beaten by the hands of sinners, that he might turn away the devil's blows from us. He cried out in pain, that he might save us from eternal weeping. He shed tears that he might wipe away our tears. He died that we might live. He felt the pains of hell that we might never feel them. He was humbled, that a remedy might be brought for our pride. He was crowned with a crown of thorns, that he might win for us the crown of heaven. He suffered from all, that he might bring salvation to all. His eyes were darkened in death, that we might live in the light of heavenly glory. He heard insults and blasphemies, so that we might hear the praises of the angels in heaven.

Therefore do not despair, O believing soul! The infinite good has been offended by your sins, but an infinite ransom has also been paid for them. You should be judged for your sins, but God's Son has already been judged for all the sins of the world, which he took upon himself. Your sins should be punished, but God has already punished them in his Son. Great are the wounds of thy sins, but delicious is the balm of the blood of Christ. Moses pronounces thee accursed, because thou hast not kept all that is written in the book of the law; but Christ is become a curse unto thee. Against thee there is a handwriting written in the heavenly court, but it is blotted out by the blood of Christ. Therefore, dear Lord Christ, thy suffering is my last refuge.

(John Gerhard.)

## You have a different spirit!

(Regarding associationism, indifferentism and unionism).

### IV.

According to God's Word, we hold that the church is the ecclesiastical association established and intended by God, in which every Christian is to be found. By God, one is to belong to it. The congregation is the highest ecclesiastical association or union to which all others are to be subject and subordinate. The church is to have the highest and final say in church matters. To it Christ has given the keys of the kingdom of heaven, the supreme power. "All things are yours," cries the apostle to the Corinthian church, 1 Cor. 3:22, and this is true of every local church. - Of course, under certain circumstances we recognize that it is expedient, good, and beneficial that within a congregation there are still be

special associations form: Youth clubs, women's clubs, singing clubs and the like. These, however, are not to stand beside or even above the congregation, but under it. They should also not be considered a new means or pretend to keep people in the church and in Christianity or to take care of the general Christian works, so that a little church might arise in the church in this way, as was the case with the Pietists.

A different spirit is evident in the sects with regard to the associations. In many cases the associations are in control and run the show in the congregations. The Young Men's Christian Association, the Epworth League of Methodists, and others have become a great power in sectarian circles. These associations claim to conduct what is properly the business of the church or congregation; they hold services, prayer meetings, and other gatherings at their pleasure. For example, a policy of the Young Men's Christian Association reads, "The Young Men's Christian Associations seek a union of those young men who regard JEsu Christum as their God and Saviour, as the Scriptures teach, and desire to be his disciples in their doctrine and in their lives, and a common work for the spread of his kingdom among young men." (Lutheran 46, p. 45.) And the worst of it is this, that members are not merely received from one church community, but from the most diverse. The object of such associations is to foster and cultivate the religious, unionistic spirit. This, of course, is not conspicuous in sects, as they are generally very indifferent to false doctrine. In this, too, as we shall presently see, a different spirit prevails among them. Let us, however, take care - and this admonition is certainly very necessary now, when so many associations are springing up and flourishing - that the associations do not become rampant and degenerate in our midst, and that they do not grow over the heads of the congregations, and thus become harmful and ruinous, while the congregations stand powerless in the face of them, and have given control out of their hands.

But now we also want to say a few words about indifferentism (religious indifference) and unionism (faith mongering). Again and again one reads in both ecclesiastical and secular papers evidence that in sectarian circles unionism and indifferentism have and reign supreme. At the laying of the foundation-stones, the consecration of churches, and other festivities, "Brother" Methodist, "Brother" Baptist, and other "brothers," sometimes even those who want to be Lutheran and call themselves so, officiate together in a fraternal manner. Even with Roman priests, Jewish rabbis and lodge chaplains they work hand in hand in the ecclesiastical, religious field. A false-believing preacher leaves his pulpit to one from another church community. The laity, too, find it quite all right to go to church here and there. The change from one church to another is to many no more than a change of clothes. When people marry, they do not ask whether the person belongs to the same Protestant church or to another. One regards different or false doctrine only as a different view and opinion. It is even said that it is good that there are different churches.

that the truth of the Scriptures is rightly expressed in different ways. Thus the truth of the Scriptures is rightly expressed on different sides. We all believe, say the sects, in the same God, and walk in the same way, and all want to go to one heaven; why should we quarrel with one another about doctrine?

We Lutherans, on the other hand, refuse all church fellowship with those who teach differently than the Word of God teaches, and according to Rom. 16:17, we depart from those who teach something apart from the doctrine we have learned from the Scriptures. In our practice we hold fast to the biblical principle: Lutheran pulpits only for Lutheran preachers, Lutheran altars me for Lutheran communicants! Despite all invitations and exhortations, we do not consent to officiate or communicate with those of other faiths. We may be looked down upon, blasphemed, and scolded for being opinionated and arrogant, or for being too exclusive and behind the times in our practice, but we know that we are acting according to the command and clearly expressed will of our God, and according to the example of all right prophets and preachers, even of the apostles and of Christ Himself. How earnestly the Saviour warns Matt. 7:15: "Beware of false prophets!" or Matt. 16:6: "Watch and beware of the leaven of the Pharisees and Sadducees!" that is, as v. 12 expressly says, of their teaching, namely, their false teaching. Fearfully we are to beware of all false teaching. Hence the apostle Paul inculcates 1 Cor. 5:6 and Gal. 5:9, "A little leaven leaveneth the whole lump." Thus we are always publicly and especially sharpening the consciences of our Christians by demonstrating from God's Word that it is sinful and brings harm and destruction to their souls if they participate in false-believing worship services and otherwise have fellowship in church matters with those of other faiths. We also warn against mixed marriages, because they usually lead to indifference in doctrine and are detrimental to the church. And because in the present time indifferentism and Unionism have become so prevalent, it is now especially our sacred duty to again and again raise our warning voice with all our might against swimming against this current of the times. This may not please some of our people either. But this must not deter us from faithfully doing our duty in this matter, too, and fearlessly opposing the ravening wolves in sheep's clothing with God's arms and weapons and, wherever we have the calling and opportunity to do so, resisting them in their work of destruction, which they are wreaking through false teaching. Of course, we should always beware of carnal zeal and unseemly scolding and rumbling. But chivalrously we should and will fight for the glorious treasure and the precious treasure, the pure doctrine, and not cease to plead fervently:

But defend thyself from the proud spirits, That rise high with power,  
And always bring a new thing, To falsify thy true doctrine.

Thy word is our heart's defence, And thy churches' true protection;  
Keep us, dear Lord, that we seek no other thing!

A. F.

## It's a lovely gift.

Our mission in South America, which we operate in the states of Brazil and Argentina, has received a glorious gift from the good Lord. Mall now often hears and reads about gifts, even large gifts from the rich, for good causes and also just for the mission. There was written in one of our papers, "Probably the largest bequest ever given for the heathen mission was recently received by the Presbyterian Mission Board from the estate of John S. Kennedy-\$2, 300,000. What an example this might be to other rich people also, who lack the wisdom to make the right use of their: much money." To our mission in South America God has given more than even those millions, namely, six young men, educated in our seminaries, five at Springfield and one at Seward, able to preach the gospel of Christ JESU purely and loudly, and willing to leave home and give gifts and powers of mind and body to the service of the mission in that foreign land. This is indeed a most glorious gift! What good would even millions of dollars do us if we did not have men who were able and willing to preach the gospel to the people of South America? And no millionaire, however rich, can create even one such young man with his money. Each one is a work and a gift of God. We are to recognize this and rejoice in it. Therefore God speaks through the prophet Joel, chap. 2:23: "Ye children of Zion, rejoice and be glad in the LORD your God, which giveth you teachers of righteousness!" Children of God rejoice when the LORD gives them right teachers of his word, and also when he who gave them the command, "Go ye into all the world, and preach the gospel to every creature," Mark. 16, 15, provides men who are willing to go out in their name and carry out the commission of the Lord Jesus. When this time last year five young men, four from St. Louis and one from Springfield, went to South America, what a joyful movement went through our whole synod! How many children of God blessed those young men in their hearts, and sent up fervent prayers for them to the throne of God! How the funds flowed so abundantly from whole congregations and from individual donors to pay for their journey and to further the missionary work there! And prayers and gifts have not been in vain. Happily they have arrived there, and have now been in richly blessed activity for a year. And what joy has been awakened in South America by these sendings of ours! How our workers there received new courage and joy! Whole congregations that had been waiting for a pastor for several years rejoiced when one appeared among them. One old mother could not refrain from tears of joy when one of these young men came before her and said, "I am an Evangelical Lutheran pastor, and now I always want to come and preach God's Word to you." What an upsurge the whole missionary work took! One of them, who began with one preaching place, soon had nine, and cannot manage the work. How many a sorrowful man has been comforted by them, how many an erring man back-



how many a sinner has been converted! Only eternity will fully reveal what a great blessing was brought about by the mission of those five young men.

But the ndt over there, the lack of pastors and teachers, is again so great. The call, "Come over and help us!" has again gone out to us so often and so urgently. It is hard to answer whole congregations and mission fields to their plea, "Send us teachers of righteousness for us and our children!" "We cannot; we have no men to send." At the last distribution of candidates there were quite a number of requests for preachers and teachers from Brazil, and only one teacher candidate moved down. A few weeks ago Praeses Vogel wrote in Brazil of eight vacancies, almost all consisting of several congregations, which we "must fill as soon as possible," "must not let them wait any longer," "by not filling them great harm may result." How things stand in Argentina is shown by the report of a united traveling preacher: "For fifteen months I have been traveling around as an itinerant preacher, always on new paths; it has not yet been possible for me to visit individual places a second time, which would actually be indispensable. My ministry instructions tell me that I should, if possible, stay in each place for four weeks, which means that I could be in about twelve places a year. In reality, I have been in 75 places so far, and in some of them only for a few hours, in many for one to four days, and in a few for more than a week. With the exception of Fray Bentos, I have so far had to do about Argentina, but only nine provinces, or territories (of the 23) of that country I entered, I may say, fleetingly, and only on its great military roads, and even there only at their most important points. Countless places, even in the regions travelled, with Protestant countrymen I have not been able to greet. On an eight-week journey I had 148 baptisms. Places with 18 Protestant homes had not yet seen a German Protestant pastor, others for fourteen, twelve, eight, and six years. There is something depressing about then baptizing eight children from one family. There is something oppressive about being told: "Why have we been so completely forgotten?" when we hear the complaint: "We are like sheep without a shepherd," or even when the question is asked: 'What will the Lord in heaven say to this?' . . In the end, the families no longer know how to help themselves in their abandonment, and in order to have their children baptized as Christians at all, they have them baptized as Catholics, educated as Catholics, and become Catholics. - The number of children in families in Argentina is usually quite high: seven, eight, nine, ten, and even more." - So much for the report of the Uniate traveling preacher. Is it not clear from this that much more missionary work should be done in Argentina? Many of the "evangelical Germans" in Argentina are German Lutherans from Russia. What can the Uniate La Plata Synod offer these? Truly, if the Lutherans are thoroughly abandoned in any country, they are so in Argentina. We now have three missionaries there, who should be joined by more workers as soon as possible. Would that we, for whom the Lord has laid the table so richly, would help that others, who are almost famished, might also be informed of our riches, so that their souls might also be refreshed and nourished for eternal life!

Six young men are now on a journey to bring some relief to the great need in Brazil and Argentina. Let us thank God that He has made their hearts willing to go. But let us also pray for them, that God will bring them there happily and crown their work with rich blessings. The names of the five candidates for the preaching ministry are: W. Kemner, P. Klein, E. Heyner, Th. Gohlke, and H. Müller, that of the candidate for the school office, H. Weinrich.

Do we not also want to give something for the mission there? It costs money to send the young men God has given to this mission, and it costs money to maintain them and the other missionaries there. But the treasury from which this money is to be taken has nothing; it even has debts. Will you dear fellow Christians not see to it that things will soon be better for them? Here God wants to use us as his co-workers. Here our congregations, made so rich by God, which have Word and Sacrament so pure and so abundant, here we Christians, who are allowed to sit daily with our children at the richly laden table of God's house, can show true gratitude and love. Oh, how I wish that the congregations would send in collections and that individual Christians would send in special gifts, so that the treasury for missions in South America can soon again provide what is needed for the operation of the missionary work there, which is so blessed by God! God make many hearts willing and fill and open the hands and bless givers and gifts for Jesus' sake!

On behalf of the Middle Conference District of Northern Illinois and  
the Commission on Inner Mission Abroad  
Karl Schmidt.

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## A pair of brothers. Friedrich and Ludwig Lochner.

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### 3. Home.

It is unnecessary to give a brief account of the last years of Frederick Lochner's life. We have already mentioned that while he was in Springfield, Ill, his second wife was snatched from him by death and he had to live five years as a lonely, bowed widower. Then in 1881, while he was still in Springfield, God gave him a third companion, who knew how to make his lonely house a real home, Maria von Haugwitz, distinguished not merely by nobility of name, but above all by true nobility of soul. "How beautiful and lovely," he himself wrote, "my old age now became! How praised me and my children from my second marriage" - there were five of them - "all my relatives and nearer friends so happily!" Three children by this marriage survive him, the eldest of whom is in the service of the church, and the youngest will enter it this year. A son from the second marriage has also become a preacher, Fr Daniel Lochner, who went home a number of years ago.

In another sense, the last years of his life brought him a home. After he had resigned his office in Springfield at the age of 65 due to the decline of his strength, he returned to Milwaukee, Wis. in 1887, where he had worked for so long. There

he could live quietly in his own house and occupy himself with literary work, which he had always done so gladly and so successfully. But he could also still serve in the ministry. God arranged it in such a way that his old former congregation, in which he had worked for 26 years and to which he was still attached with great love, called him once again in his old days and placed him at the side of their pastor H. Sprengeler as an assistant preacher. For more than ten years he was still active, in the first years also in the pulpit, at the end only in the administration of the sacraments, since his voice had become weak and his eyes dark. This activity in the ministry until the end was a great and lasting joy for him. In 1895 he was able to celebrate his golden jubilee in this office.

But the cross also returned to him in Milwaukee and struck him most painfully. His third wife was also unexpectedly and suddenly snatched from him by death in January, 1895. This blow he never recovered. He spent his last seven years in solitude, but was always nurtured and cared for by the love of his children. His notes bear witness to his deep grief. "Still the wound burns, and how many a time the eye tears! But this happens with bending under the will of the Lord. The Lord has given, the Lord has taken away - therefore praise be to the name of the Lord!"

The right, eternal home came to him on February 14, 1902. A stroke flow led him quickly into the blessed eternity. He reached the age of 79 years, 4 months and 22 days; he had been in the holy preaching ministry for over 56 years. On February 18 he was carried to his grave with an exceptionally large attendance. Father Sprengeler gave him the funeral oration on the Lord's word 2 Cor. 12, 9: "Be content with my grace, for my power is mighty in the weak." This text he had long before his departure appointed to be his funeral text. -

Thou, O Lord, dost lead thy own in bliss, Yea, in bliss, and yet mostly in wonder, How couldst thou mean us ill, Since thy faithfulness can never be denied? The paths are often crooked and yet straight, Out of which you let the children go to you; There it tends to look wondrous; But in the end your good counsel triumphs.

Lochner wrote this verse by Gottfried Arnold as a motto on the title page of the *Mitteilungen aus seiner Leben*. The truth of the same is also openly revealed in his life story.

An Israelite without falsehood.

The writer of this biography has so far deliberately refrained from a more detailed appreciation of the personality and significance of Friedrich Lochner. He was not close enough to the Blessed One's life work to do so, and the age difference was too great, although he knew the long-time loyal friend and relative of the parental home well and had much contact with him. But he has received a letter from one who was close to Lochner in the Milwaukee time and then throughout his life, giving an account of him which is so full of content and so accurate that it may follow here in its entirety. The honored letter writer says:

"What immediately struck everyone who met Blessed Lochner was his friendly, winning nature, the unfeigned goodness of heart that shone out of his bright, clear eyes, so to speak. No wonder that he won the hearts of young and old, rich and poor, woman and man, friend and foe, as if by storm, and inspired immediate confidence. This friendliness of his nature, because it was not artificial, was also constantly the same; even when he was compelled to punish, one felt from him how painful it was to himself when he had to wield the staff of woe. At social gatherings he soon attracted the attention of all, since he possessed the gift of entertainment to a high degree and always knew how to strike the right note, so that one quickly felt at home in his company and did not like to part from him.

"Lochner possessed great serenity of mind, which did not deny itself even under the heaviest, most protracted cross. He was a true sanguine, that is, he not only had a sanguine temperament by nature, but he had developed it even more: after all, the 'sanguis' (blood) of Christ had made him clean from all sins, and he had made his clothes light in the 'sanguis' of the Lamb! No matter how heavy the cross was on his shoulders, or even on his heart, and how it wanted to make him despondent and melancholy, he soon regained his serene composure and was able to sing with Paul Gerhardt, to whom he was quite similar, even in other respects:

The sun that smiles upon me is my Lord Jesus Christ; That which makes me sing is that which is in heaven.

"Lochner was a man of great tenderness of mind, a true soul of John, who shrank from battle and strife. But God had placed him at a post where many a hard battle had to be fought, and there again God's power proved itself mighty in the weak and made a lion out of the lamb. When it came to the truth, the honor of his God and the salvation of the Church, the otherwise so tender and almost shy Lochner knew no fear and faced his opponent with brave courage. He knew how to strike him such powerful blows that the defeated enemy not only resorted to public abuse, but that he was once even threatened with personal maltreatment, which he would probably have suffered if his friends had not rallied around him as a bodyguard and led him home from the stormy meeting.

"This firmness of his demeanor was rooted in his conscientiousness and fidelity, which was clearly evident in all he did, especially in his exemplary preparation for preaching and all his public speeches. The fear of perhaps omitting or passing over something essential or important, even caused him, especially in historical arguments, to become somewhat prolix at times, which, when it was called to his attention, he at once acknowledged in his cordial modesty, but sought to excuse by saying that all the details mentioned might after all serve to give a faithful picture of the thing to be described.

"Really touching and shameful was his unfeigned humility, which moved him, such a richly gifted, well-educated, experienced man, to willingly follow the advice of his friends and to subordinate his judgment to theirs, as soon as he had convinced himself of the correctness of the same. Consequently, it was a pleasure and joy to work with him in the church as well as in the school.

"He carried out his work with untiring diligence, which even severe physical suffering was not able to lame. Memorials of this God-blessed diligence are, among others: the Trinity Church in Milwaukee, the Teachers' Seminary in Addison (whose cradle stood in Milwaukee), our hymnal, his Postil, his Passion and Easter book, his liturgical work 'The Main Service of the Lutheran Church' and his many other instructive and edifying writings and articles published in our various periodicals. All these many memorials ensure that "the memory of this righteous man remains in blessing and entitle us to apply the word to him as well: "He died and is still alive, still alive in the memory not only of a grateful special congregation, but also of the Church at large, which still gratefully enjoys the fruits of his God-blessed diligence"

## To the ecclesiastical chronicle.

### America.

**Professor E. Pardieck**, who has accepted the appointment to the eighth professorship of our St. Louis Seminary, arrived here happily with his family on February 15, and was introduced to the assembled student body with a short address by D. Pieper, the president of our institution, in the presence of the other members of the faculty on February 21. From the next issue on he will take over the editorial work of the "Lutheraner". In addition, he will take over the editing of the ecclesiastical-historical section in "Lehre und Wehre", the editing of the English part of the "Magazin für ev.-luth. Homiletik und Pastoraltheologie" and in the seminary the English homiletics in the second course and the sermon exercises connected with it. God set him to rich blessing to our institution and to the whole Church!

L. F.

**LUTHERAN WITNESS.** As a result of the union of the English and German Missouri Synods, the sphere of activity of the *Lutheran Witness*, which had hitherto been almost exclusively the needs of the English Synod. It has now become an official paper of the whole Missouri Synod, and is intended to help in its part to serve the work in the English language in the wide circles of our Synod. Accordingly, a so-called editorial committee has recently been appointed by the committee appointed for that purpose. It consists of Father G. Romoser as chief editor, and of Professor C. A. Weiss and Pastors W. Bröcker and G. Schützler as assistant editors. This committee met on February 19 in Fr. Schützler's apartment and discussed how the editorial work could be distributed and how the paper could best be edited to meet the present needs. Continuous teaching articles are to appear regularly in it. The readers will be informed about the shape of a truly Evangelical Lutheran congregation, about our synodal institutions and our manifold church work, as well as receiving information about all kinds of events, especially from our circles. May the Lord

May the work of the brethren on this journal be blessed, may it attract many new readers, and may it do its work in the spirit of its older and more experienced brother, the "Lutheran"! F. Pf.

How does the Christian church reach the unchurched mafias? This question has been discussed again and again lately in the large meetings designed to serve the "Men and Religion Movement." According to a report we have received, a Presbyterian minister at a Philadelphia meeting particularly recommended "advertising" in the secular newspapers. "Ministers and churches should advertise. That is the way to reach the people." He proves this thus, "When we go into a store to buy soap, what kind do we ask for? The kind which has been most advertised . . . . Why do we not also want to keep our churches before the great public, so that when someone looks in the paper, our message greets him and our invitation comes before him? Perhaps this will not have immediate success, but if we persist in it, we shall win him some day. . . . One day we shall have church advertisements in the Saturday number of the papers, filling a whole page, under the heading: "To the People of Philadelphia. If we do that 52 times a year, we shall thereby necessarily create a sentiment favorable to the Church of JEsu Christ." - Every Christian sees that too great an importance is here attached to an outward thing. The churches may also advertise their services in the newspapers. Under certain circumstances they should do so. We see, for instance, that our traveling preachers in Canada advertise their services in the Canadian secular newspapers, and thus gather their hearers. Who would censure this? But let us not forget, above this "advertising" in secular newspapers, which seems to be commanded under certain circumstances, the "advertising" which is commanded by God under all circumstances, and is also the only way in which the church really reaches "the masses." This "advertising" occurs when all Christians - men, women, and children - both walk godly before the world and bear witness to Christ and salvation in Him in their intercourse with unbelievers. That, according to God's command and order, all Christians in all their conduct are to "show forth" Christ and His "church to advantage," is taught by Scripture when it says: "Lead a good walk among the Gentiles, that they who speak evil of you as of evildoers may see your good works and praise God. . . . For this is the will of God, that by doing good" - that is, by good works - "ye should stop up the ignorance of foolish men," 1 Pet. 2:12, 15. That all Christians, according to God's command and order, are also to "shew forth" Christ and his church in the world by the testimony of the gospel, is taught by Scripture, when it addresses all Christians - not merely pastors - thus: "Ye are the chosen generation . . . that you should proclaim the virtues of Him who called you from darkness to His marvelous light," 1 Pet. 2:9. The pastorate is, after all, a divine order to which every congregation is bound, and, as Luther often reminds us, it would be a great pity if it were to lie low for even one year. But we would be mistaken to think that the Christian church reaches "the masses" when it leaves the witnessing of the gospel to pastors alone. Let us consider, for example, the activity of the Lutheran Church in the city of St. Louis. We have about thirty pastors here. And these are all men who are diligent in preaching and diligent in home visitation. But what are these 30 men among the great unchurched mass! But if

the thousands of St. Louis Lutheran Christians, the workers and craftsmen, the large and small businessmen, the architects and builders, the doctors, the advocates, the clerks, etc. - if all of these in their daily intercourse, which they must have with the world in their civil profession, business and craft, testify to the gospel of Christ as the occasion brings, then it stains, then the church reaches "the masses" to some extent. Therefore, according to God's order, Christians should not run away from the world into the monasteries, but remain in the world, in order to "display" the Christian church in the midst of the world with Christian word and deed. Scripture leaves us in no doubt that all Christians possess the necessary teaching ability for this purpose. The Scripture says: "They", the Christians, "shall all be taught of God", Joh. 6, 45, and: "He that believeth on me", that is, on Christ, "out of his body shall flow rivers of living water", Joh. 7, 38. As far as reaching the unchurched masses in our country is concerned, almost everything depends on the hundreds of thousands and millions of Christians fulfilling their duty as witnesses in their dealings with the world. Many of us are doing this by the grace of God, and the fruit of it is appearing before our eyes here and there. Local churches have sprung up through the simple witness of so-called laymen. The Lutheran Negro congregation in Mansura, La. was also started through the witness of a Lutheran Negro. But many Christians also leave the performance of their Christian duty pending, and this is a chief cause why the church does not reach the churchless masses. Every Christian congregation should therefore also always see to it that all its members both edify one another (Col. 3:16) and become more and more willing and able to testify to the word of salvation in their intercourse with the world.

F. P.

### The Lutheran Church in the Pacific States.

The *Lutheran* believes that the opening of the Panama Canal will also have great significance for church activity in the Pacific Coast states. All the major cities on the Pacific Coast, from Los Angeles to Victoria, British Columbia, are planning to spend large sums of money - hundreds of millions are said to be involved - on improving harbors and docks to handle the expected increase in commercial traffic. The *Lutheran* even thinks that the cities

The General Synod of the Pacific Coast, which was founded in the same year, is now expected to equal the cities of the Atlantic Ocean in importance, and consequently the Lutheran Synods of the Pacific Coast will experience a growth similar to that of the Synods on the Atlantic coast. He therefore exhorts the General Synod, the General Council, and the Augustana Synod, not to be weary of the money which they have hitherto expended in the ecclesiastical labors of the States of California, Oregon, and Washington. - The Missouri Synod has also long been engaged in church work in this field, and has about 80 pastors, 190 congregations and preaching places, and two church institutions in the said States. The congregations extend over the whole territory, from San Diego in California to Vancouver in British Columbia. The institutions are located in Oakland, Cal. and Portland, Oreg.

F. P.

**Mrs. Van Blarcom**, a follower of Christian Science, appeared before Judge Grimm at St. Louis, February 15, as plaintiff against Mr. C. L. Gray. She sought \$20,000 damages from the defendant for damaging her with his automobile. She had sustained injuries to her spine and shoulder, endured much pain and had to send for a doctor. Counsel for the defendant, Mr. X. P. Wilfley, pleaded that these statements of Mrs. Van Blarcom could not be based on truth, because under

her Gll-immu SMMös-GIMMII MM SHMörM Mö injuries. The judge, however, did not allow this evidence on the ground that as a judge, he could take no notice of religious views. But the jury ordered Mrs. Van Blarcom to pay P2279. 12 damages to Mr. Gray because it appeared that Mrs. Van Blarcom had been driving her automobile unreasonably. -- The case shows that the Christian Science belief, like every delusion, does not hold sting when you are supposed to be in earnest about it to your own detriment. It holds least of all sting when the poor people who have allowed themselves to be miserably deceived by the now dead Mrs. Eddy must appear before the judgment of God. In that court they will have to answer for their "faith." In the meantime, however, the Christian Science people must also suffer the temporal death which, according to the teachings of their false prophetess, does not exist. Every Christian Scientist who dies proves that his teaching is a lie and a fraud. D.

### Abroad.

**Good news** comes from the so-called Nordic parish of the German Free Church. This parish, which was formerly served by Fr. Knippenberg, and whose present pastor is Fr. Petersen, includes the parishes and preaching points of Flensburg, Hadersleben, Hoheuwestedt and Kiel, all in Schleswig-Holstein. In recent times a number of families in the towns of Friedrichstadt, Norderspapel and Wohld have, for the sake of their consciences, declared their departure from the national church, which in Schleswig-Holstein no longer stands on the ground of the pure word and confession, but tolerates open, crude false teachers in its midst, and have united to form an orthodox congregation and have allowed themselves to be accepted into the above-mentioned parish of the Free Church, so that its pastor now has to serve five congregations. "Much strife and contention, much care and trouble, and all manner of affliction," he reports of his new parishioners, "they have taken upon themselves for the sake of their conscience. But they have also put God's Word above all and confessed with Luther: 'Here I stand, I can do no other!' As far as men can see, the prospects in these new places are also good. May the Lord continue to help us! But let us take heed and go as he leads us." - In Kiel the work has hitherto been made very difficult by the inconvenient location of the rented church hall. Now the hall has also been cancelled for the small congregation. But an old member of the Missouri Synod, who has been in Kiel for a long time and has attended the services of the congregation diligently, has decided to help it. He has purchased a piece of land and intends to build a chapel on it for the congregation. Thus the work of our Free Church, although it cannot report any great, eye-catching successes, is slowly but steadily progressing under God's blessing and gracious help. What difficulties have to be overcome in the process is once again illustrated by an example. The Alsatian congregation of the Free Church had petitioned the Imperial High School Board to exempt the children belonging to it from attending religious instruction in the state schools, which is mostly given in schools hostile to Christianity and almost nowhere in the Lutheran sense and spirit, since the children of the congregation are regularly instructed by the pastor in catechism and biblical history. She received a negative reply, since the congregation did not belong to the religious communities recognized in Alsace-Lorraine. Although the congregation was granted permission to publicly practice its confession by imperial decree, it still did not belong to the recognized religious communities. (This pre-

Only the Roman, the regional church of the Augsburg Confession, the Reformed regional church and the Jews enjoy this privilege). And now every father must make a special written request to the Oberschulrat for every child he does not wish to have attend religious instruction in the state schools, unless the director of the school in question turns a blind eye and dispenses the child on his own responsibility. It can be imagined that through such and similar petty measures the joy of joining the Free Church is not exactly increased, even among those who recognize the ruin of the national church to some extent and feel oppressed in their conscience by it. In the eyes of most people, including many Christians in the national church, the Free Church, as a result of such measures, stands as a sect. And people in Germany are afraid of a "sect," not because the sects bring heresy that is harmful to the soul, but because they are not stamped by the state. M. Willkomm.

**Walther celebrations** have also been held in the congregations of the European Free Church. Already at last year's meeting, the Synod of the Lutheran Free Church of Saxony and other states commemorated D. Walther and his hundredth birthday and was encouraged to praise and thank God for the benefits and blessings that have been bestowed upon it through Walther's ministry. In his synodal address, Praeses Kunstmann had pointed out what close and intimate relations had existed from the beginning between D. Walther and the Free Church, how he had kept up a lively correspondence with Blessed Father Brunn in Steeden, how he had reached an agreement with the Harms brothers in Hermannsburg, especially with Th. Harms, how he heartily desired a unification in the truth, how he faithfully stood by the Lutherans who had left the corrupt Saxon regional church for the sake of conscience with his counsel founded in God's Word, and how he suggested to them Blessed Father Ruhland at their request, and how he followed the work of the Free Church in Germany and Denmark with lively participation and carried it on a prayerful heart until the end of his life. At the Synodal Mission Festival, Father Michael, in a lengthy lecture which was also published in the paper "Die Ev.-Luth. Freikirche" (The Lutheran Free Church), told the listeners, who listened with rapt attention, of D. Walther's work and his struggles for the pure doctrine of the Word of God, and the said paper, in its last volume, informed its readers of a whole number of letters of Walther's which had not yet been published, also dedicating a number to his memory in October. By means of a volume published by P. O. Willkomm and sent by the Schriftenverein to a whole series of ecclesiastical and political dailies, further circles have also become aware of D. Walther's importance for the Lutheran Church. All of this - like the Walther celebrations over there - was not done to glorify Walther as a man, but to praise God, who through Walther's ministry has placed his pure gospel back on the lampstand in this evening time of the world in the West, and especially through the fact that through Walther, he has placed the right doctrine back on the lampstand, and especially by Walther's clear proclamation of the true doctrine of the church, he has helped us free-church Lutherans out of the confusion and lack of clarity that unfortunately prevails in church matters here in the old fatherland and is increasing more and more. May he keep us and our fellow believers over there in pure doctrine and in godly conduct for the glory of his name! M. Willkomm.

**The right form of a local church independent of the state.** On the occasion of the church turmoil in the German national churches, well-meaning pastors have recently declared it desirable to have congregations that rally around the pure gospel, have orthodox preachers, and are independent of the state.

called and in general govern themselves according to God's word. But they declare this form of the church to be "ideal," that is, practically unattainable, at least unattainable in Germany. But this is a great error. God's Word has the promise that it shall not be preached in vain, but shall bear fruit. This promise also applies to Germany. Through the preaching of the gospel the Holy Spirit is effective and makes Christians, and Christians are willing and able to judge all things according to God's word and also to set up the whole church system according to God's word. That such congregations are possible in Germany is proved by the existence of the Evangelical Lutheran Free Church of Saxony and other states, which is united with us in faith and confession. What is lacking among the faithful and well-meaning pastors in the German regional churches is the courage to venture confidently upon God's Word. We recommend to the Landeskirch pastors D. Walther's book, "The Right Form of a Local Evangelical Lutheran Church Independent of the State." They will then be convinced that this form of the local congregations corresponds to the Holy Scriptures and is also practicable. The writer of these lines again came into some contact with landeskirch circles last year while traveling in Germany. He has the impression that there are a number of Christians pretty much everywhere who, though weak in knowledge, are glad to listen to God's Word when it is clearly testified to them, and by God's grace would also be well disposed to form an orthodox local church. F. P.

**The bad outcome of the church elections in Hamburg**, in which the unbelievers won across the board, is used by some defenders of the state church against the "free church" or against the "congregational principle" as it has been expressed in this case. By "congregational principle" is meant the way in which pastors and other church officials are not elected by the state or by state church superiors, but by the congregations themselves. One now argues thus: In Hamburg all the people exercised the right to vote who belonged to the state-church congregations, and the miserable result is this, that unbelievers were elected. Thus the "congregational principle" has not proved its worth. - On the other hand, it must be said that in Hamburg elections were not held according to the "congregational principle" at all, but precisely according to the state-church principle. According to the Christian congregational principle, as it is taught in the Scriptures and followed everywhere where the Scriptures are adhered to, only those are recognized as members of the congregation and entitled to vote who must be considered Christians by love, that is, who prove themselves to be Christians in word and deed. Whoever is revealed as unbelieving is removed from the church according to the "church principle", 1 Cor. 5, 13: "Put out from among yourselves those who are evil", and thereby also lost their right to vote. This was not the order of things in Hamburg, but the Hamburg regional church includes not merely believers, but also evidently unbelievers, as a Hamburg pastor recently wrote - perhaps somewhat exaggeratingly - "a hundred times as many unbelievers as believers." And the evidently unbelievers were not put out of the congregation in Hamburg, as is in accordance with the Christian "congregational principle," but were regarded as belonging to the church in accordance with the manner of the regional church, and were allowed to take part in the elections. The miserable failure of the church elections in Hamburg is therefore to be attributed to the state church principle, not to the Christian "congregational principle".

F. P.

**The so-called Katholikentage in Catholic light.** Catholic Days have been held almost every year in Germany since 1848. They have the purpose of making the Catholics aware of the

The Catholics' Congress in Mainz in 1871 immediately accepted the decree of papal infallibility obediently. The Catholic Congress in Mainz in 1871 immediately and obediently accepted the decree of papal infallibility. Windthorst used the Catholic Days to make life difficult for the new German Empire. Pope Pius IX paid special tribute to the Catholic Days in a decree in 1873. The Catholic nobility of Germany played a prominent part in the assemblies. But it is this latter circumstance which seems gradually to have created a feeling of discontent in Catholic circles in Germany. A Catholic paper, the "Bayrische Vaterland," recently wrote, in complete disregard of papal recognition and blessing, with regard to the Catholic Days: "With the great presentation and cutting of the whole thing at the Catholic Days, it is more and more a question not of general Catholic Days, but of an event for the higher honor of a certain clique. In this clique a few commoners are allowed to pull the wire alongside nobles and higher clergymen. . . . Aristocratic greenhorns who have learned monocle pinching as the highest art and are hardly dry behind the ears, people of whose merits no one knows anything, play the greatest role at the Catholic Days. Young gentlemen who are scarcely known in wider circles, and whose merits a new Diogenes would have to search for in the daytime with a lantern, are on the leading committee; everywhere they leap forward and make themselves broad. . . . And so it will probably be best if in future we no longer speak of Catholic Days, but of events for the glorification of the nobility with gracious appeal to the masses." Noble motives do not seem to underlie the contradiction. F. P.

Head of his church and the fullness of him who fills all in all. There the Catholic church puts the pope and says he is the head of the church.

"Christ directs our souls after death to paradise, to Abraham's bosom, where there is no torment. Then the Catholic Church sets up purgatory, which was invented, and teaches that the souls in purgatory must still be swept and cleansed from all sins. But the Scriptures teach that Christ's blood has cleansed us completely from all sin. Hebr. 7, 26. 27; 1 Petr. 2, 24; Is. 53, 4. 5; 1 Petr. 1, 18. 19; 1 Joh. 2, 1. 2.

"The Catholic Church teaches that money can buy the indulgence of sins from a man, especially from the Pope. But the Word of God says: "The blood of Jesus Christ, the Son of God, purifies us from all sin," and that the blood of Jesus Christ is the true ransom, whereby the remission and forgiveness of sins is purchased for us as the highest payment, and is freely given in the Word of God and in the holy sacraments, Col. 1:14, 20.

"The apostle Paul points us to the mediation of Jesus Christ alone, 1 Tim. 2, 5: There is one mediator between God and men, the man Jesus Christ, who gave his life for the redemption of all. The Catholic Church says that the saints should be called mediators, patrons and helpers.

"The apostle says, 'Christ himself offered up our sins in his body on the wood, that we, being dead to sin, might live unto righteousness, by whose wounds ye were healed.' There the Catholic Church points to the merit of our own works, and to our righteousness. But Is. 64:6 says: 'But now we are all as the unclean, and all our righteousness is as a filthy garment'.

"Now that I have seen this, it is my desire also to be received into such a church as seeks its ground in God's Word and does not weigh down consciences." -

He who wrote this when he was seventeen years old, often confessed that it was the devotions at home that helped him to clarity. Even tempting offers and promises from the Romans to persuade him to return to the Catholic Church could not make him waver.

## From error to truth.

A pastor of our Synod, who has already passed into the rest of the blessed, and who for more than forty years served the Lord in the holy preaching ministry, made the following notes in his seventeenth year, which recently fell into the hands of his son, and have been sent to us for publication:

"I was born the -----in ----- by Catholic Parents. On the same day I was baptized by the priest ----- . My parents are ----- . I was -----confirmed by the -----priest on the same day ----- . After three years I came to -----a I was apprenticed to a Protestant master to -----learn the -----trade. There I became acquainted with Christian people who diligently researched God's word. This also drove me to search in it. Then I saw that the truth concerning salvation was quite different from what I had hitherto thought, and from what I had been taught by the Catholic Church. I found that the sinner is justified and saved before God by grace alone, through faith, and not through the merit of works, as the Catholic Church teaches. Then I learned that God has revealed everything that is necessary for man's salvation in his Word, the Bible, and that it is the only guide for faith, life, and conduct. But the Catholic Church does not recognize this, but withholds God's Word from its members. Then I learned that Christ has bound our salvation to his holy merit alone. Is. 45:22: 'Turn ye unto me, and ye shall be saved, even to the end of the world.' But the Catholic Church sets up human commandments, fasting, pilgrimages, almsgiving, the prohibition of food, and monastic life, and binds our salvation to them. "The apostle Paul says Eph. 1:22, Christ is the

## When I shall depart. Do not part from me.

As I was walking across the battlefield after the bloody day of horror at Gravelotte, an officer tells me, I heard a wounded man whimpering. I directed my steps in the direction where I suspected the wounded man to be. There presented itself to me a ghastly sight, at which my heart was deeply seized. The wounded man was a young man; a shell had shattered both his legs. There he lay, his hands folded on his chest, his deathly pale face brightly illuminated by the moon, his features distorted with pain, his eyes turned towards heaven. "God comfort you, comrade; you are suffering terribly," I said to him. "It will soon be over, lieutenant; but it is good to hear a human voice at the hour of death, and then it is less difficult." "Will you have a drink, comrade?" Fortunately I still had my canteen with me, and I saw by his thanks how the sip of wine had refreshed him; it did me good, too.

And now we spoke together. Oh, I shall never forget it! He told me about home, about his dear father's home on the distant shore of the Baltic. Before the dying man's eyes there flashed once more the images of a very happy

He described each of the brothers and sisters to me: "Karl has also been drafted into the army, only the sisters are at home; but I wish I had more brothers who could all go along and fight for king and fatherland. The father himself would have liked to become a soldier once more. In such times one would wish always to remain young, he had often said, and then he had sung fatherland songs with his schoolchildren, that they all always went apart quite enthusiastically. Oh, and my dear mother, my dear, dear mother! I thank her above all that I can now die quietly; she taught me to know my Saviour when I was still a little child. Only tell her that, Lieutenant, when you tell her about me, that I have gone quietly and confidently to my death, and will thank her for it in eternity."

He was a little silent now; his face looked peaceful and happy; two bright tears rolled slowly down his pale cheeks; his lips moved softly; he might be praying the verse his mother had taught him when he was a child. I did the same; I felt as if I were lying again in my little bed in the green parlor, and mamma was coming to me to kiss me good-night and let me say the night-prayer. "I have one more request, Lieutenant," began my poor companion again; "what I still have with me, my watch, and especially the little will, with my blessing in the front, take it and give it to them at home. God reward you, Lieutenant, for your willingness to do this; I cannot repay you; but at home they will not forget it, and the mother"-. His voice grew fainter. He had already spoken the last sentences in longer intervals; I saw it was coming to an end. Very softly, almost inaudibly, the pale lips whispered, "When once I shall part." I continued to pray aloud, "So depart not from me," etc. At the last verse the gasps grew fainter and fainter, and the final lines I heard alone; my brave comrade had gone home blessed.

## Luther on Lodges.

About Fraternal Orders Luther says: "Thirdly, there is another wicked habit in the fraternities and is a spiritual wickedness, a false opinion, which is that they think that their fraternity should benefit no one but themselves, who are listed in their number and register or give to it. This damned wickedness is worse than the first wickedness, and is one of the causes why God has decreed that the brotherhoods should become such a mockery of God and blasphemy, with eating and drinking and the like. For therein they learn to seek themselves, to love themselves, to mean themselves alone with faithfulness, not to regard others." (St. Louis Edition XIX, 445.) There we have the Lodge as it lives and breathes. It is true that Luther does not originally speak of the lodges of today; they had not yet arisen at that time. He is speaking of the then flourishing brotherhoods, in which vigils and masses for souls were held under the name of some saint for the benefit of the members of the brotherhood, who had paid their entrance fee and otherwise paid their dues. The selfish principles of the present Fraternal Orders cannot be more aptly described than by Luther's description of the brotherhoods. Therefore, what Luther goes on to say is also true of them: "And so, under the communion of saints, Christian love and the thorough brotherhood instituted in the holy sacrament; so selfish love grows in them. This is nothing else, but that one with the same.

The lodge brothers are not alienated by chance; it is one of the consequences of the selfishness nourished by the lodge. It is not by chance that the lodge brethren are alienated from the Church; it is partly a consequence of the selfishness nourished by the lodge. - Let us hear what Luther has to say further about the Fraternal Orders: "If then God sees the perverse nature, he also perverts it again, as in the 18th Psalm, v. 27, it is written, 'With the perverse thou dost consort,' and thus sends them to make themselves a mockery and a disgrace with their fraternities, and from the common brotherhood of the saints, which they resist and do not work in common with, to cast them out into their gluttonous, drunken, licentious brotherhood, that they may find their own, who have sought and meant no more than their own." In the case of the customary lodges, too, selfishness, which is basically cultivated, frequently enough works itself out in this ghastly form. Some cities, where their festive meetings were held, forbid their distant visits for this reason. But Luther knows still more to say of the brotherhoods: "About the same some fall so deeply into abyss that they publicly boast and say, whoever is in their brotherhood, may not be condemned, just as if the baptism and sacrament, instituted by God Himself, were less and more uncertain than that which they have devised out of their blind heads." Who has not heard the Lodges boast that they have a way to heaven as sure, nay, almost more sure, than the Church? It is again a form of selfishness; one's own doing is supposed to make one blessed. And it is God's doom that these deluded people think they see the way to blessedness in their so exceedingly meager and, what is more, hypocritical lodge works. - In this connection Luther does not mention the chief abomination of lodgeism, namely, the denial of Christ, which is committed by those who unite before the altar of the lodge with false believers, unbelievers, Jews, and heathen in divine exercises. This is because those brotherhoods had not sunk so low; they had not so much opportunity; that was rather reserved for our time. On other occasions, however, Luther gave his judgment on this unmistakably. "He who holds his doctrine, faith, and confession to be true, right, and certain, cannot stand in the same stall with others who lead false doctrine or are devoted to it, nor ever give good words to the devil and his scales." (Walch XVII, 1477.) "Cursed be love, which is kept to the hurt of the doctrine of faith, to which all things must give way. Love, apostles, angels from heaven, etc." (St. Louis IX, 645.) Thus Luther speaks when religious warfare is practiced with false believers; what would those have to hear from him who place themselves in a stable with unbelievers and blasphemers of Jesus Christ?

E.

## Passiontide.

Because the time has come when it is customary to sing and preach in church about the passion of our dear Lord Jesus Christ, let us leave it at that. For it is not an evil order that this useful and consoling history should have its certain, definite time in the year, when it is read to the people from beginning to end, from word to word, in the church, and spoken of what it is useful to us, and how we ought to use it.

The one reason why we should be especially glad to preach and hear about the suffering of our Lord Jesus Christ is that we may not forget such benefits, since Satan is hostile to the word and would so gladly dampen or hinder it. If

If nothing were preached for a year or two or three, it would go out so purely that the common people would not know much about it.

The other cause is that our great need requires this. For we are here in the world, living in the flesh, and it clings to us like a millstone. Our hearts are weighed down with physical misery and our own wickedness, and finally with the thoughts of the devil. If we are not stirred up again and again by the word, by speaking, by singing, by listening to the sermon, so that we do not forget Christ altogether, and so that he is not extinguished in our hearts, it is impossible that our hearts should not sink and fall away from Christ. Therefore we need it very well that such preaching is always practiced, and that we hear and retain the word; for otherwise the Lord Christ is soon forgotten. (Luther.)

## Comfort from fellow Christians.

I am indeed a doctor, and many of them confess that they receive not a little instruction from me in the Holy Scriptures, but this has often happened to me, that I have often felt help and been raised up by a word of a brother, who nevertheless by no means esteems himself equal to me. For a brother's word has an important emphasis when it is spoken to him in time of need from the Holy Scriptures. For the Holy Scriptures have with them such a companion, which cannot be separated, the Holy Spirit, who in many ways moves and directs our hearts through the Word. (Luther.)

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Auxiliary Book of Biblical History** for the Teacher's Hand, edited following "Biblical Stories for Middle Classes and Mixed Schools" by Wilh. Simon, Lutheran Teacher at Schaumburg, Ill Concordia Publishing House, 8b. Louis, Mo. 1912. XV and 503 pages 5X714, bound in cloth with spine and cover titles. Price: H1. 65 postage paid.

Just before the end of this issue we receive this latest publication from our publishing house. The title says what the book contains and wants. But one cannot get an impression from the mere title of the richness of the content, which is revealed even by a cursory perusal. It is a word and factual explanation of Biblical history which will be of very valuable service to anyone who instructs in it. L. F.

**Gospel Harmony.** A logical connection of the Gospel texts to a narrative of the life story of John the Baptist and Jesus Christ. By teacher Schaar. B. Volger Publishers. Leipzig-Gohlis, 1911. 179 pages 4X614, bound in cloth with gilt title. Price: M. 1. 20.

A very simple presentation of the story of Jesus according to the order of events as they are told in the four Gospels, in which only the words of Scripture are used except in the headings. This is precisely what makes it so valuable, even if one disagrees in the inducement of one event or another. L. F.

**All the earth is full of his glory.** Itinerant sketches of God's work in the wide world.

Edited by D. M. Hennig. Book decoration by A. Biedermann. Hamburg. Agency of the Rough House. 363 pp. 514X814, bound in cloth with title and cover decoration. Price: M. 3. 50 or 4. 50, according to the binding.

We have read with great interest some of these travel sketches. More than a dozen contributors have united to create this work,

Writers evidently at home in the fields described, including widely known ones, such as D. L. Schneller, who writes on Palestine and Egypt, and Dr. Jeremias, who writes on Babel. In addition to the countries mentioned, the individual chapters take the reader to Rome and to the land of the Greeks, to Constantinople and to Switzerland, to Germany and to Scotland, to Africa and to India, to the ancient world and to the present time. Not all judgments about ecclesiastical things are correct. L. F.

**Firsts.** From the missionary life. From a missionary. Published and printed by J. Hermann, Zwickau. 15 pages 5X7. Price: 5 Cts.

A very attractive narrative from our own heathen mission, written by one of our missionaries, well adapted to acquaint even our children with missionary work in India, telling simply and yet quite vividly how a heathen boy was won first by the missionary to the Christian school, and then to Christianity itself. L. F.

## Ordination and Ginführnngen.

On behalf of the Chairman of the Commission for Inner Mission Abroad was ordained and seconded as a missionary to Brazil:

On Sunday. Sexagesimä: Kand. P. Klein in the church at Squaw Grobe Tp., Ill, by P. F. Kroger.

On behalf of the Commission for Foreign Language Missions was introduced as a missionary among the Persians:

On Sun. Sexagesimä: R. Ph. Pascha to Ponkers, N. P., assisted by the 1RX Kretzmann and Hill of P. A. v. Schlichten.

Introduced on behalf of the respective District Presidents:

On Sunday. Septuagesimä: L. G. Wockenfutz in the church at McCook, Nebr. by P. F. Evers.

On Sun. Sexagesimä: Fr. F. r. N i e d n e r at Christ Church, Minneapolis, Minn. assisted by Prof. Heuer and the Nachtsheim and Kuntz of P. Joh. Huchthausen.

On Sun. Quinquagesimä: Fr. J. E. R. S c h m i d t in St. Paul's Parish at Ireton, Iowa, assisted by Fr. Semmann of Fr.

Introduced as teachers in parochial schools were:

On Sun. Sexagesimä: Teacher V. C. Lang as teacher at the school of Zion Parish at South Omaha, Nebr. by P. M. Adam.

On Sunday. Invocavit: Teacher R. G. A. Bend ick as teacher in the Zion church school at Washington Heights, Chicago, Ill, by ? . E. Tappcnbck.

## Initiations.

Dedicated to the service of God were:

Churches: The new church (38X72 feet) of the Immanuelsgemcnde at Sieger, Ill, on Sund. Sexagesimä. Preacher: Ferd Sievers, Schnßlcr (English) and Prof. Dorn, who also offered the dedicatory prayer. - The new church (30X40 feet) of the Trinity congregation at Sawyer, Mich. on Sun. Quinquagesimä. Preachers: PP. Labbert, Zlomke and Nuechterlein (English). The dedicatory prayer was said by P. W. G. A. Essig. - The church (30X52 feet) of St. John's parish, Los Angeles, Cal. on Sun. Quinquagesimä. Preachers, RR Kogler, J. W. Tisza, and Wyneken (English). The consecration prayer was said by Fr G. H. Smukal.

## Knnferen; show.

The N o r d - C a l i f o r n i a - Lchrer Conference will meet, w. G., April 1 and 2, at Stockton, Cal. works: What are the necessary qualities of a capable teacher? Teacher Tis. The public schools, on the principle, "Test all things, and keep the good!" Teacher Rickenberg. Ooo^mpli^ on u ^ukimrn.n Dnsis: Teacher Meeske. How can corporal punishment be avoided, or yet lessened, without relaxing discipline? Teacher Beeskow.

I. H. F. Hölter, Secr.

The Southern Nebraska Teachers' Conference will meet, w. G., April 2 and 3, at Lincoln, Nebr. Works: Catechesis on Fr. 174-176: teacher Hillmann; on the eighth commandment: teacher Voigtmann. The ver-.





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## For Maundy Thursday.

The text is too powerful there. Luther.

On Holy Thursday we commemorate the institution of Holy Communion. There he "instituted a memorial of his miracles, the gracious and merciful Lord". He distributes the blessed bread and the blessed wine, and says to them: he gives his body, which is given for us, and his blood, which is poured out for us. And to us he commands to do these things, to celebrate this his sacrament; and indeed, as the apostle Paul says, this is to be done "until he comes," until the HErr comes again. Of this we sing:

For such thy consoling supper, O Lord Christ, be highly praised!

We are strengthened and refreshed by it in life and in death. We seek to be partakers of his full blessing.

But the Holy Communion has this great importance and this great comfort only because of the gift that is distributed: the body and blood of Christ. Christ says clearly enough that he offers this to us in the Lord's Supper, and we believe his words. But it is well known that the Lutheran Church is alone in this simple faith. Many a fanatic has tried in various ways to twist these words so that they do not mean what they so clearly say. They have done this for the sake of their reason, which cannot grasp the deep mystery. Even the reason of Lutheran Christians cannot find its way into it. For them, too, all kinds of misgivings and difficulties arise. Luther himself confesses that his reason is very much disturbed by the words of the sacrament; indeed, he has had times when he would have been glad if someone had proved to him that Zwingli and his kind were right. "But," he says, "my conscience is imprisoned in the plain word, and cannot get out. The text stands there too mightily, and will not let words put it out of mind." Yes, that is the only remedy for the misgivings and objections of the

Reason: the text. The text, the word, is God's word, is Christ's own speech. In God's things only God's word has to say.

Reason must say nothing here, be she ever so wise.

He who wants to ask flesh and blood, He falls into self-deception.

I follow in doctrines of faith The Holy Scripture alone; What this lets me hear Must be immovable.

The only question that can be asked is: What does the text say, and does it say it clearly and unmistakably? Yes, the words give the clear meaning, as they read, that Christ gives us his body and blood. And if the all-powerful, all-wise, and true Son of God says this, then the matter is settled, and then it can only be a matter of believing the words or not believing them. The doubts of reason, "How can this be?" that this is a difficult thing, that Christ's human body is present in many places at the same time, and what is more of this kind, are then of no avail. Here it is:

Though here my heart understand not, How thy body may be in many places at once, And how it is done, yet I trust thy words.

How that may be, I charge thee. I am content with thy words;

It is only to be believed.

We can see how powerful the text is just from how poor and self-contradictory what the opponents had to say against it is. That they said that the words could not mean what they said, they were not finished with that. They had to come to terms with the words as they stood. The text must mean something. What does it mean? And it is faith-strengthening to see how they have struggled to twist the text and yet have not come to anything certain.

The text of the Lord's Supper, which was not in its original form, contradicted itself, as "the text will not let itself be put out of its mind with words"; it is too powerful. Luther in his time already listed seven such abuses of the text, who only agreed that there was nothing in the Lord's Supper but bread and wine. And because these people dealt so shamefully with God's word that it outraged a Christian heart, and yet pretended that the Holy Spirit taught them this, Luther used holy mockery and spoke of their seven spirits, which "divided themselves over the text, always one different from the other.

"The first, Carlstadt, made the text thus: 'This is my body' should mean: 'Here sits my body.'" Christ handed out the bread and pointed to his person and said: "This is my body. That was too ridiculous. But "the devil has the advantage that no doctrine nor dream can arise so clumsily, he finds disciples for it, and the more clumsy, the sooner." Carlstadt was also embarrassed when asked, "What then did Christ point to when He said: 'This is my blood'?"

"The other, Zwingel, said such things were not done right . . . and made the text thus by his other Holy Spirit: 'Take, eat, this signifies my body, which is given for you.' 'Is' here had to mean 'signifies.'" To this Luther could say, according to the rules of human language, "Yea, what language in all the world ever spake so?"

"The third, Ecolampad, brought forth the third Holy Ghost, who again made the text different, saying, Take, eat; this is the sign of my body." Then the reply was sufficient, that Christ made the addition, "My body which is given for you." Given unto death is a true body, and by the giving of a sign of a body no man would be saved.

"The fourth, Stenkfeld fSchwenkfeldj, brought from the fourth Holy Ghost this rule: 'One must put these words: 'This is my body' out of sight; for they hinder the spiritual understanding." Luther then rightly castigates this: what a theology this is, to put God's words out of one's sight. Schwenkfeld's deep "spiritual mind" was that of "putting the hindmost first": My body is this, namely, something to eat, spiritual food.

"The fifth holy Ghost, and some of his filth, and vermin, make it thus, Take, eat: whatsoever is given for you is my body."

"The sixth holy Ghost maketh it thus, Take, eat; this is my body, a memorial." That should mean: The bread is a memorial of my body. Every time you see bread in the future, remember me and my body!

The seventh spirit was John Campanus. He interpreted the words thus: "This is my body," that is, bread is one body, one body, and that is my body, because I created the wheat from which it is baked.

Then Calvin came to this in the following time. He said: "Certainly in the Holy Communion one receives Christ's true body and his true blood, but not with the mouth, but with faith, not on earth, but in heaven. While the mouth receives bread and wine on earth, faith swings into heaven and receives Christ spiritually. Then he was able to speak with a loud voice.

They had to ask. First we had to ask: Does everyone who goes to the sacrament, even the unbeliever, really receive Christ's body and blood under the bread and wine, that is, with the mouth? Then the answer was: No.

Besides these, there were and are people who simply despair of understanding the words of Christ and release them to everyone. Luther says: "There is another holy spirit wandering about about these, which says that there is no article of faith here, therefore one should not quarrel about it; each one wants to believe what he wants here. This holy spirit methinks is a young holy spirit; for he doth not put the text out of sight alone, but casteth it away behind him, with faith and all, like a numb nut, maketh nothing else of it."

"These holy spirits all, however hard they disagree about the text, yet agree together in the high spiritual sense that bread is bread, wine wine." . . . But he certainly bears witness that one is in error as well as the other, because none of them holds the Scripture as it reads, nor can prove that it is to be understood otherwise than it reads."

What a sad playing with Christ's own words! How can one keep a clear conscience in the face of such uncertain interpretation? How mighty must the text stand, which uran would so gladly turn a nose at, but which will not let itself be put out of mind! How must this strengthen us in our simple faith, that we take the words as they are and say:

You said it, so it's true;

Thou art almighty, therefore no thing is impossible with thee.

Thy word standeth firm as a wall, Which no man can gainsay, Be he ever so wise.

This is worthy of a Christian, to take God at his word; he is pleased to do this, and thereby one keeps a good conscience before God, gets a firm heart, and remains unconvinced. To all the deceptions of men we say with Luther: "No, I will not rave like that; he has said it, I will leave it at that; if he deceives me, I am blessedly deceived. He never told a lie, nor can he tell a lie."

The whole difference between a fanatic on the one hand and Luther and a Lutheran on the other hand lies in their different position on the Holy Scriptures. It is this: "But if they were not so careless despisers of the Scriptures, a clear saying from the Scriptures should move them as much as if the world were full of Scripture, as is true. For it is so unto me, that every saying maketh the world too strait for me. But if they are too slow to speak, and think that it is the word of men, it is easy for them not to be compelled by the Scriptures.

E. P.

## Our teaching institutions.

Our Synod makes it the duty of its General Presiding Officer to visit all educational institutions once a year as a rule. Since the undersigned has fulfilled this duty in the past few months, our congregations will certainly be pleased to receive a brief report on the status of their high schools.

Our synod has ten full institutions. Two of these, the institutions at Addison, Ill. and Seward, Nebr. train our future school teachers. At two others-at St. Louis, Mo. and Springfield, Ill.-our students are made capable for the preaching ministry. Our six high schools - at Fort Wayne, Ind.; Milwaukee, Wis.; St. Paul, Minn.; Concordia, Mo.; Bronxville, N. Y., and Winfield, Kans. - are preparing our boys for the study of the Scriptures in St. Louis. The term of study for the school teachers is six years, the term of study at Springfield is five or six years, and the term of study in one of our high schools and at St. Louis together is nine years. To the above ten schools of the Prophet are then added the four institutions at Portland, Oreg.; Oakland, Cal.; Conover, N. C., and Porto Alegre, Brazil, which, with the exception of Conover, still belong in part to the Synodical Districts concerned. Our schools, as a glance at the map will soon show, are so situated that one or the other can be reached comparatively quickly and easily from any congregation, so that boys from all parts of our Synod can commence their studies without being separated by too great a distance from their relatives. The number of our professors at present amounts to 78, to whom must be added several assistant teachers, and that of the students to 1851.

The work of our dear professors is exceedingly strenuous. Not only do they have to teach diligently during the day, but they also have to check the many written papers of the students after class and prepare for the next day's work, so that they usually have to work late into the night. Their goal is to teach our prophet students the knowledge necessary for their ministry and to educate them in discipline and admonition to the Lord, so that the teaching is carried on and on and seasoned with the dear Word of God. We should be thankful for our professors, love and honor them as a gift of our exalted Savior, and pray diligently for them, that God may bless them in their important work and give and keep them the necessary strength of body and soul. Some of them, unfortunately, are at present prevented by illness from attending to their profession.

It must be said of the pupils and students that they are well cared for in all our institutions. The rooms, however, are modest and sometimes rather cramped, the food is simple but sufficient, and the supervision on the part of the directors and professors is excellent. Each day is begun and concluded with a short church service and is strictly regulated and divided into lessons, working hours and the necessary rest. At 6 or 6 o'clock in the morning the bell calls the pupils to rise, and at 9 or 10 o'clock in the evening they go to rest. Although our institutions are far apart from each other, they have the same face and differ only in insignificant things. This is undoubtedly due to the fact that God's Word reigns in all of them, and that they all have the same goal in mind, namely, to raise up preachers and teachers for our dear Lutheran Church.

May the rich God continue to bless our educational institutions and continue to supply them with pious and gifted boys! Luther writes: "Where the devil is to be harmed...

that which is rightly biting must be through the young people who are growing up in the knowledge of God, spreading God's word and teaching others." Let no one here object: We have just heard that there are already over 1800 students attending our colleges. That should be enough. Your Savior says, "The harvest is plentiful, but the laborers are few." The following figures may show you, dear reader, what need there is at present in our wide field of labor: In the first half of the school year that has now passed, our professors have received about 200 requests for helpers, of which hardly half could be considered. In most cases the congregations would prefer to appoint a trained preacher or teacher, if such were available, instead of making do with a student.

So let us look around in the present blessed time of Passion, when Christ's great work of redemption is especially preached to us, and the schooling of many boys in our congregations comes to an end through confirmation. A friendly and earnest word from our preachers and teachers to pious and gifted confirmands and their parents will not fail to bring a large number of pupils to our institutions in the coming autumn.

Luther excites us parents to send our sons to college and to venture the expense of their studies with the following glorious words: "You, father and mother, may rejoice and be glad with all your heart where you find yourself chosen of God to raise up with your goods and labor a son who will become a pious, Christian pastor, preacher, or schoolmaster, and thus have raised up God Himself a peculiar servant, yes, an angel of God, a right bishop before God, a savior of many people, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world. And who will and can tell all the honor and virtue of a right, faithful pastor, such as he has before God? For there is no dearer treasure nor nobler thing on earth and in this life than a right, faithful pastor or preacher."

May the gracious and merciful Saviour make many parents of this year's confirmands willing to send their sons to our institutions, and may they then experience the joy of becoming pious, Christian preachers or schoolmasters. F. Pfothenhauer.

## The external state of our Synod in 1911.

The "Statistical Yearbook" of our Synod will be published in the next few days, and we can already report the main figures in this issue. With praise and thanksgiving to God it should be said first of all that under His undeserved blessing our Synod has again continued to expand in the year 1911 and has registered an increase in all categories. The very considerable growth this time is, of course, mainly due to the fact that the former English Missouri Synod has united with ours in the course of the past year, and is now for the first time counted as a district of our Synod. But even apart from this, our Synod has increased. We can best illustrate this by a comparative table,

which also shows how much of the growth is due to the incorporation of the English Synod.

	Figures for 1911.	Increase.	Numbers of the English District.
Pastors:	2, 125	151	64
Synodical congregations:	1, 591	72	64
Non-synodal congregations:	1, 320	103	9
Preaching Places:	1,066	35	10
Souls:	917, 309	38, 655	25, 223
Communicators:	555, 839	26, 552	16, 311
Voting:	129, 736	6,099	2, 814
Community Schools:	2, 201	71	16
School-Holding Pastors:	1, 155	39	9
Community School Teacher:	1,047	21	3
Teachers:	228	20	3
Schoolchildren:	94,065	175	544
Sunday School Kids:	66, 738	13, 395	10, 135
Baptized:	35, 289	1, 590	1, 129
Confirmed:	24, 289	1, 453	1,083
Communicated:	1,006, 414	36, 538	26, 853
Copulated:	11,033	539	419
Buried:	12,077	65	321

The number of pastors according to our calendar, where also all professors and all emeritus, sick and temporarily out of office preachers are counted, amounts to 2367; the number of all congregations and preaching places, i.e. all places where pastors of our synod preach, 3977.

The gifts for non-parish purposes have also increased in the past year. God has made many hearts and hands willing to place earthly goods in His service for the expansion of His kingdom and for the relief of physical need. Here, too, we present the details of the "Yearbook" in a comparative table:

	Numbers for isii.	Increase or	Acceptanc
Synod Treasury:	\$ 41, 979. 79		! 2, 365. 69
Building Fund:	100, 17239	-i-	13, 551. 79
Pastors' and teachers' widows and orphans:	33, 289. 45	-	1, 29735
Visited communities and individuals:	968. 52	-s-	449. 99
European Free Church:	5, 696. 20	-s-	566. 76
Pupils and students:	44, 144. 16	-s-	17. 24
Teaching household:	5, 227.08	-	2, 756. 55
charities:	281, 120. 45	-s-	165, 432. 41
Inner Mission:	178, 565. 29	-s-	20, 344. 49
City Mission:	8, 453. 59	-	639. 86
Church building fund:	80, 75734	4-	48,047. 59
MissionDn Brazil:	19,018. 43	4-	7, 618.00
Missions Australia and New Zealand:	1, 529. 57	4-	613. 92
Heathen Mission:	22, 424. 16	4-	1, 311. 45
Negro Mission:	24, 585. 25	-	4, 734. 92
Indian Mission:	3, 833. 40	-	1, 641. 81
Jewish mission:	2, 373. 52	4-	51639
Pigeon Buzzing Mission:	13, 440. 49	4-	4, 658. 95
Foreign language missions:	4, 334.00	4-	326. 82
Emigrant Mission:	2, 456. 62	4-	966. 86
Totals:	Z873, 369. 70	4-^	!254, 697. 96

In regard to these figures, it should be noted that two large bequests were paid out during the year, namely, the Niemann bequest of \$167,138.08 for the orphanage at Marwood, near Pittsburg, Pa. and the Becker bequest of \$29,669.20 for the church fund. Quite a number of other bequests have also been paid out during the year, so that their total has risen to H231, 981. 45, which is included in the above total of \$873, 369. 70. Of these legacies ^181, 15437 were for charities,

H46,213. 52 for missions, and \$4613. 56 educational institutions and students. In the considerable increase in the church building fund, it is to be kept in mind that a special collection was made for this fund at the Walther celebration. At the mission feasts held during the year, ^93, 131. 66 have been collected.

The various missions of our Synod have already been mentioned above. The "Yearbook" gives the following report on their present expansion: Our Inner Mission is of course still our main work. Unfortunately, not all mission commissions report uniformly and completely, so that it is not yet possible to give an exact figure. According to the reports given, 409 pastors, 42 teachers, and 65 vicars are working in 1242 churches and preaching places; in fact, the number of pastors and places is still somewhat higher. The largest missionary district is the Minnesota and Dakota District, working at 288 stations, 182 of which are in northwestern Canada. The Deaf and Dumb Mission has 8 missionaries working at 8 organized churches and a large number of preaching places. Our foreign language mission works among the Estonians, Latvians, Poles, Lithuanians, Finns, and Persians, and numbers 12 missionaries. The Emigrant Mission is conducted in New York, Baltimore and Philadelphia by 3 missionaries, the Jewish Mission also in New York by a missionary, the Indian Mission at 2 stations in Wisconsin by a missionary and a teacher. The latter numbers 218 souls and 99 communicants. In the East India Heathen Mission there are 11 missionaries. It is operated at 5 stations with 12 localities, and numbers 464 native Christians, 25 schools, 43 native teachers, and 995 pupils. The Negro Mission, operated by the whole Synodical Conference, is carried on at 33 stations by 39 persons; of whom 12 are white pastors and professors, 10 colored pastors, 4 white teachers, 1 white teacher, 7 colored teachers, 3 colored teachers, and 2 students. The mission numbers 2050 baptized souls, 905 communicants, and 1555 children in parochial schools, and 1284 in Sunday schools.

In addition to our 10 synodal colleges, the Concordia College in Conover has been added this year as the eleventh through the admission of the English Synod. There are also district colleges in 4 districts. In these 15 institutions there are 1851 pupils and students, taught by 78 professors and 14 assistant teachers. There are also 4 private institutions in the synod district, and two institutions for colored people in the negro mission. 23 charitable institutions are listed in the "Yearbook", mainly orphanages, old people's homes and hospitals. 13 Kmderfreundgesellschaften carry on a missionary work to parentless and homeless children. 93 churches and 34 schools were dedicated during the year. From the benevolence fund, 68 pastors and teachers and 329 widows and orphans were supported with P33, 854. 75.

Thus the "Yearbook" gives a numerical overview of the state and work of our Synod. But we do not want to forget that both are also recorded in the upper sanctuary. People see what is before their eyes, but the Lord looks at the heart. We thank him for all his blessings. May He continue to be kind to us and promote the work of our hands! L. F.

## To the ecclesiastical chronicle.

Our brethren in the Long Island Pastoral Conference have given a public testimony in a circular letter **against the religious mongering of the so-called "Men and Religion" movement**, which has already reached wide circles and will undoubtedly open the eyes of many a simple-minded Christian to the nature of this movement, which is contrary to the Scriptures. The brethren especially explain this thought, that according to God's Word all who believe in JESUS CHRIST are members of the one holy Christian church, but that God's Word also teaches that differences in doctrine which exist between the individual visible churches must not simply be hushed up or taken lightly. They show by practical examples how the faith of the Episcopalians in one piece, that of the Baptists in a second piece, that of the Calvinists in a third piece, etc. What an abomination, therefore, it is in the eyes of the holy and true God, when Episcopalians, Baptists, Calvinists, and Lutherans enter into ecclesiastical fellowship with one another, and jointly pursue the work of evangelizing the unconverted with one another, and thereby want to be hostile to one another in the fundamental doctrines of the Christian religion. - The quarreling about faith, unionism, the principle: "We agree to disagree", is the cancer in the visible Christianity of our time. Where this evil is not controlled, all faith is finally destroyed; for the essence of faith-mongering is that it makes indifferent to all the teachings of Scripture, strips the Scriptures of their divine prestige, feeds doubt, and raises up scoffers who say with Pilate, "What is truth?" The Scripture says, "I exhort you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." Rom. 16:17. d.

**The shortage of teachers in church and school** has been brought home to us again this year. Scarcely a week passes when one or more students are not urgently wanted to help out. Our institution in Springfield has been sending requests for help to St. Louis for some time, because there are no more available students in Springfield. The St. Louis institution has also turned down the majority of requests for help since New Year's Day, because we do not like to expect students to complete their studies a full year later, after they have already completed a considerable portion of the current academic year. Last week, in a case where an entire field of work was at stake, we remedied the situation by examining and dismissing a student early with the approval of the district presidents. We must also remind you again and again that the granting of even temporary help - for one or two months - always causes considerable disruption to the studies of the students concerned. We sincerely ask you to bear this in mind when you apply to St. Louis for even temporary help. In order to put an end to the whole state of emergency, there is only one remedy, as must be 'reminded again and again: we must send more students to our teaching institutions. The time of confirmation is approaching. Pastors, congregations and all individual Christians want to see to it that a good number of the confirmed boys are assigned to our educational institutions. This is the greatest work that can be done in the world, and to which the world is still committed: the preaching of the Gospel.

gelium. Luther repeatedly reminds us that no effort or expense should be spared in training boys for the teaching ministry of the church. He writes: "If you were a king, you should not think yourself worthy to give or draw your son, with all your goods, to such an office and work." (St. Louis ed. X, 431.) F. P.

**The language of the Lutheran Church in America.** The one from the General Council almost regularly goes wrong when he comes to the so-called "language question." With him the idea has taken root that every Lutheran congregation in the United States still has a kind of ignominy attached to it so long as it still uses German, or any other language than English, as the language of the church. One can hardly take the pronouncement in the *Lutheran* of March 7 in any other way. A Presbyterian paper, *Kontinent*, had expressed regret that of the 2, 300,000 communicant members of the Lutheran Church of America, only 400,000 attend pure English services. The *Lutheran* comforts the *Continent* with The Lutheran then goes on to say that the number of English Lutherans should be increased to 600,000 because a number of Lutheran congregations are bilingual in their services, that is, have established special English services for those young people who understand only English and whose parents also speak only English in the home. The *Lutheran* then adds, "Thus.

the situation is improving quite rapidly" ("Thus the situation is being improved quite rapidly"). According to this, the situation in a Lutheran congregation in America would be even more so when it became English. The *Lutheran's* remark belongs to the

Speeches that are likely to provoke an irritable atmosphere between fellow believers because of the language, for example, also between German and English-speaking Lutherans. Just as it is wrong for German Lutherans to speak of the English language as if it were not a suitable organ for genuine Lutheranism, it is also wrong to describe the transition to English as an "improvement of the situation. Surely we as a church should finally stop agitating for or against a particular language. This does not befit the Church of Christ at all. The Church of Christ uses all languages through which it accomplishes its purpose of providing people with God's Word and keeping them at God's Word. As to the German language in particular, it may well be said, without fear of contradiction, that it is a quite decent language and well suited for the preaching of the Word of God. The German language is also of great value to the work of the Lutheran Church in the United States. In the first place, it is still the case that a large proportion of its members, both old and young, can best be served with God's Word in the German language. It would be folly to urge a transition into English as an "improvement" here. Furthermore, we use the German language when we want to take care of the German-speaking immigrants in the church. For this purpose the German language is still so important that even English sects employ German-speaking missionaries. Nor is it to be forgotten that through the German language we are in most cases enabled to communicate with the Slavic Lutherans, because in southeastern Europe among the Slavic peoples German is a kind of universal language. In short, German is not only a perfectly decent but also an exceedingly useful language for the Lutherans of America. If the German Lutherans are to be properly advised in their ecclesiastical as well as civic interests, the advice must be something like, "Do not be so foolish as to throw away the knowledge of the German language, but become bilingual, that is, acquire not only the German but also the eng-

lish language." The advice is, of course, hardly necessary in most cases, because the appropriation of the English language is quite self-evident under the present circumstances. No less a person than D. Krauth of the General Council has given the German Lutherans the advice, "Take care of the German; the English will take care of itself." The whole "language question" is best solved for German Lutherans at the present time by the German-English parochial schools. The children brought up in these schools can be members in German or English congregations. Experience has also taught that averagely gifted children can very well use two languages as living languages, and that the knowledge of two languages does not hinder but promotes their spiritual abilities. F. P.

**The task of our "Lutheran".** A Catholic writer recently explained what the task of a genuinely Catholic paper is. It is to judge all major events in the world and the Church from the point of view of the Roman Church. Thus also the Pope himself, in the Bull "Immortale Dei," inculcated into all Catholic newspaper writers that they must not judge things in Church and State independently, but only in connection with their bishops. From the Roman point of view, this is logical reasoning. What the Pope and the bishops are to a Roman paper, that is God's Word to a Christian church paper, and it sees its task in judging all events in world and church according to the clear and infallible Word of God. In this alone consists the "Christian worldview" of which there is so much talk nowadays, that we look at all things in the light of the Word of God and are thus preserved from all deceit. In this also the "Lutheran" seeks to serve its readers. F. P.

**Our Effort to Unify the Lutheran Church.** The "Lutheran" is reminded in a lengthy letter that it would like to make the unification of the Lutheran Church in America a matter of concern. From its first issue, which appeared in 1844, The Lutheran has advocated the unification of the Lutheran Church and the whole Christian Church, because it knows from God's Word that God wants this unification and severely condemns all disunity and separation. But the "Lutheran" also knows that God not only wants unification, but has also prescribed for all time how, that is, on what basis or "platform," unification must take place. This is God's Word as it is familiar to the Church in the Scriptures. All Christians are to abide in Christ's speech (John 8:31), and those who have departed from it are to return to Christ's word. The division in the Church must be healed as it has arisen. It arose because such teachers, who did not abide in Christ's speech but spoke their own word, were not shunned by the Christians, as is God's clear command, but found followers among the Christians. Thus the separation can only be removed as the apostle Paul prescribes Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." It is for the unification of the church, effected by the renunciation of the doctrines of men and by a return to the Word of God, that the "Lutheran" has been concerned to this day. Unfortunately, the unification of the Church willed by God is again and again hindered by the fact that one declares unification on God's Word to be impossible and does not want it, and therefore seeks to make a platform tailored by men the basis of unification in place of Christ's teaching. F. P.

**Lodge Insurance Uncertainty.** The Lodge of the Modern Woodmen of America, so widely known, is in trouble.

On January 26 of this year, their rates had to be increased by 47 percent, almost double. It couldn't go on like that. In four years they would have run into a debt of \$280,000,000. There are said to be 150 such lodges in the country, all of which insure too cheaply, and therefore cannot keep it up. It has been calculated that by the year 1924 not one of these could continue to operate in this way and remain in existence. In sixteen states such frivolous cheap "insurance" is prohibited, and in six other states similar proposals are before the legislatures. A secular paper, *The Brooklyn Daily Eagle*, makes two observations:

the one that sooner or later it must happen to all similar societies; the other: Fools become wise only through their own harm; sensible people take warning from other people's experience. It is the old story. We have often said that, too. We have many more serious things to criticize about the lodges. But cheap insurance is the very bait with which the lodges try to catch people. E. P.

**Roughly mixing spiritual and secular things**, the *Observer* again speaks exceedingly objectionably of the General Synod on the treaties of arbitration which our government wished to conclude with England and France. After saying that it was more fitting to settle disputes between nations by arbitration than by wars, he goes on literally, "This will bring the peace of God, which is higher than all human reason, into the world, and hasten the coming of the millennial kingdom." Surely every Christian should know from God's Word that the peace of God, which is higher than all reason (Phil. 4:7), comes not through treaties with England, France, Germany, or any other country, but through the gospel of Christ crucified alone. For the gospel tells us that God has made peace with the whole world of sinners through Christ, and offers grace to all sinners for Christ's sake. If anyone then believes this gospel through the action of the Holy Spirit, then and only then does he have the peace of God, which is higher than all reason. Now if any one teaches, as the *Observer* does, *that* this peace comes by the treaties of arbitration with England, etc., he reviles the gospel of Christ, and leads his readers away from Christ and the Christian Church. F. P.

**From our Brazilian District.** We read in the "Kirchenblatt" about the prospects for the congregation in Porto Alegre, which at present has 65 voting and 221 communicating members: "For Palm Sunday there are 34 confirmands on the list. This is nearly double the number of last year. We call special attention to the large number of those baptized (64). This is a good sign for the future of the church, at least in combination with the large number of our school children. Even though the parents are often alienated from the church - for of course most of our baptized, school children and confirmands are children of strangers - they still have their children baptized and receive Christian instruction in our weekly or Sunday school. The churchlessness of the old people is partly an evil inheritance from the old country, partly the evil consequence of the long weaning from God's Word here in Brazil." F. P.

**Physical and spiritual care for the immigrants in Porto Alegre.** Fr. W. Mahler reported in the "Kirchenblatt": "Our (Brazilian) government has once again shown that it has a warm, caring heart for the immigrants and wants to accommodate them as far as possible. In recent days it has purchased a beautiful large building for 65 Contos at the Nua Voluntarios da Patria, near our seminary, and in it it has built a new house.

set up the immigrant hostel. The immigrants are now really well accommodated in York. Of course, when the rush is so great, as it is again at present, that about 1200 persons have to be accommodated, the large building is not sufficient, and many have to make do with night quarters in the courtyard. The fact that the immigrant hostel has moved so much closer to us is very pleasant and dear to us. We can now easily take the immigrants to our church for services. Previously, the walk to the hostel was almost an hour and a half, now it is barely half an hour on foot. Because of the long distance, we have often held services for the immigrants near the old hostel in a hall that was made available to us by the very kind and eager innkeeper, Mr. Säger. But we shall now be still more comfortable. Among the great multitudes of immigrants of late there have been, to be sure, comparatively few Lutherans."

F. P.

**Confession of our German brethren in the faith to the Holy Scriptures.** In a report of the "Free Church" about the last synodal meeting it says: "At our last synod, after the detailed presentation of Father Willkomm, the doctrine of the literal inspiration of the whole Holy Scripture was discussed to the great refreshment and strengthening of the faith of the participants. Once again, our entire Synod unanimously and joyfully confessed that the Bible is the book of our great God, literally inspired by Him to the holy writers. In the face of all modern objections, it intends to adhere to this doctrine without wavering

**That the Romans are not scrupulous about the truth** is shown by the assertion of the Roman paper *Truth*, in its April number of last year: "It is not true that the Catholic Church has ever persecuted people who were not Catholics, or permitted its priests to torture them." Did the Roman Church give orders to that priest, the Papal Legate Arnold of Citeaux, who gave orders to the army of the Cross sent out by the Pope to destroy the Albigenses, to kill the heretics, and, when, after the capture of the city of Beziers, the fear was expressed that heretics and Catholics would not be distinguished, said: "Kill them all; God will know His own," whereupon 20,000 men, women, and children were slaughtered-did she express her disapproval of this priest? When the Emperor Sigismund demanded the release of the faithful witness Hus for the sake of his letter of safe conduct, but the Fathers of the Council of Kofnitz declared to him that a word given to a heretic does not bind, did the Roman Church institute church discipline proceedings against those priests who had the Emperor's breach of faith and the martyr's agony on their conscience? When in and after St. Bartholomew's Night 70,000 Huguenots were killed, and the pope, rejoicing in this, not only had a thanksgiving feast held and a commemorative coin minted with the inscription "The Destruction of the Huguenots," but also exhorted the French king to continue with fortitude what he had begun, did the Roman Church declare him unworthy of his priesthood? And what the inquisitors have been up to, the Roman Church also knows. The *Catholic Banner* newspaper states that, by the Spanish alone.

In the course of the Inquisition 35, 534 men and women were burned alive and 293, 533 were sent to prison or to the galleys. Hundreds of thousands have been tortured in other countries by the ecclesiastical executioners on behalf of the Inquisitors, or executed by the secular executioners. Did the church send out cops against these priests? The Roman Church did not allow its priests to do all this? She commanded them to do so. She does not deal with the truth. And when she speaks the truth, then the Roman *western*

*Watchman* uttered a ghastly lie, who, according to the report of the *Protestant Magazine*, declared on December 24, 1908

has: "The church has persecuted. Only a neophyte in Church history will deny that. We have always defended the persecution of the Huguenots and the Spanish Inquisition. If it (the Church) thinks it good to use physical force, it will do so. " E.

**Age of the Earth.** From Columbia, the university town of the State of Missouri, comes the news that a scientific expedition has found a shark's tooth in the ranges of hills on the Missouri River, which corrects a "scientific" error. Hitherto it had been held and taught at the State University that no less than 12,000,000 years ago water covered the State of Missouri. But the shark's tooth, found in a chalk deposit, is supposed to prove that science must strike out 9,000,000 years from the 12,000,000 hitherto supposed, and be satisfied with the remainder of 3,000,000 years. - "Science" does not prevent us from striking out some 2, 995, 700 more of the three million years. True, the report says: "The shark's tooth was found more than 50 feet below the surface on the slope of a hill, and its presence there is only explained by the fact that Missouri was formerly covered with water." But as the waters of the flood at the time of Noah, about 4300 years ago, went very high - 15 cubits above the highest mountains - they certainly covered our state of Missouri and the "Nuus" on the Missouri, and may be the cause of the shark's tooth being where it was found. F. P.

**It does not help.** From London it is written, "In order to preclude the possibility of the Irish Parliament making the Roman Catholic religion the State religion in the self-government (Home Rule) of Ireland, the Bill will contain a provision whereby the introduction of a State religion will be prohibited." That doesn't help much in this case. Our American Constitution also forbids the establishment of a state religion: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. "Yet the Pope, in the Bull "Immortale Dei," called the separation of Church and State a crime, and commanded all American Catholics to work toward making the Catholic Church the American state church.

F. P.

**"Keep thy foot when thou goest to the house of Gatte, and come that thou mayest hear!"**

Eccl. 4:17.

How little this admonition of the preacher is heeded by many churchgoers! How many who still go to church do not actually come because they want to hear the word of God for their instruction, comfort, and strength, and because they want to call upon and praise God through song and prayer in communion with their fellow believers, but rather out of habit, for the sake of decency, or even to see friends or to have themselves seen, or even because they hope to earn heaven through the good work of going to church. - But he who goes to church for such reasons will not keep his footing on the way there; he will not prepare his heart for a fruitful hearing of the Word by stopping for God's blessing and by keeping away ungodly thoughts; he will rather distract himself with all sorts of worldly thoughts and conversations, and so perhaps make it impossible for himself to take a hearty part in the divine service. Thus it happens that not only the young but also the old go to the house of God.

as to a secular assembly, take their seats without silent prayer, and, if by that time the service has not begun, begin to gossip with the neighbor, or to scrutinize the other church-goers with curious, if not worse, looks.

Then a young girl did it differently, of whom the following is reported. Some years ago a virgin died of emaciation. During her long illness, she took great pleasure in reciting songs from the hymnal. Once in the night her mother asked, "How is it, Julie, that you are so at home in the hymn-book?" "Oh, dear mother," she answered, "I used to learn the hymns in silence on Sundays before the service. While I was busy at it, I did not look at the hats and coats of the others; I learned my hymn, and am glad to this day that I did." - Would to God that this young girl found many followers!

## God's judgment on an unforgiving man.

In Antioch, the Christian preacher Sapricius and another Christian, Nicephorus, had long lived together in intimate friendship. Once, however, they fell out and became so hostile to each other that their former love turned into the most bitter hatred, and they no longer even greeted each other on the street. For some time they had already given offence to the Christian community by their enmity, when Nicephorus rebelled and, imbued with deep remorse, made up his mind to reconcile himself with his former friend. Twice he sent off trusted messengers to beg pardon of Sapricius in his name; but in vain. Then he himself went to him in the house, threw himself at his feet, and begged, "Forgive me for the Lord's sake, my father!" But the latter remained unmoved.

Not long after, the Valerian persecution of Christians (253-260) broke out. Sapricius was seized and brought before the governor, who ordered him to sacrifice to the pagan gods. Because he refused to do so, the governor condemned him to be beheaded, and with high glee Sapricius went to his death. Then Nicephorus, who had just heard what was to be done to him, rushed breathlessly to meet him on the way to the place of execution. He fell down before him and pleaded, "Witness of Christ, forgive me that I have offended thee!" Silently the preacher passed by. Nicephorus ran another way to meet him again, and pleaded again, "Witness of Christ, I beseech thee, grant me pardon! Forgive me what I have sinned against thee as a man! Behold, the crown is given thee of the Lord, whom thou hast not denied, but hast confessed before many." Sapricius did not dignify him with a word. The executioners laughed at Nicephorus, saying, "Such a fool have we never seen. This one goes to be beheaded, and you ask his forgiveness even now!" "You know not," replied the scorned man, "what I ask of the confessor of Christ; God knows." Now they had arrived at the place of judgment. "Alas!" cried Nicephorus anew to the hard-hearted man, "for it is written: 'Ask, and it shall be given you.' Alone even the word of God, the power of which was now so necessary to him, made no impression on the unforgiving man.

Then the Lord withdrew his hand of mercy from him. Just as the condemned man was about to kneel to receive the death blow, he suddenly felt abandoned by God. "Throw thyself on thy knees to be beheaded," cried the executioners to Sapricius. "For what?" asked the latter. "Because thou wouldst not sacrifice, and because thou despisest the Emperor's command on account of

of a man called Christ." Then he answered trembling, "Hold your ground, do not strike; I will do according to the emperor's commandment, and sacrifice to the gods." When Nicephorus heard this, he besought him, "Sin not, my brother, fall not away, deny not Christ our Lord! O I beseech thee not to lose the crown which is so soon thine, which thou hast won by so much torture!" But Sapricius heeded as little his exhortations as he had heeded his entreaties for forgiveness, persisted in denial, and thus by his unforgiveness became a miserable idolater.

Now Nicephorus turned to the executioners and said, "I am a Christian. I believe in the name of our Lord Jesus Christ, whom he has denied; kill me then!" Astonished, the message was immediately brought to the governor, whereupon Sapricius was brought back, and Nicephorus beheaded. So the just God, inscrutable in his judgments, withdrew the martyr's crown from the unforgiving preacher, and placed it on the loving Nicephorus. And though Sapricius had withstood and endured death, yet he had gone to hell. He did not keep what he had; another took the crown.

If thou wilt put grace in my heart, I shall soon be alive.

If your blood gives me forgiveness, my heart will be full of God's strength.

## A lovely voice.

"O father, I wish I could sing! It is so nice to make other people happy with it. Florence sang at our club today, and we all enjoyed it very much. She sings to her father every night, too. I'd give anything if I could do that. But it is no use my wishing it; there is no music in me." "What, is that true?" asked the father, caressing her loving face. "Well, perhaps you cannot sing. But don't tell me that your voice is devoid of all music. To me it is full of music." "But, father, how can you talk like that?" "Well," answered the father, "almost every evening when I come home, the first thing I hear is a merry laugh; and that cheers me up, however tired I may be. Yesterday I heard the same voice say: 'Don't cry, little brother, little sister help you! Sometimes I hear it read to grandmother. Last week I heard it say to Maria: 'I am sorry that you have a headache; I will wash the dishes for you.' That is the kind of music I like best. Therefore do not tell me that my little daughter has not a sweet voice!" - How beautiful family life would be if such music and such singing were practiced quite diligently!

## The sin of after-talk.

A Dutch nobleman one day put a ducat in his vest pocket and promised to give it to a poor man as soon as he found out that no one in a society was speaking anything unfavorable about another. Although this nobleman often went into society, he had to carry his ducat around in his waistcoat pocket for thirteen years before he found a society in which no one was guilty of the sin of after-talk.

Yes, next to the weather and dollars and cents, the most talk is about people who aren't there; and in most cases, nothing good. E. P.



## The Logeneid.

Of the oath of the Lodge, Wm. H. Seward, the famous Secretary of State under President Lincoln, in a speech delivered in the Senate, "Societies, sir? Before I would put my hand into the hands of others in a secret lodge . . . before I would sit down there on my knee before others and engage with them, whether the purpose be a good one or a bad one, I would rather ask God to lame this hand of mine and these knees of mine, and to make me an object of regret, nay, of ridicule in the eyes of my fellow citizens. Do you want me to swear, sir? I, a man, an American citizen, a Christian - I am to swear to leave myself to the direction of others par excellence, to submit my judgment to their judgment, and to surrender my conscience to their care? No, and again, no!" E. P.

## The confession of a former God-denier.

George Romanes was formerly an intimate friend and associate of Darwin, who introduced the doctrine that man is not a special creature of God, but has evolved in a long series through various species of animals. This Romanes returned in his old age to the faith of his childhood. He had been an unbeliever for many years. In 1894 he made the statement: "Philosophy, science and art leave a void in the soul which only faith can fill. Christianity alone satisfies the deepest longing of man and satisfies it completely." Yes,

If I but know and know JEsu aright, Then have I wisdom's perfect price.

E. P.

## New printed matter.

### Contributions to the practical treatment of biblical history.

Old Testament. By W. Wegener. Concordia Publishing House, 8t. Uouis. Llo. 1912. 8°, 211 pages, bound in cloth. Price: 80 cts. postage paid.

When, not quite two years ago, the first part of this work, on the New Testament histories, had appeared, the "Lutheran" concluded its advertisement of it with the words, "We are persuaded that this book will commend itself by use, and thus induce the author to have the Bible histories of the Old Testament soon follow." This has now come to pass. This volume, as the author says in the introduction, is edited on the same principles as the first. And those with whom the first volume met with an "exceedingly friendly reception" will reach for this new volume with pleasure. E. P.

## Gin Tours.

Introduced on behalf of the respective District Presidents:

On the 23rd of Sonnt, n. Trin. (1911): P. A. Merz in the congregation on Middle Creek, Nebr. by Prof. G. Weller.

On Sunday. Invocavit: Fr. H. O. B r u ß as missionary for Mississippi and South Alabama at Chunchula, Ala. by Th. R. Fehlau.

On sund. Reminiscere: k>. Herm. Am End in his congregations at Red Lake Falls and Wylie, Minn. by Bro. H. C. Hinz. - P. W. C. Meinzen in the Emmaus parish at Indianapolis, Ind. assisted by P. Fr. Markworth from P. P. Seuel. - P. J. H 0 l stcin in -er Zion church at Plainview, Nebr. with the assistance of ?? Ollenburg, Jos. Schulz and Brueggemann by P. F. G. Wings. - P. B. O l d e n bürg in St. John's congregation at Ridgeville Tp. and in Zion's congregation at Ridgeville Corners, O., by P. J. H. Feddersen. - P. E. Ulb richt in the Immanuel congregation at Fish Lake, Minn. by ?.. W. Ernst.

On Sunday. Oculi: Rev. R. Krenzien in the parish at Broadlands, Ill, by Rev. A. F. Neuendorf. - P. A. S 0 l d a n in Bethlehem parish at St. Paul, Minn. assisted by ?? Kreinheder and Schlüter, and Prost. Bünger and Wvllägr by Fr. 5?. Meyer.

Introduced as teachers in parochial schools were:

On Sun. Sexagesimä: Teacher F. W. R 0 c h l i t z as teacher in the school of St. John's parish at South Brauch, Minn, by P. F. Sell. -\* Teacher F. W. Kleinschmit as teacher of the senior class in the school of Gethsemanegemeindc at Detroit, Mich. by P. L. List.

On sund. Reminiscere: Teacher H. K. Möller as teacher at the school of the Immanuel congregation at Elarinda, Iowa, by E. H. Jäbker. - Teacher H. Rödahl as teacher in the school of St. John's parish at Ashippun, Wis. by L. F. Naunnacher.

## Initiations.

Dedicated to the service of God were:

Churches: The church of the Immanuel congregation at Hamilton, O., destroyed by fire and wicdererbante, on Sund. Quinquagesimä. Preachers: Geo. Fischer, Th. Möllering. The dedicatory prayer was said by Ziegler.

- The renovated Christ Church at J 0 h n s t 0 w n , Wis. on Sun. Invocavit. Preacher, Rev. Wicuing. - The new church (50X34 feet) of St. John's gcmunity at Elmare, Minn. on Sunday Reminiscere. Preacher: H. Schulz, Randt and Meissner. The dedicatory prayer was said by

## Kanferen; show.

The Eastern Kansas and W e s t - M i s s 0 u r i - Lchrerkouference will assemble, w. G., April 1 to 3, at Kansas City, Kans. Early registration requested from teacher Podolski.

I. G. O. Sebald, Secr.

W i n n e b a g 0 - Teachers' Conference will meet, w. G., from the 1st (afternoon 2 o'clock) to the 3rd of April, at St. Paul's parish, Sheboygan, Wis. Labors: Why is the resurrection of Christ so comforting to us? Teacher Pape. How is the divine nature of Christ united to the human? Teacher Albers. Jacob's -homecoming: teacher Saxmann. The Samaritan Woman: Teacher Peters. Ioinpositiou on Ootkarson

Outline^: Teacher Lemke. 8udjoet UN<l u reck i oute (Uun^uuM U "8son): Teacher Kath. Obscw lxrsson: Teacher Felten. Homo 6oo\$rupü^: Teacher Leimer. l^sson on llnits, l'uations (conunon, proper, unä impropor), am! Llixock Numdar8: teacher Nosenthal. Declination of nouns: teacher Rollost. Consequence of the teacher: teacher Krüger. Counter-evidence to the theory of evolution: teacher Brenner. Should German instruction be shortened and English extended? Teacher Grütt. How far does the responsibility of the teacher extend against the naughtiness and sins of his pupils? Teacher Natzke. Our municipal school system once and now: Teacher Becker. A plan for solving the school and school tax question: Teacher Witte. E. H. H 0 fmann, Secr.

The Northern Nebraska Teachers' Conference will meet, w. G., on Tuesday and Wednesday of Holy Week at Columbus, Nebr. at the home of teacher Schmieding. Work: llses unck ^,duses ok Oribiqism ab Conkei enaas: teacher Aufdemberge. ^Uruatiaa Ue8son in Diu^raminin^: Teacher Feddcrsen. How does one obtain as flawless a rendering as possible of the Memorierstost? Teacher Eberhard. How does one control irregular attendance at school? Teacher Fölber. k'irst l^essonZ inUsuckinA: Teacher Grundmann. Biblical story of Cain and Abel: Teacher Franke. l'irst l^ossons in Decürnul k'raations: teacher Hilgendorf. 8uparvi8ion ot' Uupils in nnck adout 8<Rool: Teacher Hofius. The ninth and tenth commandments: teacher Kamprath. Timely registration requested. T h. Aufdemberge, Secr.

The Cattaraugus conference will meet, w. G., on April 9, at Springville, N. P. Works have the ?? Buch, Hübsch, Ohlinger and Kühn. Confessional address: P. Dorn (? Buch). Sermon: Malte (? Ohlinger). Registration or cancellation requested. G. Kühn.

The one-day concourse of St. Louis and vicinity will meet, w. G., on Easter Tuesday. F. S. Bünger.

The Litchfield - Special Conference will assemble, w. G., on Easter Tuesday, at Harvel, Ill. works: Paper: vo Craations: k>. Bold. Exegesis on Eph. 4:23 st.: P. Herrmann; on Eph. 4:1-14: P. Dankworth. Formula of Concord, Art. II: P. Broders; Art. III: P. Kleinhans. Disposition on 1 John 5:4-10: Fr. Wyneken (? Schultz). Sermon read aloud: Fr. Dierker (? Feddersen). Catechesis: GÜbert (? H. Hansen), confession: Fr. Herrmann (? Th. Jben). Homily: Fr. GÜbert (? H. Hansen). Please register with the local pastor in good time, stating the train you intend to come with.

C. F. Dankworth, Secr.



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No. 7.

## Easter.

He lives, O glad word! he lives, The Saviour of ~~all~~ <sup>all</sup> lives, the strong Son of God, At his  
 The host of the foe frightens and trembles Father's right hand;  
 Before his overcome! He rules on his high throne  
 Up, bring praise to God, Bring glory to him, bring thanks, ~~and~~ <sup>and</sup> we eagerly joy in this  
 Easter season "Christ is risen!". He now liveth for ever; He liveth and  
 defendeth me; He resisteth the enemy  
 He lives, the most faithful friend of souls, Who won me for himself, Who won God's  
 wrath, the guilt, the with a mighty hand, That they  
 Enemy overthrow me not.  
 Reconciled, paid, conquered. He's alive! He's alive! O let us today  
 He fought with valour, he fought to the death. ~~And gave us life for ever~~ <sup>And gave us life for ever</sup>  
 through the death of the cross, He won me life. He lives! O let us live always pleasing  
 to Him!  
 Here, Savior, you have me, Command  
 me, here I am.  
 Thine, thine alone I will be dead and  
 alive, Thine I will be forever.

They say they have heard the Easter message, but they do not believe it, nor do they know what to do with it. What they have heard has only frightened them. And if someone had said to them, "The Lord lives, I have seen him," or if he himself had revealed himself to them and said, "It is I; I was dead and I live," then this would have aroused their curiosity and would have awakened joy, but not real Easter joy.

Where were these two disciples of Jesus lacking? They were lacking because they had not understood the story of Good Friday. The Saviour, as a true physician of souls, knows where they are lacking, where he has to begin with his treatment. He lets them tell him the events of the last days. These were only sad events for them. They had lost their best friend, a prophet and benefactor. And he had died a violent death as an evildoer, and that by the hand of the orderly authorities. In him they had put their hopes. "We hoped he should redeem Israel." What that meant they themselves knew not. And now he was dead. They see themselves deceived and betrayed in their hope.

This is where the Lord comes in. He rebukes their lack of understanding and their unbelief, because they did not understand the prophets and did not believe. "Did not Christ have to suffer these things and enter into his glory? And began from Moses and all the prophets, and expounded unto them all the scriptures which were spoken of him." He shows them how they had looked at Christ's suffering and death all wrong, that this was no interference with His work, but how He had directed His work by this very thing. He shows them that they are not deceived in their hope of Israel's redemption, but how by his very suffering and death he redeemed Israel, not of course from the yoke of the Romans, but from its sins. This he proves to them from the prophets, who had said all this, and whose word had now been fulfilled on Good Friday. At such a masterly interpretation of the Scriptures their hearts were warmed and burned within them. Now they lacked

## Good Friday and Easter.

Yes, Good Friday and Easter, both together, one not without the other. Easter has value only for those who understand and believe the Good Friday story. And Good Friday has value only if one knows and believes the Easter message. We see this very clearly in the two disciples on the road to Emmaus. It is already Easter, indeed late in the day. Mary Magdalene and her friends, as well as Peter and John, are already living in Easter joy; these are still walking sadly. They are also disciples of JEsu; there are "two of them," of the disciples. They speak of JEsu, speak of him with great love, yea, they have him with them; but this, of course, they know not. They also have the

only the knowledge of Easter, then their joy was complete. Now the Lord revealed Himself as the Risen One.

And that was also necessary. The disciples were already well served by the fact that they now knew what Christ's suffering and death was all about. The vexation of the cross was now gone. They were very fond of the stranger who had led them into the Scriptures. Him they were glad to keep with them; and he was glad to stay, for he was not yet done with them. They now had a right understanding of Good Friday, but Good Friday without Easter is not yet rightly understood. Now they still had the anxious question: But, stranger, dear pilgrim, what now? "Of all these things this day is the third day that these things have come to pass." Say, will this Jesus of Nazareth remain in death and the grave? Has he finished his work? Has death not swallowed him up, and hell not overpowered him? Can we be sure that he has finished his blessed work of redeeming Israel? What does God say about his work? Does he acknowledge it as complete? - Now it was time for the Easter message. Now they know what to do with it, and now they must have it, that they may rejoice in their Saviour. Now the HErr makes Himself known, and undoubtedly. He not only tells them, they themselves recognize him, their eyes are opened, they recognize the dear face, the way he broke the bread; that was known to them. They say it to themselves, and one says it to another, "It is the Lord!" Now the joy of Easter flares up in their hearts. Now they can no longer stay in the house. They make their way back to Jerusalem much faster than they made it here. On the way even Cleophas does not look sad. There is no talk of deceived hopes. "I have had enough; my JESus is still alive!" They know something now, they must tell the other disciples too. But they know it already. Now they say from mouth to mouth, "The Lord is risen indeed, and hath appeared to Simon!" And on the other hand, "We have seen him, we have walked with him, we have known him in the breaking of bread."

Yes, Good Friday and Easter, both understood and believed, that gives Christian joy, a blessed joy in the Lord. We know that on Good Friday our hero and champion went to war against our enemies. There is the anxious question: How did it turn out, "the miraculous war, where death and life wrestled"? Easter gives the answer: "Today the Son of God triumphs." "The life that kept the victory, it swallowed up death." On Good Friday, he bore our sin and atoned for it. Did he bear it? Are we rid of it? Easter gives the answer:

What I have sinned, thou hast buried in the grave; There thou hast shut it up, There it shall remain.

On Good Friday he bore the wrath for us; God punished, rejected and cast out. He bore our punishment. God dealt harshly with him. Is God reconciled? So now our High Priest, after the sacrifice is accomplished and accepted, comes forth again and cries, "Peace be unto you!" That means for us:

God is well pleased with us, Now is great peace without ceasing; All strife is at an end.

On Good Friday he paid our debt, the great sum, for the ten thousand pounds of so many. We saw "how our neck-guarantor pays." Is it paid? Is God satisfied? Easter acknowledges the payment. Our surety is set free. God has raised up Christ. On Good Friday, the enmity was fought out that was set between the serpent and thy seed of woman immediately after thy fall. Christ suffered the heel prick. Ah! that seemed a deadly sting. But Easter shows it to be so. It was but a thrust in the heel of the precious woman's seed; the serpent's head is crushed.

The hero stands from the. And looks about him cheerfully. The enemy lies and lays poison, gall and impetuosity.

On Good Friday, Christ went to his death for us. Death was the wages of our sin. He was laid in the dust of death. A rock tomb enclosed his dead bones, and a heavy stone barred the tomb, and the seal made it firm. And we, like Joseph, who had a tomb made for him while he was still alive, were expecting certain death, and we had our eyes fixed on that tomb. How that tomb fared, on that depended the fate of all our graves. If it remains closed and sealed, if the prince of life, in whom we still place our hope even in death, decays and rots in it, then woe to us! Then we are the most wretched of all creatures. But "behold the place where they laid him!" The tomb is empty! "Death is swallowed up in victory." "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Good Friday and Easter - praise God, we know them both, know how they belong together.

Christ is risen

From the torment of all; Let us all rejoice, let Christ be our consolation.

Kyrie ice cream!

**E. P.**

## Good news from Chicago.

Many eyes have been on Chicago since the last Synod of Delegates, and many Synod members are eagerly awaiting news of those Synod decisions.

The members of the General Board of Supervisors were recently in Chicago and first of all inspected and examined the property in question again. We also held a lengthy meeting in Chicago with all the members of the Addison Board of Supervisors, at which the General Presiding Officer was also present. Furthermore, we attended a meeting of the "Lutheran Education Society" and can, will and should give the Synod members the pleasing information that the dear Chicagoans are showing very good courage and are not even thinking of throwing in the towel, but will continue to work calmly, persistently, but confidently until they have also fulfilled the task which they have set themselves.

To prove that Chicagoans are not discouraged, but are cheerful, serve the following. In a meeting of congregational delegates held on December 26, 1911, 41 congregations were represented. At that meeting a whole series of resolutions were passed which were later presented to the Chicago congregations, and they all but two have stood by those resolutions. And more recently, on the 11th of March, it was resolved by the Chicagoans, "That we will advocate that our congregations guarantee that the deed for the property in River Forest be transferred to the Synod." At the very last meeting, March 19, at which the members of the General Board of Supervisors and the General Presbyter were present, an assurance was given to the undersigned that by June 1, 1912, the whole matter concerning the land should be settled.

It is true, the whole sum is not yet together to-day; but by the 1st of June this year, we are assured, the whole property shall be fully paid for, and the necessary documents, deeds, etc., in the hands of the General Praeses. Such are the gratifying communications from Chicago, which we herewith make to all the Synodicals.

We, the members of the General Board of Supervisors, then in our turn declared to the brethren in the congregation that we rejoiced in their good courage and sacrifice, and by no means hesitated to accept the magnificent gift of the dear brethren in Chicago (40 acres of land for the purchase sum of about \$50,000) with hearty thanks in the name of the Synod. As to the land itself located in River Forest, which we inspected on March 19, as already mentioned, we explained to the brethren in Chicago, and are now explaining to the whole Synod through the "Lutheran," that we have absolutely no hesitation in accepting this piece of land. We hold that this particular piece of land is a very suitable one in every respect for our purposes.

We may point out that Mr. F. Walker, a member of our General Board of Supervisors, who is not only an experienced architect of many years standing, but also an experienced civil engineer, and who has examined many a large site for larger buildings - he has also repeatedly inspected this site in River Forest - is firmly convinced that we are not making a mistake in accepting this site. He gave his reasons for this in detail in a talk at the last meeting of the "Lutheran Education Society" on March 19.

So things are now moving forward in Chicago. A building committee has been appointed, and the well-known Mr. Paul Schulze (30 Aortü 4s. 8 "II6 8t.), member of the Addison Board of Supervisors, has been elected chairman.

So much for now of the communications from Chicago.

The question that must concern us now would be something like this: What is our (that is, the congregations') attitude toward those well-known Synodical resolutions concerning the transfer of our School Teachers' Seminary now located at Addison? When the Chicagoans have finished their labor of love, that is, when the magnificent land grant is fully paid for, and the necessary legal documents are in the hands of the General Presbyter, then the question with us is, What now? Response:

Then we (that is, the municipalities) must do our job: we must create the necessary approved funds. And we must do it as soon as possible. We know that in the next few weeks there will be many conferences; this would be a good opportunity for mutual encouragement and so on. Let us not forget the great need, the sad situation in the asylum at Addison. We must remedy this need; we have also decided to do so, we have approved the necessary funds, and now we all want to do our duty together.

Everyone knows that, according to our regulations, it is not the task of the General Board of Supervisors to collect the money granted by the Synod; its task is rather to use the money already received economically and to erect the buildings decided upon. If the necessary funds are not sent to us by the congregations, then the plan and the decision of the Synod simply cannot be carried out, and the institution in Addison must suffer more than ever before. Let us not forget, then, the beautiful goal we set ourselves at the last Synod of Delegates in St. Louis: "to transfer the institution to Chicago in such a way that the plan for all the necessary buildings is immediately envisaged.

The synodal resolutions of 1911 are important and clear, and our voluntarily assumed duty and task is also important and clear.

It would be good to read out these resolutions again for all-round encouragement, not only at pastoral and teachers' conferences, but also in the assemblies of the congregations. But it is even better and more necessary to implement the resolutions as soon as possible.

We recall, for example, the very last resolution on the very last vote (see Report of the Synod of Delegates 1911, 53, note): "From the minutes of the

The Synod's resolution of May 18, in the afternoon, which was read and adopted the next morning: 'If it was already evident from the debates of various Synod members how even those who had voted the previous day against the transfer of the institution to Chicago were now determined to work unanimously, shoulder to shoulder with their brethren, for the execution of the resolution passed, this now became particularly evident in the final vote on this grant, in that this proposal was unanimously adopted and raised to a resolution.' "

There are, we believe, many reasons why we should stand firm on this last decision and work diligently to see it carried out. For example, in our Synodal Constitution (see Handbook 1899, p. 4, § 10) we read: "Matters of doctrine and conscience are decided by the Word of God alone; all other decisions are made by majority vote. We further recall that Synod of Delegates in 1874 where the issue was the transfer of the so-called practical theological seminary from St. Louis to Springfield. Blessed D. Walther, in indicating the synodal report of that so important and also troubled assembly, wrote then (for the waters ran high in that assembly), the following golden words, which are also now especially among us

"Whoever has Christ's kingdom among us at heart will read the report with joy and will certainly be convinced at the end that our Synod of Delegates was assembled in the Lord and, under the gracious guidance of the Lord's heart, decided just what was decided by it. If, however, any of our dear readers should think that our Synod could have passed more wise resolutions, let this opinion of his serve not to withdraw his giving and helping hand, but to open it all the more cheerfully, and at the same time to lift it up in supplication and supplication to Him who always at last makes the greatest wisdom out of men's folly, when they commit it in simplicity of pure hearts."

We call attention to the fact that if we depart from our constitution in this case, if we do not act according to our resolution and do not send in the necessary funds, there will be no building at all, neither in Chicago nor in Addison. What will be the consequence then? Who will be responsible for that?

We again call attention to the Synodal Report of 1874, where it says on page 41: "Where would we get if this principle (compare Synodal Manual, p. 4, § 10) were no longer maintained among us? Anarchy (that is, disorder and confusion) would then be the result." Further, Selle 42, where the eventual vote is reported, says: "Of the 148 voting members of the Synod present, 138 voted, and 117 in favor of local separation of the practical and theoretical seminaries, and 21 against. The minority, however," it continues, "submitted to the majority without protest."

In conclusion we wish to call attention to the following. Since the last Synod of Delegates, up to January 1, 1912, our authority has had to pay out \$30,836.67 partly for old debts, partly for necessary repairs which cannot be postponed. (See *Lutheran* of January 9, p. 12.) The cash balance of the General Building Fund in January was \$1344.97; at present it is about \$17,000. Let it be noted. We also wish to disclose that the Synodical treasury has today already a debt of about \$43,000, and our General Treasurer, Mr. J. F. Schuricht, is now already in great embarrassment, and is eagerly waiting for funds for this treasury.

Attentive

General Supervisor.

Chas. F. Obermeyer, chairman. Benjamin Bosse, secretary. F. G. Walker, cashier.

St. Louis, Mo. March 22, 1912.

conclude. But Ohio, Iowa, the United Norwegians and the General Council would, in D. Richter's opinion, be suitable candidates for unification because, despite some differences and imperfections, they faithfully adhered to the Lutheran confession. - Later, we learn that on the occasion of the proposed union, representatives of the Iowa and Ohio Synods made a united attack on the Missouri Synod in the March issue of the Ohio "Zeitblätter" and claimed for their Synods the true Lutheran Confessional Trinity.

Concerning this "confessional faithfulness" it should be said: the General Council has never taken a clear position in regard to the Lutheran doctrines in dispute in America. Ohio, however, and Iowa, and also the United Norwegians (by the admission of such men as D. Schmidt) have decided against the Lutheran Confession. Surely there can be no question of Lutheran confessional fidelity so long as one factually quite rejects the second article of the Formula of Concord (of conversion) and consequently also the eleventh article of the Formula of Concord (of eternal election). A church body claiming Lutheran confessional fidelity must teach and confess roundly and clearly that the natural man or "free will" or "human conduct" is of no avail in conversion, but that conversion depends wholly and in all respects on God's grace alone. As it is said in the second article of the Formula of Concord, that "the Holy Scriptures do not attribute conversion, faith in Christ, regeneration, renewal, and all that belongs to the real beginning and consummation of the same, to the human powers of natural free will, either in whole or in half or in some, to the least or to the least part, but in solidum, that is, wholly and entirely, to the divine operation and the Holy Spirit alone." (Formula of Concord, Art. II, p. 594.) But how stands it now, for instance, in the Ohio Synod? D. Loy of the Ohio Synod Hot proclaims the doctrine that a man's conversion, or becoming a believer, does not depend solely on the divine operation of the Holy Spirit in the means of grace, but also on human conduct. D. Stellhorn of the same Synod declares it "irrefragable that in certain respects conversion and blessedness are also dependent on man, and not on God alone." (Theol. Zeitbl. 1887, p. 325.) With this assertion the Ohio "church paper" is so earnest that it declares the pastor to be a "wolf and devil apostle" who teaches that conversion and blessedness are "in all respects dependent on God alone." Where is Lutheran "confessional faithfulness" supposed to come from among people who so directly and fanatically reject the "by grace alone" of the Lutheran Confession? But the Ohioan denial of the "By Grace Alone" is not only present in their direct statements, but also comes to clear expression in the accusations they make against the Missouri Synod and the

1) *Lutheran Standard*, February 28, 1891: "According to the revealed order of salvation the actual final result of the means of grace depends not only on the sufficiency and efficacy of the means themselves, but also upon the conduct of man in regard to the necessary condition of passiveness and submissiveness under the Gospel call."

## A new association of Lutheran synods.

According to a note in the *Lutheran Observer*, D. Richter...

The General Synod of the Iowa Synod proposed to unite the Lutheran synods that had been separated. In doing so, he intends, on the one hand, to let Missouri go its own way, and on the other hand, to expel the General Synod from the union because of defects in confessional fidelity.

raise the whole Synodical Conference. They accuse us, as we know, of denying common grace, that is, the grace of God toward all men. And when we ask the reason for this accusation, they answer: because you teach that man is converted and saved by grace alone. Thus it is written in Ohio: "If man's conversion depended in no sense on anything else than grace, and likewise on the means of grace, all would be converted and saved. (Kirchenzeitung, April 18, 1891.) Further, "This proposition" (namely, that a man's becoming blessed in no sense depends on his conduct, but solely on the grace of God) "is the very quintessence of Calvin's doctrine of election." (Zeitblätter 1888, p. 144.)

So it is clear: Ohio and those who declare themselves in agreement with Ohio in the doctrine of conversion, as now again D. Richter of the Iowa Synod, do not merely deny the Lutheran "By grace alone" in passing and occasionally, but they deny this Lutheran Fundamental Article wherever you look with them: above and below, in front and behind, where they directly state their doctrine and where they argue against us. The denial of "by grace alone" is the real ohioiowash fundamental article. If the intended covenant comes to pass, and a fitting name is sought which will unmistakably express the distinctive character of the covenant, it would be necessary to choose, say, the name: "Association of the Synods of North America founded not on God's grace alone, but also on human conduct."

With the denial of "by grace alone" the whole Christian way of salvation is denied. There is only one way of salvation prepared for all men without distinction. It is this: God wants to make all men blessed by mere grace in Christ through the faith given by Him alone. There is no way of salvation according to which conversion and salvation depend not only on God's grace, but also on good human conduct. With the denial of "by grace alone" in conversion, the Christian doctrine of justification or the forgiveness of sins is especially denied. According to Scripture, justification is by faith. But there faith is meant, which God alone gives by grace, without human cooperation by good behavior, etc., as the apostle confesses in the name of all Christians: "We believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead," Eph. 1:19, 20. It is also evident that in the denial of "by grace alone" in the doctrine of conversion and attainment of blessedness, the biblical Lutheran doctrine of election by grace can no longer be held. Apart from the fact that our opponents exclude faith altogether from the election of grace, because they teach that a man, in God's foreknowledge, must already have remained in faith to the end before God could elect him, and thus turn the order of things upside down, they also understand by the faith sent before the election of grace

again, not faith wrought by God's grace alone, but faith brought about by human conduct.

So there can be no question of a Lutheran "confessional fidelity" of the intended covenant if it comes into existence according to an Iowahiosch program.

In the foregoing we judge of the doctrine as it has been set forth by our opponents and asserted to this hour. We do not judge the actual heart position of the persons. On the contrary, we are convinced that our opponents have never themselves believed, and even now do not believe, their doctrine, which they present with great outward firmness. For this we have not merely one, but two irrefragable reasons. The first reason is this: In the Christian sense, one can only "believe" what is in God's Word. God's Word and faith belong together. Where there is no Word of God, there is no Christian faith, but only human opinion or superstition. Now there is nothing in God's Word to the effect that conversion and salvation depend not only on God's grace, but also on human good conduct, as our fighters teach; on the contrary, God's Word reveals only that "by grace alone." So also our combatants have never believed their doctrine in the Christian sense. It is the same with regard to their doctrine of election by grace. Scripture says nothing about God not electing us until He has seen that we have remained in the faith to the end. On the contrary, Scripture teaches that the faith we have in time is a fruit and effect of our eternal election, Apost. 13:48, "And believed, as many as were ordained to eternal life." So also our combatants have never believed their doctrine of election by grace in the Christian sense. They will never believe it either, because they lack God's Word.

The second reason for our conviction is this: We still hold our opponents to be Christians, even though they sin grievously by setting up false doctrine and by rejecting right doctrine. But every Christian holds fast in his heart to the "by grace alone". Only by this is he a Christian. As our Lutheran confession saws of the faith of the heart, whereby a man is a Christian, or has forgiveness of sins, that he "builds on grace alone." Whoever builds in his heart not only on God's grace, but also on his own good conduct, the word of Scripture applies to him: "Ye have lost Christ, who would be justified by the law, and have fallen from grace," Gal. 5:4.

These are the two reasons for our conviction that our fighters, in spite of their loud and blustering appearance, do not believe their doctrine themselves.

However, we hereby ask them once again to stop fighting against our teaching, which is the teaching of Scripture and of our Lutheran Confession, and to return to Scripture and the Lutheran Confession. If, after returning to the Scriptures and the Lutheran Confession, they make a special covenant based on the truth, we will rejoice in this covenant if they also leave us outside.

F. P.

## "Where do our pastors actually stand?"

"Men are asking, Where do the ministers stand? "(People are asking, Where do the ministers stand?) So one could read in the St. Louis daily papers after the meetings of the Religious Education Association, which had its meetings here from March 11 to 14. This Association seeks to provide a better religious education for our growing people in home and school, church and Sunday school, and in all institutions of higher learning, and to train religious educators and leaders for this purpose. To this society belong many respected, learned people of our country, teachers and pastors, professors and doctors of theology, philosophy and other sciences from who knows how many church denominations: Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Protestants, Unitarians, even Jews - and what other religious directions are supposedly represented. These all want to work together in a genuine unionist way to give our country a little more religion. But what kind of religion? Serious people from sectarian circles who have looked at this school of thought are shocked and say: "Where is this going? Where do our pastors actually stand?"

In the first large general assembly, Rabbi Löwenthal had taken upon himself to deliver a speech, after the Episcopal Bishop Gailor of Tennessee had spoken before him, and a Congregationalist pastor of our city had said a long prayer, which, however, could in no way be offensive to the Jews present, and therefore did not mention the dear name of Jesus. When the Jewish rabbi had finished his speech, which made a mockery of the Bible religion and gave the word to a blatantly heathen religion, what did the Christian pastors, bishops and professors present say? Did they express their indignation? Or were they spellbound with mute horror? Ah, no! Rather, with tumultuous applause, they confessed the appalling words of the anti-Christ rabbi. Should there not still be people in the sectarian churches who ask with distressed minds, "Where do our pastors actually stand?"

One has heard and read what else the spokesmen of this society have said and written about the Bible and about Christ and about the fundamental doctrines of our faith, how they have openly denied the divine inspiration and inerrancy of the Holy Scriptures, how they have insolently criticized God's Word, and how they have arbitrarily declared this or that piece of divine revelation to be false, and how they have denied and blasphemed the deity of Christ, his holy birth from the Virgin, his miracles, his substitutionary satisfaction for the world of sin, and the sin-redeeming power of his blood, his resurrection, and his ascension into heaven. One has read and heard how the Lutheran pastors of this city have, to be sure, like one man, resolutely testified against such blasphemous, fundamental false doctrines of a science gone mad and apostate theology, and how also a Presbyterian preacher with his congregation has bravely protested and denounced his church as a place of meeting to the representatives of this fundamentally false religion; but one has also read and heard how the churches of other Presbyterian churches have denounced and blasphemed such false doctrines.

The same people willingly made available to them all the Bible writings of the Byterians and other sects, how they judged Christ and His Word with impunity, and how the preachers took a prominent part in it. Should not the people in those circles, to whom their Bible still means something and who take comfort in their Saviour, ask: "Where do our pastors actually stand?"

But why is this question not taken more seriously? Why are not the pastors and professors who so grossly rebel against Christ and His Word called to account by their better-minded parishioners or fellow ministers? Is it not largely because these poor people themselves have no solid ground under their feet and often do not quite know where they stand? Whoever deviates from the clear words of Scripture even in individual matters, how can he take a firm stand against those who go only a little further and give away everything? And whoever, in sinful unionism, unites himself ecclesiastically with people who do not accept the Scriptures in individual parts, how will he take his stand rightly with those who make union with those who throw the whole Bible overboard? The evil fruits of laxity in doctrine and of general unionism have been terribly manifested here.

May God grant and keep us all in the right fear of His Word! May He preserve us from the rampant indifference and the unholy Union swindle of our time, so that everyone, caught under God's Word, may be able to say with Luther, in defiance of all the enemies of Christ and His Word: "Here I stand; I cannot do otherwise. God help me! Amen." Then our church members will know where their pastors stand at all times. But whoever, according to Scripture, no longer stands where he ought to stand, let him be called to account in a godly manner, be he who he will, layman, teacher, pastor, or professor. R. K.

## To the ecclesiastical chronicle.

### America.

**How the Bible is not to be read.** The greatest pity in Christianity is that the Bible is not read as diligently as it should be read according to God's will. The Bible is the greatest treasure there is in the world, because it is God's Word, and we men can and should learn from it how to be saved and walk godly through faith in Christ. It is a real shame and disgrace when not only the world leaves the Bible unread, but also Christians are often so industrious in the use of the Bible. Recently, however, in a Baptist church in Texas, the Bible was read as it should not be read. The newspapers reported, "Members of the First Baptist Church at Pecos, Tex. read the entire Bible from the first book of Moses to the Revelation of St. John in one day. The reading began at 6 o'clock Sunday morning and closed at midnight. Sixty readers participated in the reading. They were forced to read with 'neck-breaking' haste, for 600,000 words had to be uttered. The average was 300 words a minute, which was more words than William Jennings Bryan speaks in Minnte. The readers had a week to work on the portions of Scripture assigned to them."

practiced for a long time. Both the congregation and the readers were exhausted when the service closed." This is unworthy playing with God's Word, and has given the world cause for ridicule. F. P.

**The Clarity and Darkness of the Bible.** The Religious Education Association was recently assembled in St. Louis. One speaker declared that the Bible was unintelligible to the common man. To this a St. Louis political paper, the *St. Louis Times*, remarks, among other things, "The Bible is only with difficulty understood by the selfish and perverse." As such people, the newspaper refers to pastors who choose only those sermon texts with which they do not offend their distinguished listeners, and to such listeners who do not want to arrange their lives according to the simplest Bible truths. Let the darkness not be found in the Bible, but in perverse people. This is rightly said. The Limes seems to have in mind only the Bible's prescriptions for living. But what it says is also, and chiefly, true of the actual contents of the Bible, namely, of the gospel of Christ, as the Saviour of sinners. Of this the apostle Paul writes: "If our gospel be hid, it is hid in them that perish; in whom the god of this world hath blinded the minds of them that believe not, that they see not the bright light of the gospel of the glory of Christ, who is the image of God," 2 Cor . 4:3. 4.

**President Taft and the Pope correspond.** President Taft has had a letter delivered to the Pope by his aide-de-camp, Major Butt, who has been on a recuperative trip to Europe. The contents of the letter have not yet been made known. There is something between the United States and the Pope. The Pope has repeatedly condemned the separation of Church and State which exists in the United States, and has made it the duty of American Catholics to work toward the establishment of Catholicism as the American State religion. Perhaps President Taft, in the letter sent through Major Butt, has now earnestly exhorted the Pope that he would yet cease to condemn the Constitution of the United States and to incite American Catholics to revolution against our Constitution. Perhaps the Pope will go into himself and confess that he is sorry for his sin. It is reported from Rome that Major Butt has postponed his departure from Rome because the Pope wants him to take a letter to President Taft. According to the despatch before us, the Pope takes great care of this Brie. It says: "The pope is preparing to send a letter to the American chief executive." What the contents of the papal letter will be is not hinted at. When the pope has repented, the "Lutheran" will report it. F. P.

**"The World in Cincinnati."** Under this name a missionary exhibition is at present being held in the Music Hall at Cincinnati, O. By men and women in the costumes of all kinds of heathen peoples, by lectures, Wandelbilder, spectacles, the night of heathenism and the beneficent work of the mission are demonstrated to the visitors. One of the principal speakers began his address by saying, "It is a great thing to have the world in Cincinnati; but there is a greater thing still, and that is to carry the world mission on a praying, caring heart." The first part of the statement may be doubtful; but the second is most certainly true, and to this we must also rise more and more. E. P.

**A fraternity of Christian traveling salesmen**, calling themselves "Gideons," has, as previously reported, taken upon itself the task of procuring a Bible -to be placed in every room of every hotel in the country. Most hotel proprietors promote their enterprise. There are, of course, exceptions. Recently

three owners of hotels in Boston refused to let the Bibles into their rooms. The "Gideons" find the most resistance among the people to whom the Bible is most in the way, the papists. They give as a reason that the "Gideons" are spreading a "counterfeit Bible". The reason can hardly be taken seriously. The English translation of the Bible, the so-called King James's Bible, is a masterly translation from the basic text. It is in English roughly what Luther's translation of the Bible is in German. The Catholic English translation, the Douay Version, is not based on the basic text, but on the Latin translation, which is very defective, and, moreover, it has never been heard that the Catholics have taken much pains even to disseminate their translation. The true reason of their opposition to the doings of the "Gideons" is not yet dared to be stated in America. It would be more honest, namely, that they do not want the Bible to be read generally at all. E. P.

**The Roman Catholic Cardinal Gibbons** recently addressed a letter to a Republican Club of the City of New York, by whom he had been invited to the banquet, in which he complains of the increasing religious indifference of our country. Among other things, he says: "What is the cause of this? I feel that it is largely due to the lack of respect for the Holy Scriptures, to secularization, to the belief in reason or the rejection of the principle of authority, to the pursuit of wealth, pleasures and honor, and finally to our system of education, according to which school education must be independent of religion. These and other almost innumerable reasons are, in my opinion, the cause of the religious indifference of this country." - That the state school "must be independent of religion" is quite in order according to God's Word (Matt. 22:21), and is vouchsafed by the national constitution, which guarantees complete separation of church and state. To tamper with this provision reveals foolishness or wickedness. Admittedly, with this arrangement, the religionless State school, as much as there is in it, can only train a type of man who neither knows nor wants to know anything of God's Word, who has a mind and interest only for earthly things, who is devoted body and soul to worldliness, rationalism, and materialism, and therefore, according to the occasion, displays his pagan disposition in the pursuit of wealth, pleasures, or honor. Therefore the state school is not an educational institution for Christian children. Sensible Christian parents, who also seek first of all God's kingdom for their children (Matth. 6, 33), send their children, wherever possible, to a righteous church school and leave the state school to the children of such parents who do not want to know anything about the divine demand: "Train them in discipline and admonition to the Lord", Eph. 6, 4. In this way we Lutheran Christians in our part ward off the religious indifference of the growing generation. - But how can the aforesaid Roman dignitary dare to complain of "lack of respect for the Holy Scriptures"? He knows that his master, the Antichrist in Rome, forbids the distribution and reading of the Holy Scriptures; he knows that he himself, if it were in his power, would sooner than tomorrow snatch every copy of the Bible from our hands, prepare a worthwhile funeral pyre with it, and throw into this very pyre all Protestant readers of the Bible; he, as an oiled Papist, knows that the Papacy fundamentally curses the main doctrine of Scripture, the justification of the sinner by grace for Christ's sake. How can he pretend to chivalrously stand up for the high regard of Scripture? Mau sees, it was a Jesuite little play that the man once again played to those politicians. And most of them let themselves be led nas. P. E.



**Roman Fast.** From Venezuela in South America it is reported: "In honor of the North American Secretary Knox, Friday and Saturday have been declared holidays, and the Archbishop has also given permission to the Catholics to break their fast during the visit of the American Secretary of State." According to another news item, the permission even came from the Pope, who wanted to express his goodwill towards the North American Republic, which is such a warm nest for the Papal Empire. The Catholics of South America and North America may begin, break, and interrupt fasts as they please, even without the pope's permission. The Holy Scripture says of the pope, the archbishops, and all men who give food commandments to Christians: "But the Spirit saith plainly, that in the last times some shall depart from the faith, and cleave unto seducing spirits, and doctrines of devils, through them which are liars in craftiness, and have brandings in their consciences, and forbid to be married, and to abstain from taking the meat which God hath created, with thanksgiving to them that believe, and to them that know the truth. For all the creature of God is good, and nothing reprobate, which is received with thanksgiving; for it is sanctified by the word of God and prayer," 1 Tim. 4:1 ff.

F. P.

**The Romans really do not take the truth very seriously.** In a sermon preached at Washington on May 7, 1911, a high Roman clergyman, A. P. Doyle, said, according to the *Protestant Magazine*, among other things, the following: "The pope has never taught, and never can teach, anything contrary to the Bible." The priest knows this is not true. Our Lutheran school children could prove it to him. And if the Roman school children were given the Bible in their hands, they too would soon realize that almost everything the Pope teaches is against the Bible. The main doctrine of Scripture, without which everything else in the Bible would be meaningless, is the doctrine of justification. The Bible says in Rom. 3: "They are justified without merit by his grace through the redemption that came by Christ Jesus"; "without works of the law, through faith alone". On the other hand, the Pope teaches in the Tridentine Creed: "If any man say that the ungodly are justified by faith alone; if any man say that men are justified by the imputation of Christ's righteousness alone; if any man say that justifying faith is nothing but a trust in divine mercy: let him be accursed!" There remains no piece in this doctrine which is not taught by the Pope otherwise than the Bible teaches. And so it goes throughout the Scriptures. This priest does not deal with the truth. He will, of course, refer to the context in which he uses those words. But let the context be what it will, no man may speak those words. He would thereby strike at the Bible, but also at the Tridentine Creed. But let us hear how that priest wants his words to be understood. He says: "An infallible Bible is not a sure guide without an infallible interpreter. The Bible is his (the Pope's) compass to point men to heaven; he only interprets it for the world." The meaning of that statement, then, is this: the Pope has never taught anything that would be contrary to the Bible, since what the Pope teaches is the only correct interpretation of the Bible. Admittedly, if the Pope has the right to turn the statements of the Bible into their opposite and still call that the Bible, then he has indeed never taught anything that is against the Bible; nor will he ever be able to do so. But then there is still one lie, a Jesuit lie: the priest

calls the real Bible, the divine Bible, but he means another, the Pope's Bible. E.

**A lawsuit against Catholic bishops.** We read in a newspaper published in Milwaukee: "A trial which is likely to cause a sensation throughout the world will take place here in Milwaukee when the publishing company of the 'Kuryer Polski', a Polish paper, carries out the resolution adopted at its annual meeting yesterday. It was decided to take legal action against the five bishops who have placed the 'Kuryer Polski' on the index [i.e., banned]. In the decision in question, the Society rejects the accusation that the 'Kuryer' has attacked the Catholic Church or the five bishops of the diocese as such, or that it has ever spread heresies. In the 24 years of its existence the 'Kuryer' had always stood up for genuine Catholic truth, but had also always demanded honest administration of the Church's goods. The banned association of Polish Catholic laymen had honestly fought for the four million Poles, who had so far raised over two hundred million dollars for splendid churches, association houses and parish apartments, to receive bishops of their own nationality and for their church donations to be used expertly." - So much for the Milwaukee report. The matter is not new. Suits have been repeatedly brought in the United States by Catholic laymen against bishops for the administration of "church property." But the plaintiffs, so far as we remember, were finally dismissed by the secular court, because, according to the order of the Roman Church, which all its members adopt, the administration of Church property is in the hands of the bishops, where the bishops themselves have not made a different order. The State, therefore, cannot help the Catholic laity. And why make so much fuss about the "church properties" either! If the owners of the Polish paper have always stood up for "real Catholic truth," that is, for the Roman heresies of the way of blessedness, and have thus sold their souls to the Pope and his accomplices, they may as well let the "church estates" go. F. P.

## Abroad.

**In the Prussian church** the people who still want to be Christians have their difficulties with their "Spruchkollegium". This is an ecclesiastical authority set up a few years ago to decide in the case of accusations whether a pastor can still be tolerated in office or not. Last year this "Spruchkollegium" had declared in regard to an entirely unbelieving pastor named Jatho that he could not hold a pastorate in the Prussian Landeskirche. In a later case, however, concerning a pastor named Heyn, the "Spruchkollegium" not only failed, but also gave the verdict that the denial of Christ's resurrection did not make a pastor incapable of administering the Christian ministry. The Holy Scripture, as is well known, says in reference to the denial of Christ's resurrection, "If Christ is not risen, your faith is vain, and you are still in your sins," 1 Cor. 15:17. So now there is great distress among Christians in the Prussian Regional Church over the verdict of the College of Judges. It is said in one report: "The College of Judges clearly admits that Pastor Heyn denies the resurrection of Christ, and just as clearly declares that this is no reason for his dismissal. . . . We are grieved and alarmed that such a decision has just come from the Spruchkollegium." The Christians in the Prussian and in the other national churches see from this that they can only get rid of the false teachers if they follow the Holy Scriptures, which clearly command the Christians:

"But I exhort you, brethren, that ye take heed to them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." Rom. 16:17.

F. P.

**Christian Workers' Associations in Germany.** All the newspapers have reported during the last few weeks the "strikes" of the coal miners in England. The stoppages of work have assumed an extent never before seen, and have brought famine upon a part of the population of England. In Germany, too, a struggle began between the coal mine owners and the workers. But here, according to the newspaper reports, there has not been a general stoppage of work, because the Christian workers' associations have remained at work and by peaceful negotiations have brought about a settlement with the employers. It is clear from the newspaper reports that in Germany there are Christian workers' associations in addition to Social Democratic and other workers' associations. The struggle in Germany had not been both a struggle between employers and workers, but rather a struggle between the Social Democratic and Christian workers' associations; we have no figures at present as to the strength of these workers' associations.

F. P.

**When is church marriage a self-contradiction?** A few weeks ago in England it happened that a couple who were advanced in the development of the human race wanted to be married by a pastor of the English state church, but without an "obey" on the part of the bride. The pastor was concerned because the marriage form of the English state church contains the "obey", just as the marriage forms in use in the Lutheran church express the divine order in one form or another: "Wives, be subject to your husbands in the Lord, as is fitting", Col. 3, 18; Eph. 5, 22-24; 1 Petr. 3, 1 etc. The pastor sought advice from a lawyer, and he gave the opinion that such a change in the marriage form as the omission of the "obey" crept into, would call into question the legal validity of the marriage. Under these circumstances, the bride and groom waived the omission of the "obey." The pastor, however, declared that he, in turn, would refrain from the use of the offensive word. He also expressed the hope that a modified form of marriage would soon come into use "to make it possible for Christian people to receive the blessing of the church without injury to their susceptibilities." Such pastors the world likes, who do not say and do all that is hurtful to the "susceptibilities" of the world. But it is also clear to every understanding person that such pastors are not servants of Christ and the Christian Church, but wretched men-servants and bread-monkeys. The Christian church is not there in the world to omit God's word, but to proclaim and confess God's word. It is therefore a contradiction in terms to grant ecclesiastical marriage if denial of the Word of God is desired. This, of course, is also applicable to all those cases in which the ecclesiastical blessing of marriages is desired, the contracting of which is forbidden in God's Word. F. P.

**Decrease of the Jewish population in Germany.** The Zionists, that is, the party among the Jews which wants to bring about a return of the Jews to Palestine, complain of a decrease in the Jewish population in Germany. The following reasons are given for the decline: 1. the Jewish population is also pushing from the countryside to the large cities, where many Jews either do not marry at all or enter into marriage late. 2. under the "cultural life" in the cities, marriages are no longer child-rich. 3. Jews enter into marriages with Christians and in many cases join the

Christianity; "61 per cent of all Jewish marriages contracted in Hamburg are mixed marriages, and the great majority of the children are not brought up in the Jewish faith". The return of the Jews to Palestine is recommended as the only means whereby Judaism can be kept alive.

F. P.

## Ostertrotz.

Who can harm us, if we have such a Lord, who has death and the life of all adversaries in his hand, and so comfortingly speaks into our hearts (John 16): "Be of good cheer, I have overcome the world"? They threaten death; if they were as wise as they are foolish, they should threaten us with life. It is a mocking and shameful threat to put Christ and his Christians to death, when they are the masters and victors of death. It is as if I wanted to frighten a man by bridling his horse and making him ride away. But they do not believe that Christ, risen from the dead, is the Lord of life and death. He is with them still in the grave, yea, still in hell: but we know, and are glad, and are defiant, that he is risen, and that death is no more, but an end of sins, and of himself. For life in the flesh is still clinging to sins without end, and cannot be without sin because of the flesh. Therefore the Spirit that began in us cries out, Come, death and the Last Day, and make an end of both sin and death. Amen.

(Luther.)

## "Soaring with wings like eagles."

A Palestinian traveler tells: "The rocky peaks and valleys of Lebanon are teeming with eagles. Once, in a narrow valley, we were surprised by a thunderstorm. Suddenly the black clouds towered over the mountains on both sides, gathered quickly and descended rapidly into the valley, flashing lightning and terrible thunderclaps. Two eagles were circling in the valley; they too were surprised by the thunderstorm. In vain they looked for a way out. The clouds sank lower and lower and soon they covered us and the heads of the eagles. But soon a glimmer of light appeared where the clouds were parted. The kings of the air saw it at once, and as if in a flash of lightning they seized the favourable moment and, as if with a cry of triumph, swung up swiftly with a mighty flap of their wings to meet the raging weather, up through the clouds, high above the clouds to the bright sunlight, to their secure nests on the highest mountain peak. - Dark clouds often gather above us, too; but then you, too, soar "with wings like eagles." Above, it is serene.

## Why so many Christians fail to thrive spiritually.

One paper gives the following reasons for this:

They have Bibles in their possession, but their real food is newspapers.

They sing of peace, but do not take up arms to obtain it.

They pray that the kingdom of God may come, but they block its way through their worldly lives.

They hear sermons on unselfishness and self-denial, but live lavishly in food and clothing.

They wear crosses on watch chains and on their necks, but shy away from carrying the cross that God lays out.

They praise Christ as the physician of their souls with their lips, but claim that his precepts concerning the way of life are quite impracticable nowadays.

### The word of the cross a power of God.

"How can anyone believe," cried a worldling with vehemence, "that he can obtain forgiveness of sins by the blood of the Crucified? Is not that folly?" "Wit," replied some one, "so also calls it -Paul." "You choose to jest," said the unbeliever; "surely Paul and I do not agree." "Read once!" With that he handed the sacred book to the mocker. It was the passage 1 Cor. 1:18: "The word of the cross is foolishness to them that perish; but unto us which are saved it is the power of God." The man broke off the conversation; he was more shaken than he let on. He read the Bible very eagerly afterwards, secretly at first, then unabashedly. Now the word of the cross is no longer foolishness to him.

### God Almighty.

In 1799, a nobleman had a lightning conductor installed on his new house because the previous one had been struck by lightning and had fallen victim to the flames. The local preacher asked him, "What are you having done there?" The distinguished gentleman answered, "Ei, there I let the dear God tie my hands, that he may not set my house on fire again." Warningly the preacher said, "The LORD esteemeth iron as straw, and brass as rotten wood," Job 41:18. The very next year a flash of lightning laid the new house in ashes again.

Thus, even things that are not sin in and of themselves can become sin if we put our trust in them instead of in the living God. We may defend ourselves against God's visitations with all the means that God himself has given us. But it is foolish and ungodly to presume and imagine to tie God's hands by his rules of caution. He does not bind them, and the children of God do not want to bind them, but let them rule freely and humble themselves under the mighty power of God.

E. P.

### Never out of print.

Someone once set out to compile all the promises of God that he found in the Bible and have them printed. The book sold well, and the first edition was quickly sold out. An old Christian, who had also read the advertisement of the book-the title was, "The Promises of God"-ordered a copy from the publisher. He received in reply, "Sorry. 'The Promises of God' is out of print." The old Christian stepped before his Bible with this letter, opened it, and the first passage on which his eye fell was Isa. 54:10: "For mountains shall depart, and hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away, saith the LORD thy merciful." Then the old man clasped his hands and said, "Thanks be to thee, O God! Thy promises are not out of print, and with the publisher they are always to be had!"

### Rescued Saviors.

We learn the following from a report of a Young Men's Association conference in Bern:

"It has been emphasized again and again that the work of the Young Men's Associations is a misguided one if it does not have Jesus as the starting point and center, as the purpose and goal of its entire activity. All philanthropic efforts remain without real power if they do not strive for the real salvation and redemption of souls and lead them to a living Savior. The whole fullness and depth of this thought D. Cuthrill made clear to us by a trait from the life of the noble General Gordon. To him it was reported one day, while he was in the Sudan, that a number of slaves were being driven through the desert by Arabs at no great distance. The hero immediately set out with little company, and soon reached the camp, where he found the unfortunates awaiting their sad fate in a long line. He approached the first, untied his bonds, and said: 'You are free; free the man next to you.' So it was done. One prisoner after another saw his bonds fall, and immediately did his neighbor the favor of which he himself had been made a part, and Gordon was able to lead his grateful people back with him in triumph to his headquarters, where they were further cared for. - So, too, only truly saved young men can in their turn again save their lost brethren; and every one who has obtained forgiveness of his sins through faith in Christ, and through Him is delivered from the power of sin, is also bound to extend a helping hand to the lost, and to show them how JESUS also is and will be their Saviour."

### A good confession.

Prof. F. A. Philippi, who died August 29, 1882, said shortly before his death, "I shall go to heaven; for I have never relied on the rag of my own righteousness, but only on the merit of my highly praised Saviour. I have confessed JESUM in life, and I will confess him also in death. This shall be my testament, that nothing is valid before God but the righteousness of JESU CHRIST alone. Cursed be all modern frauds that undermine the church of God! I will know nothing of synergism" (that is, the doctrine that man cooperates in his conversion and salvation), "nothing of kenosis of the Logos" (that is, the doctrine of the moderns that the Son of God, at His incarnation, partly laid aside His deity), "nothing of those who say that they wish to perpetuate the doctrine of our Church. God's Word and the Confessions of our Church-nothing below and nothing above! All this is easily said, but to hold faith in death, that is hard."

### Faith must learn four things,

Max Frommel says. First of all he adds up, by adding the almighty God to every need and embarrassment. The result is a sum that makes the heart calm. A main art is subtraction, which faith learns. For in every affliction he subtracts the morrow that will provide for his own. And if the Christian has but five loaves and two fishes, and he multiplies them in prayerful faith by the blessing of God, it comes out every time, "They were all filled." At last he must also learn to divide. For when faith divides into everything that befalls it with the passage, "One is needful," it comes out that all things must serve it for the best.

## Obituaries.

Again, a faithful servant of the Lord has entered the imperishable and undefiled and unfading inheritance that is kept in heaven. This is Fr. Georg Leopold Friedrich Theodor Plehn. The deceased was born on January 11, 1831, at Groß-Justin, district of Kannin, province of Pomerania, and was baptized on February 13. His father, Ernst Gottlieb Plehn, was a teacher. Since the income of teachers was generally scarce in Germany at that time, and the father had to support several children along with the widow of his predecessor in office, the youth of dear Plehn was a time of great hardship. Nevertheless, the father of the deceased had the firm intention to let his Georg study and therefore gave him as much instruction as possible. An uncle who studied theology also took care of him to the best of his ability; but because of his father's early death he was unable to complete the regular grammar school course. - Great distress and affliction came upon the Plehn family through the sad turmoil of the Prussian Church Union. In 1849 the mother of the deceased, together with her children and all close relatives, left the national church, and all joined the Lutheran Breslau Synod. Several relatives, pastors and teachers who had been demoted by the Prussian church officials because of their Lutheran confession, gave the young Plehn private lessons so that he could take his state examination as a Prussian elementary school teacher in 1851. For several years he was a private teacher in various places, with farmers, with a manor owner, in Pomerania, in Posen and in Upper Lusatia. In 1859 he got an appointment to the Lutheran parochial school at Alt-Rüditz in the Neumark, where he served 9 1/2 years as teacher, cantor and reader. In 1859 he married Miss Ottilie Dorothea Kassube from Nogasen, province of Posen. Because he would not confess the false doctrine of church government, as it had been asserting itself in the Breslau Synod through the years, he resigned his office in 1869, emigrated to America with his wife and four children, and entered the practical seminary for preachers at St. Louis. In 1871 he took his theological examination, and was thereupon ordained July 23, 1871, by Blessed ? Trautmann, who was then standing at Adrian, Mich. and was introduced into the churches at Lake Ridge and Tecumseh, Mich. Here he served only two years and four months. He then followed a calling to Chippewa Falls, Wis. Here he found his chief sphere of activity. He served this community as well as the places of Eagle, Brush Prairie, Cadott, Boyd, the "German Settlement," and Auburn, and even extended his missionary journeys to the Flambeaufluss. After laboring faithfully in the above places for twenty years, he accepted a call to South Litchfield, Ill, in 1893. In October, 1901, he resigned his office, having lost his hearing almost completely. He then moved with his wife and two youngest daughters to Sheboygan, Wis. Here he lived what he believed and what he had so often preached to others. Last fall he went to Detroit, Mich. to spend the winter at the home of his son-in-law, Bro. Ottc, with his wife. Here the infirmities of old age greatly increased. He soon saw and realized that the Lord would soon deliver him from all evil. The mood in which the deceased approached his last hour is evident from the valet blessing he sent to his fellow ministers in Sheboygan on January 24. He wrote: "My mother's dying prayer shall also be mine, as long as I can still babble:

"Strengthen me with thy spirit of joy, Heal me with thy wounds, Wash me with thy Toveßschweis; In my last hours And take me once, when it pleases thee, In true faith from the world To thy chosen ones."

He died after severe suffering on February 26 at the age of 81 years, 1 month and 13 days. A funeral service was held the next day, at which Father A. Werfelmann preached on Luke 2:29-32. The body was then conveyed to Sheboygan, where it was interred for final rest in the grave on February 29. At the funeral services in Sheboygan, the longtime friend of the deceased, Rev. G. Bürger, preached the sermon on Ps. 31:6. The undersigned officiated at the graveside. - The deceased leaves an aged widow, five sons and four daughters. C. P. Schulz.

It has pleased the Lord to again transfer a faithful servant from his work into eternal rest. This is Father Johann Traugott Thieme. He was born at Fort Wayne, Ind. the fourth child of Mr. J. G. Thieme and his wife Sophia, nee Blecke. He received his instruction in the school of St. Paul's parish, and was confirmed by Dr. Sihler. Tann attended Concordia College at Fort Wayne and the theological seminary at St. Louis, where he graduated in June, 1880. His first field of labor was Tusculumbia, Ala. from where he ministered to the Lutherans there at Birmingham, Hanceville, Blount Co. and at Chattanooga, Tenn. Hard times he had to go through here. August 23, 1881, he married Anna, daughter of Mr. J. C. D. Roemer and his wife, Maria, nee Kalbfleisch, at St. Louis. From January, 1883, to January, 1889, he served the two churches in Columbia City and Whitley Co, Ind. Here he labored with success. In February, 1889, he followed a calling of the congregation at South Bend, Ind. With great faithfulness and sacrifice he served that congregation 23 years. Since 1906 he was also visitator of Northwest Indiana. At the Synod of Delegates in May, 1911, he was elected a member of the Board of Elections of Concordia College, Fort Wayne. - On New Year's Day he concluded his sermon with the words: "If then we shall close our earthly life this year, we lay us down to die in JEsu's name, and go quietly to sleep, and shortly enter out of time into blessed eternity. Amen, dear Savior, amen!" It was to be his last sermon. That same week he had to lie down on the urgent advice of the doctor, although he did not feel so ill. This was difficult for him for the first few days, and he felt he had to go to his work. However, his condition soon became much worse, Bright's kidney disease had taken a fatal grip on him. On February 4 he had a slight stroke. On March 3 he gathered his loved ones around his camp and exhorted them all to remain faithful to the Saviour in good and evil days, to beware of self-righteousness and to trust in Christ's blood and righteousness alone, then they would meet again in heaven with the Saviour. Then he bade each a cheerful farewell. On the 5th of March, at 2 o'clock in the morning, he blessedly fell asleep in faith. The funeral took place on March 8, in which about 25 officemates participated, among them also three of his classmates, the Honorable General Praeses P. F. Pfotenhauer, ?. Ferd. Sievers and the undersigned. In the house officiated ?. H. Jungkuntz, in the church Father W. Rösener preached on Is. 57, 2 in German, and Father M. Kretzmann on Rom. 14, 8 in English; the undersigned officiated at the grave. The Ent-

sleep, leaves his wife, with whom he lived exceedingly happily for 30<sup>^</sup> years, two sons, Traugott, pastor at Mattoon, Ill, Martin, who is preparing for the school office, three daughters, three children-in-law, six grandchildren, his aged mother, and five sisters. Thirty and a half years he labored in the preaching ministry in great blessing. May his memory remain among us in blessing!

E. R. Schülke.

## New printed matter.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and Other States for the Year 1911. Concordia Publishing House, 8t. I-ouig, Llo. 222 pp. Price: 50 Cts.

This book contains the statistics of our synod from last year. Those who desire to know the membership of the Synod and of the several congregations, the increase and decrease, so far as that can be given in figures, will find here the material they desire.

F P

## Gtu guides.

On behalf of the Misfion Commission concerned was introduced:

On sund. Judica: Fr. E. PuraWitz in the Latvian Trinity Parish at Boston, Mass. assisted by ?? Birkner and G. Pfeiffer by P. A. Biewend.

Introduced on behalf of the respective District Presidents:

On Sun. Oculi: P. W. F. F- H o f f m a n n in St. John's parish at Poole, Nebr. assisted by P. W. E. Harms' of P. J. H. Schäfer. - Th. Schössow in Grace parish at Visalia, Cal. assisted by Bro. W. Grunow. - M. Töwe, Jr. in the parish at Humberstone, Ont. can. by A. Orzen.

On sunday. Lätare: P. E. T. L o c h n e r in the congregation at Storm Lake, Iowa, by P. 5z. Wehking. - Alex. Wagner in the churches at Dancy and Junction City, Wis. by Rev. A. Kirchhoefer. - Th. R. Fehlau in St. Paul's parish at Cullman, Ala. by E. 5). Lange.

Introduced as teachers in parochial schools were:

On Sun. Quinquagesimä: Teacher G. H. Strafen as teacher at the school of the orphanage "Zum Kindlein JEsu" at Des Pces, Mo., by P. O. Laskowski.

On Sonnt. Oculi: Teacher A. Glammeyer as teacher at the school of the Immanuelsgemeinde at Bclvidere, Ill, by E. Heinemann.

On sunday. Lätare: Teacher L. S t e i n as teacher in the school of the Immanuel congregation in Douglas Co, S. Dak, by P. P. Hempel.

## Gtnwechrrrrgerr.

Dedicated to the service of God were:

Churches: The new church (32X72 feet) of the Zion congregation at Crozier, Iowa, on Sun. Quinquagesimä. Preachers: ?? Stephan, Grefe and Kreutz (English). The latter also said the dedicatory prayer. - The new church at Hodgkins, Ill, on sund. Oculi. Preachers: ?? Ullrich, Schert, and H. Meyer (English). The latter also said the dedicatory prayer. - The new church of the Zion congregation at Wallingford, Conn. on sund. Oculi. Preachers: ?? Beckmann and Glaser (English). The dedicatory prayer was said by Father Hassenpflug.

## Korrfererrzanxetgerr.

The Litchfield - Special Conference will assemble, w. G., on Easter Tuesday, at Harvel, Ill. works: Paper: ve dreation": x>. Bold. Exegesis on Eph. 4, 23 et seq: P. Herrmann; on Eph. 4, 1-14: P. Dankworth. Formula of Concord, Art. II: P. Brokers; Art. III: P. KleinhanS. Disposition on 1 John 5:4-10: P. Wyneken (? Schulz). Sermon read aloud: Fr. Dierker (? Feddersen). Catechesis: Fr. Gübert (? H. Hansen). Confession: Fr. Herrmann (? Th. Jben). Sermon: Father Gübert (? H. Hansen). Please register with the local pastor in good time, stating the train with which you intend to come.

C. F. Dankworth, Secr.

The Eastern Michigan Pastoral Conference will meet, w. G., on April 9 and 10, at Pontiac, Mich. Confessional address by Bro. O. Frinckc. Homily: ?. Otte (? Ph. Bahn). Timely registration or cancellation requested.

W. F. Iunke, Secr.

N o r d w e s t - I n d i a n a - Pastoral and Teachers' Conference will meet, w. G., from the 9th (noon) to the 11th (evening) of April, at the church at Elkhart, Ind. Works: lü" 6dan War: Teacher Kosche. Confirmation classes: Rev. G. Schumm. Catechesis on the doctrine of election by grace: p. Turk. Practical treatment of a Bible story: teacher Vollrath. Justification illustrated by the example of Abraham: p. Schülke. Oovernment ok tüo Oount^: P. Polzin. Demands of the State of Indiana, concerning the school system: P. Eickstädt. Timely registration or cancellation requested from the local pastor.

W. Heine, Secr.

The P a n h a n d l e - Special Conference will meet, w. G., April 9-11, at Father Horstmann's parish at Clara, Tex. Works: Rationalism: Fr. Robert. To whom may we grant a Christian burial? Fr. Huge. Tü" lüreekoick 178" ok tü" I-nw: Fr. Kaub. Refutation of the scripture "Conversation between an Iowa man and Missourian": P. Horstmann. German sermon on criticism: P. Neumann. Divorce of married and betrothed persons with consideration of the remarriage of the guilty party: P. Miertschin. Exegesis on Joh. 3, 1-15: Fr. Deffncr. Confessional: Fr. Neumann (? Recknagel). Sermon: ?. Huge (? Miertschin). Registration requested by April 1.

A. M. Lohmann, Secr.

The N o r d - W i s c o n s i n - Lehrcreuz assemblies, w. G., from the 9th to the 11th of April, at Wittenberg, Wis. Work: Practical: Half a day's school and: Catechesis of the good and evil angels. The other work is left to teacher Bürger. Geography of Palestine: Teacher Rodenburg. Catechetical treatment of a comic poem: Teacher Garske. Theoretical: Dovioea, Hulaa, anck llelpg kor 8x)e11INA: teacher Feustel. 0ar>868 ok tü" Oivil War: teacher Elsässer. Consequence of teacher: teacher Mundinger. Oounty, lovvn, ViUaZe, anck Oit^ Government: teacher Siesennop. Evidence of the sayings given under the first principal of our Synodal Catechism: Teacher Dobberfuhr. Putting on Themata: Teachers Siesennop and Rodenburg. How to start a singing society: Teacher Wetzel. For a school sermon Pros. Mosel is to arrange for a school sermon. Registration with the local pastor requested.

B. F. Kopsell, Secr.

The Okawville - Special Conference will meet, w. G., on the 10th (10 Li.) and 11th of April, in Herbert's church at Mascoutah, Ill. labors: Augustana, Art. VII: P. Schoenleber. Exegesis on the Epistle to the Galatians: P. Köstering; on 1 Cor. 7, 10. 11: P. Schlegel. Catechesis: Lohrmann. Confession: Fr. Stöhr (? Punishments). Sermon: Grörich (? Colditz). Registration requested by April 3.

A. W. J. Herbert, Secr.

The Northwest Special Conference of Nebraska will meet, w. G., April 10 and 11, at Bro. Denninger's church at Columbus, Nebr. Work has been done by ?? Mießler, Erck, Ruphoff, Imm, Willens and Schäfer. Pick up on the afternoon of the 9th from Columbus. Timely registration requested.

Th. Norden, Secr.

The special conference of Benton and Morgan counties will meet, w. G., from April 12 to 14 at the home of Bro. Koch at Stover, Mo. Registration or cancellation requested.

H. A. Schroeder, Secr.

The Chippewa Valley special conference will meet, w. G., April 16 and 17, at Cadott, Wis. Confessional address, Wiening (? Steiler). Homily, Rev. Lätsch (? Martens). F. Kersten, secr.

The Solomon and Saline R i v e r - Special Conference will meet, w. G., on the 16th and 17th of April, at Father Reininga's, at Kensington, Kans. Work has been done by ?? J. H. F. Hoyer, Th. Hoher, Mehl, Hilmer, Hornbostel, Reininga, and in the order given. Confession: Father Hilmer (? Otte). Sermon: Father Hornbostel (? Th. Hoyer). Registration requested from the local pastor, stating whether coming by train or cart.

Th. Hoyer, Sekr.

The Lake Superior special conference will meet, w. G., on the 16th and 17th of April, at Colby, Wis.

F. H. Moecker, secr.

The Northeast Kansas Central Special Conference will meet, w. G., April 16 and 17, at the home of P. Lehenbauer in Linn, Kans. Work has been done by ?? Lehnbauer, Jacob, Cook and Pennekamp. Confessional address: Fr Grupe (? Cook). Sermon: Father Stolp (? Reininga). Timely registration or cancellation requested. H. D. Wagner, Sekr.

The Fort D o d g e - Special Conference will meet, w. G., on April 16 and 17 at the home of Fr. Guenther in Eldora, Iowa. Work: All, confessional: Fr. Stephen (? Reaper). Sermon: Father Born (? Hemann). From Fort Dodge the best way to travel is by way of Iowa Falls on the^ 11. 20 Li. train. The 6. 6l. W. train leaves Iowa Falls shortly after 2 o'clock. Immediate arrival or departure requested. H. C. Köpke, Sekr.

The Dexter - Special Conference will assemble, w. G., April 16 and 17, at Starke's



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## Our East Indian Mission.

### 1.

In our East India Mission now there is need and want at every corner.

Before I show what the need and want is there, I want this question to be considered first:

Is our East Indian mission really a cause that God wants us to help? Our East Indian mission is a mission among the distant heathen. That according to God's will the gospel is to be preached to the distant Gentiles, about this no one who is a Christian can be in doubt. For the Lord Jesus said to his disciples, "Go ye into all the world, and preach the gospel to every creature." Mark. 16, 15. He also said to them, "Ye shall be my witnesses in Jerusalem, and in all Judea and Samaria, and unto the end of the earth," Acts 1, 8. 1, 8. And to the apostle Paul he said, "Go thy way: for I will send thee afar off among the Gentiles," Acts 22, 21. 22, 21. The first disciples of JEsu died. But there are now also disciples of JEsu. And there are now also Gentiles, far-off Gentiles, to whom the gospel has not yet been preached. So what the Lord JEsus told his disciples then applies to his disciples now: they are to preach the gospel to the distant Gentiles. Peter writes to the chosen strangers, "that ye should preach the virtues of him that called you out of darkness into his marvellous light," 1 Pet. 2:9. And to the apostle John the Lord Jesus gave a picture of what was to take place in the church and through the church in the last days, namely, "an angel flying through the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and peoples," Revelation 14:7. No, that according to God's will the gospel should be preached to the Gentiles who are far off.

should be preached, about this no one who is a Christian can be in doubt.

As far as I know, there is no objection to this in our circles. But we are lukewarm and sleepy and do not do the work of the Lord as we should, but turn our eyes, hearts and hands to other things.

But what is doubtful to some of the distant ones, and very doubtful to some, is whether it is according to God's will that we, of all people, have started and are carrying on our own mission to the Gentiles, the one in the East Indies. It is said that our first task, and certainly the task God has given us, is to spread the gospel here in America. This task, it is said, we are far from fulfilling; let us first do here what we are to do, and then set about the Gentile mission.

This speech must not be dismissed out of hand. It is true that our first and certainly God-given task is to spread the gospel here in America. It is also true that we are far from being equal to this task. And certainly there is an unhealthy, enthusiastic busyness, for which the first and nearest things of God are too small and commonplace, and which therefore wanders into the distance and to other things not so near at hand from God, and thereby neglects the first duty. This is just as if a housewife neglected her husband, children, and household, and belonged to all kinds of so-called philanthropic associations and worked for them.

But what is the reason that we are doing so little justice to our first task of spreading the gospel here in America? Is it the task or is it us? It is because of us. We, as I have said, are too lukewarm and sleepy, and do not do the work of the Lord as we should, but set our eyes, hearts, and minds on other things. If we would wake up as we ought to wake up, and be zealous as we ought to be zealous, we would find that we could very well, besides spreading the gospel in this country, bring it also to the distant Gentiles.

But the fact is that we are lukewarm and sleepy, and that is to be reckoned with, says one. - Is that right? No.

But with all our valour and zeal we can never do full justice to our task in this country, says another. - That is true. But if that is to be taken as a reason against Gentile mission, then we can never do Gentile mission. Then no one in the world could ever do heathen mission at all, for no one in the world can do perfect justice to his nearest task. There has never been, nor will there ever be, a church fellowship which, where it is, is completely finished with the spread of the gospel.

How does the matter really lie? Up to the year 1876 our synod participated in the heathen mission which was carried on by the German regional churches. Then it became obvious that our synod could no longer participate without denying the truth, which was fiercely attacked by these same circles. And so for years we were without a mission to the Gentiles. Money for it was given now and then, but it lay idle. And the cry rang out loudly: "We must have a heathen mission! In the nineties our General Synod unanimously decided to start our own heathen mission, for example in Japan, if God would make it possible for us there. But then God showed what He wanted us to do. Several missionaries were chased out of the Leipzig mission in the East Indies because they held that the Bible was God's Word word for word. And we were approached by fellow believers in Germany to take them on and let them work in the country whose ways and language they had known for years. Could there be a clearer finger pointing? After all, we were going to have a heathen mission. We had thousands lying fallow. We began the mission in the East Indies.

We sought a new area in the East Indies for these missionaries of ours, where the gospel was not yet preached. At first it went very slowly, as is always the case in new areas. So we had enough money, more than enough. There was also no lack of workers for what was at hand. But then God unexpectedly opened a door for us in another part of the country. We were called there. And we sent some missionaries there. So we had two mission fields in the East Indies. In both fields God is now pouring blessings. And behold, now there is a lack of laborers, now there is a great lack of laborers to receive the blessing. And there is a lack of money to send out workers, if they can be found, as there certainly will be again, and to do everything else that is necessary. Instead of the former abundance, we now have debts in our Gentile missionary treasury. As I said at the beginning: in our East Indian Mission there is now need and lack in every corner and end.

In two following articles I will explain this in more detail. Today I will say only this: need and want is in our East India Mission because God blesses it and pleases it. And I repeat for every Christian heart the question: Is our East India Mission a cause that God wants us to help?

C. M. Z.

## You have a different spirit!

(Regarding the separation of church and state.)

In our practice we hold firmly to the fact that Christ has given to his Church only the Word, the power of the Word. The Word is to teach her, to drive her, and thus to direct all the works commanded her by God, to be governed and guided by His Word alone. We are therefore anxious to get the word of God to the man. Our purpose and endeavor is to make the Word of Christ heard, heard, and acknowledged. The Word is to do and to direct. With our power and wisdom we do not want to force anything, nor do we want to enforce anything in the kingdom of our Saviour by all kinds of measures or self-invented means, but the gospel is to do it. We remind ourselves again and again of this our main task, to tell and proclaim the word of God, especially the gospel of Christ, as our Lord and Master expressly commanded before his ascension: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."-Mark. 16:15, 16. "And teach them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world," Matt. 28:20. All Christians, as royal priests, ought, as Peter exhorts 1 Pet. 2:9, to preach the virtues of him that called them from darkness unto his marvellous light. And our office as preachers is an office of the word, a teaching and preaching office. By the word we are to and will save ourselves and those who hear us, and by the gospel we are to save immortal souls, so dearly purchased with Christ's blood, from perdition and bring them to the knowledge of the only saving truth. With and through God's Word, to supply spiritual needs and promote spiritual welfare shall be our chief aim and endeavor.

Now, of course, we also have a body. We are still in the world, though not of the world, and are citizens of the state. We know from God's word: "Where there is authority, it is ordained of God." God has given it the sword, which it does not bear in vain. For the sake of conscience we are to be subject and obedient to her, Rom. 13:1-7. As faithful citizens in the state we are to seek the best of the city and the country and pray to the Lord for her. For if it is well with the city, it is also well with us, Jer. 29, 7. Therefore, according to Christ's instruction, we willingly give to Caesar (the authorities) what is Caesar's, but also - and this should be a top priority - to God what is God's, Matth. 22, 21. We rejoice and thank God that we are allowed to live in a country where church and state are fundamentally separated from each other, where we have a free church in a free state. We pray and watch that this separation may be maintained and continue. We, as pastors, keep as far away as possible from all political affairs, without, however, neglecting our civic duty. As a church we do not want to interfere with the state in any way, nor do we want to encroach on its territory, nor do we want to take anything from it that it is entitled to by law. Equally resolutely we forbid and oppose all encroachments of the state into ecclesiastical affairs.

heal. For we are well aware that both church and state suffer disadvantage and disaster when the state tries to interfere with the church or the church tries to command the state, as church and world history have amply demonstrated and confirmed. Therefore, in all earnestness, we insist that each be confined to its own territory and limits, as the Word of God has ordained and set them.

But a quite different spirit fills the sects and prevails among them. They usually have no sense at all, nor any real understanding of the divorce of church and state. For one thing, cult preachers meddle far too much in political affairs, and bring them even into the pulpit. They may well think it their duty as pastors to exert their influence in politics. They see themselves primarily as do-gooders, seeking to influence legislatures and achieve their ends by legislation. On the other hand, they desire the state to help them make the people pious, to at least partially relieve them of church discipline, and to educate their children in the Word of God. To this belongs the temperance, prohibition, and similar movements in the way they are carried on, in which church and state, the spiritual and the secular, are again and again mixed. One could, for example, as a citizen of the state, for reasons of reason and in the conviction that it would be salutary for our community to abolish saloons, join the prohibitionists. However, this usually does not work, because sectarians, especially their preachers, would drag this in, and one would profess that it is sinful to enjoy spiritual drinks at all. But from God's Word we know that all God's creatures are good, and nothing, not even spiritual drinks, is reprehensible, which is received with thanksgiving; for it is sanctified by the Word of God and prayer, 1 Tim. 4:4, 5. And the Psalmist says, Ps. 104:15, "Wine gladdens the heart of man." It is similar with the Sunday question and other questions of time, and so the sects again and again, often without noticing it, mix church and state.

This other, different spirit, by the way, appears quite conspicuously in Zwingli's practice. While Luther always rejected state aid and wanted to know nothing of it as reformer of the church, that the state or the lawyers as such spoke and acted in church matters and prepared the vahu for the gospel, Zwingli, on the other hand, wanted to carry out and direct almost everything by legislation, with secular weapons and with state power. And Zwingli fell in the battle of Kappel, October 11, 1531, to which! battle it was he, above all, who had advised. A man who is not himself a Lutheran, yet recognizes: on this occasion the different spirit of Luther and Zwingli would have shown itself in this play. He thinks: if the German Reformer had come to the dying Zwingli at this: serious moment, he would have told him his oft-repeated words: "Christians fight not with sword and rifle, but with suffering and with the cross." A. F.

The gospel makes a fine distinction and teaches that one should serve God with the inward life and the emperor with the outward life. (Luther.)

## Restitution of stolen property.

We have a special reason for this article. These days the "Lutheran" received a letter from a writer who claims to be an old "Lutheran" reader. He confesses and laments having stolen from his parents in his youth. Now he would like to be blessed. He also knows that there is forgiveness for all sins through Christ's blood. But he could not be quite happy about the forgiveness proclaimed in the Gospel; the sin of his youth kept coming back to him. The duty of making restitution plagues him. He does not know how much he has stolen. Nor does he know to whom he should repay what he has stolen, since both his parents have since died. And finally, he is a poor man, he does not have it to repay. Now he wants to know if he can take comfort in forgiveness and be blessed. He is ashamed to turn to his pastor and therefore asks for information from the "Lutheran". Now, in the "Lutheraner," which is a public church journal and is read by so many thousands, we cannot conduct private correspondence. But we want to go into it here for two reasons: first, to help a troubled conscience to rest, and second, it can also serve others for instruction, especially what we intend to say under the first and last points.

The first thing we want to emphasize is this: Christians are not to walk past their pastor with their matters of conscience. They are to signify what they have a pastor for. It is a fact that our Christians take far too little advantage of their pastors. They may make their lives sour at times by doing unseemly things, but they use them far too little in their actual ministry. We prefer not to call ministers of the Word "preachers," lest we create the misconception that their office is only public preaching. We usually call them pastors, that is, shepherds. The name is given to them in Scripture, the same name that the Lord Jesus gives to Himself when He calls Himself the Good Shepherd. As shepherds, pastors are to take care of their sheep, even the individual ones, in love. We also express this by calling pastors "pastors"; they care for the soul, they are doctors of the soul. As the sick person goes to the doctor, so the spiritually sick person should go to the soul doctor, the pastor. That is what he is there for. Christians should not be afraid to tell their pastor about the secret needs that torment them. They need not fear that anyone will find out from him. In Walther's Pastorale, after which all our pastors have been instructed, it is said, "The preacher who prates out of confession has forfeited his office and deserves to be deposed." Many confessors have gone to prison and to death rather than have testified even to the authorities what had been confessed to them. And confession is all that is secretly confided to the pastor as pastor. What is said to the pastor in his office is said to Christ. Luther gives the instruction: a pastor, if asked, say, by the authorities about confessed things, should say, "I have heard nothing; if Christ has heard anything, he says so." One must have confidence in his pastor.

Now as to the question. However, one what



he has stolen. A man is a thief not only while he is stretching out his hand to take another's property, but as long as he has the other's property in his possession. His conscience, if his repentance is sincere, will not rest until the unrighteous good is restored. We have an example in Zacchaeus, of whom Luk 19, 1-10 is told.

What if someone does not know how much he has stolen and should therefore return it? The safest thing to do, of course, is to give away so much that you know for sure that you no longer have someone else's property in your possession - better too much than too little. We see this also in Zacchaeus. He wants to be safe. "If I have defrauded any man, I will give him back fourfold." But because he can no longer know whom he has cheated and by how much, he wants to give half of his goods to the poor. He wants to be sure that his hands are now clean of other people's goods.

How, if one does not know whom one has stolen from, or if the persons concerned are no longer alive? Then one usually gives the advice to give it to the poor or otherwise for a charitable purpose, in any case to get it off one's hands. Such a person may also do this secretly, without giving his name.

But what is one to do who no longer has the other person's property, who has nothing at all from which he can make restitution? Well, he who has nothing can also give nothing. Of course, he should not say this to himself too quickly and lightly. He should take to heart the word of the apostle, "Let him that stole steal no more, but work, and with his hands create some good thing, that he may have to give to the needy," Eph. 4:28. He may also make a special effort. But it may happen that a man cannot, with the best will in the world, make restitution. Can such a one, if he is heartily sorry for his sin, and therefore penitent, take comfort in the forgiveness of Christ? Indeed. And why? This brings us to the last point, for the sake of which, together with the first, we are here publicly discussing this matter.

Why is restitution demanded of a penitent thief? Is it that he may thereby earn forgiveness for his sin? Let us say to such a man: That you repent, and are sorry for your sin, is all very well, and that you believe in Christ is good and praiseworthy; but by this you do not yet obtain forgiveness, but you must still do this work, that you may make restitution? If done in opinion, restitution would be worse than theft. And the decision given in opinion would be worse than either; for it overthrows the whole Christian religion. Then it would no longer be true, "without works of the law, by faith alone"; "not of works, lest any man should boast." No, of sins against the seventh commandment, as of all other sins, "The blood of JEsu Christ, the Son of God, cleanseth us from all sin." Why then is restitution demanded? For two reasons. Once to prove the sincerity of repentance. If Zacchaeus had kept the stolen goods, and lived gloriously and joyfully therefrom, it would, after all, have been a lie for him to say: I have repented, and my sin is heartily forgiven me.

sorry. On the other hand, love demands that the stolen person be restored to his goods. Restitution, then, should be placed in its proper place, namely, in the improvement of life that follows forgiveness. It does not belong in justification and forgiveness, any more than any other work. For this, as for all sins, forgiveness is obtained through repentance and faith in Christ. From this, the improvement of life is to follow. And we prove the seriousness of our repentance by correcting our sinful life and repairing the damage done, where possible. Luther calls Zacchaeus' restitution a "fruit" of his repentance. He says, after Zacchaeus has obtained forgiveness, "But now not only will he not defraud nor take advantage of anyone, but where he has done it before, he will pay such damage fourfold."

Now where this is not at all possible, the ancient teachers of our church give the advice: he should make restitution by the desire and by the promise to do so, to whom he should come into better circumstances. Such a one, because he cannot bring proof of the sincerity of his repentance, should examine himself all the more earnestly whether he is heartily sorry for his sin, and then comfort himself with the grace and forgiveness of his Saviour, and in other respects strive with all the greater earnestness to lead a new life pleasing to God.

E. P.

## The mountain home for our heathen mission in India.

For our dear missionary families in India we should have a proper hostel in your healthy climate not too far away in the mountains, we feel this more and more as our mission spreads and our missionaries and their families multiply. How do you feel about this, dear reader? Do you perhaps think that this is a luxury which only those can afford who have plenty of money, as, for example, some wealthy Americans have a special summer residence on the lakeshore or on the mountains in addition to their actual home? Mountains? Suppose our missionary families were allowed a little luxury by a friendly residence in the mountains? Mountains, would it not be heartily to be granted them, who, with their dear wives, have left home, relatives, and what not, in order to spread the kingdom of Christ in our stead in the distant heathen country, under all kinds of privations and with no small sacrifices?

But no, no one who has any idea of the purpose of such a mountain home will declare it a luxury.

In the slackening Indian tropical climate it is not only to be granted to our missionaries, but decidedly to be advised and commanded that they take several months' leave of absence with their families in not too long intervening rooms, in order to regain in the cooler, refreshing mountain air the energy and strength which they absolutely need for the proper direction of their glorious ministry. And in cases of sickness they not unfrequently hear the unquestionable verdict of the physicians, "The patient must go to the mountains!" Thus, after the last news from India, Missionaries Nau and G. Hübener must now take their mountain vacation

Missionary Gutknecht, who had already sought rest in the mountains for some time after his severe typhoid illness, must now once again go up into the invigorating mountain climate, in order, God willing, to be able to work again after some time. But how difficult it often is for our missionaries and their families to find suitable lodgings in the mountains, and what high prices are demanded of them for rent! If we had our own mountain home in the right place, our missionaries would not be in such embarrassment, and the mission treasury would be spared considerable expense. But if the rooms were not temporarily occupied by our missionary personnel, they could be rented to other Europeans or Americans who come to the mountains for recreation. - But the main purpose of this mountain home is not yet mentioned.

The planned mountain home should above all be a refuge and educational institution for the dear children of our missionaries. As is well known, the delicate children are particularly hard hit by the heat of India, not so much the brown, poorly clothed little natives, who have been equipped for their climate for many generations, as the children of Europeans and Americans, who usually cannot develop properly there in body and mind and must therefore be brought to a different climate. We would have to look for a new home for our missionary children in Germany or America with relatives or in other Christian families, where they would be exempted, cared for, educated and trained when they reached school age. But think of the bitter pain of separation for parents and children, to be torn apart so far and for so long! The children, as a rule, if they have it good in the new home, gradually overcome their homesickness, and perhaps even finally become so estranged from their parents that they are reluctant to return to their proper home. But how painful it is for the parents in India in their constant care for their children far away and in their longing for them, especially for the mothers! What a constant, hard struggle it must cost to hold out faithfully under such circumstances at the assigned post in India! Who would not like to help to spare our missionary families such suffering by building a home for their children in a healthy mountain climate, following the example of other missionary societies and foreigners in India, where they can flourish, be well trained and educated, and sometimes be reunited with their parents and brothers and sisters? The children would enter this institute at about their seventh year and - with the exception of holidays - would as a rule remain there until their confirmation. Sickly children might have to find exception and the necessary care there even earlier.

There are well-equipped schools on the mountains for the children of foreigners, which are open to our missionary children. Only for their religious instruction would we have to make special arrangements. Much will depend on our finding the right house-parents, who are not only skilful in presiding over such a household, but also in teaching the children entrusted to them the Word of God.

...and we're going to fix it. We hope that we will soon be able to open this institution. Six children of our missionaries are already waiting for it, and their number will increase.

The missionaries Kellerbauer and Albert Hübener have been on the lookout on behalf of the missionary authority and suggest some suitable places. Land in good locations on the mountains is no longer cheap and is constantly rising in price. Land and buildings should not be too scarce. And what will they cost with the necessary furnishings? We think about \$10,000 would be about right.

But where will we get the funds? From the pagan missionary fund? That is out of the question. Because the income in this fund hardly keeps pace with the current expenditure. And we must not burden this mountain home with debts. Therefore, the Commission asks quite urgently for a special love offering for this cause, for which truly all Christian hearts should be warmed as soon as it is presented to them. - Would not this be a glorious purpose for an endowment of gratitude to such parents as have been privileged to keep their children safe and sound, and to bring them up well under God's blessing? - We believe that in this case we can count on the deep understanding and warm interest of our dear sisters in the faith, the compassionate wives and mothers. Therefore we ask them for their friendly assistance and request our brothers in office to present this matter to the worthy women's associations in their congregations. - We also consider this a favorable opportunity to tell our Lutheran school youth something about our - their heathen mission and to inspire them for the same. Our children will find joy in helping vigorously so that such a mountain home will soon be established for their little brothers and sisters from the missionary families.

R. K.

## A pair of brothers.

Friedrich and Ludwig Lochner.

### 4.

The younger brother.

In the life story of the elder Lochner we have already interwoven the youthful history of his brother Louis, who was born in Nuremberg on April 7, 1842, almost twenty years younger. The last news given of the latter was that the eight-year-old boy, given by his dying father to his elder brother for upbringing, moved with him from Collinsville, Ill. to Milwaukee, Wis. in June, 1860. We now leave his further life history as told by his undersigned friend and associate for the "Lutheran" readers. L. F.

Soon after this move - so it says in this outline of his life - we find our Louis Lochner in St. Louis. There he was confirmed by Blessed Fr. Wyneken and even before his confirmation he attended Concordia College there. The desire of the little gifted boy was to become a preacher of the Gospel like his older brother.

Brother Friedrich. He then prepared himself for this office with all diligence in our seminary there under Blessed D. Walther. In 1864 he completed his studies. On May 12 of the same year he was ordained by his brother in St. Stephen's Church in Milwaukee. He served this congregation as vicar in the absence of their pastor, Steinbach, who had to make a trip to Germany for health reasons. When the latter returned after some months, he answered a call to the church at Rich, near Chicago. On November 10 of the same year he entered into holy matrimony with Luise Knab in Milwaukee. In her the Lord had provided him with a faithful helpmate, with whom he lived in exceedingly happy wedlock for nearly 45 years. She was a "noble pastor's wife" who took an intimate part in the sufferings and joys of his ministry and helped him where she could, without overstepping the limits set for a pastor's wife. She was, as he himself liked to call her, "the sunshine" of his earthly life. When, therefore, she was taken from his side by a blessed death about six months before his death, his earthly sun had set, and his days went dim, there was, as a family friend wrote, "a mortal wound inflicted on his faithful heart, to which he was obliged to succumb." This marriage was blessed with eight children, six of whom stood at his grave.

Only two years did Father Lochner minister in Rich, Ill. God called him to Richmond, Va. in 1866. For about eleven years he ministered there. His chief field of labor, however, was to be Trinity Parish, Chicago, where he began his ministry in 1877. Here his fine gifts and his already accumulated ministerial experience could be so properly displayed. And he did not bury his pound in the sweat-cloth, but grew with it. In a wide area, among a great people, he stood here and developed a mighty activity. God gave his rich blessing to the diligent work. In the Trinity Church there was a lively life, blossoming and prospering. One congregation after the other had to be branched off, in the course of the years four: the Martini congregation (Fr. Leeb), the Kreuz congregation (U. Haake), the Andreas congregation (Fr. W. C. Kohn) and the Stephanus congregation (Fr. Bünger). As he was a friend and lover of children and a friend and lover of the Lutheran church, so he was a friend and lover of the Christian parochial school. Wherever he could, he founded such a school, and he was allowed to see how a congregation soon gathered around the school, and indeed congregations that had a healthy growth.

P. Lochner was an excellent preacher. He had a good organ, a sonorous voice, a beautiful decorum, a fresh and yet not too lively lecture at his disposal. He was gladly heard, not only in his own congregation, but also elsewhere. And how willing he was to serve others by preaching! He prepared for his sermons with great diligence. In his 45 years of ministry it will have been rare that his Sunday sermon was not already written out on his desk on Friday evening. He also wrote down his other speeches verbatim, the last of which was a funeral sermon which he delivered on November 3, six days before his end, on the saying: "Be still and know that I am God", Ps. 46, 11. The

Memorizing his sermons caused him much distress, but to the end he spared no effort, regularly rising at 5 o'clock on Saturday and Sunday to memorize them verbatim and then appear before his congregation fresh and confident.

The first necessary requirement of a preacher was given to him: he was "doctrinal", and his sermons were "rich in doctrine". He was far removed from showmanship, the manipulation of emotions and the like, which is the main thing with many preachers today. He was aware of what God says to preachers: "If anyone speaks, he speaks it as the word of God", 1 Petr. 4:11. He was certain that the truths, counsels and secrets of faith revealed in the Holy Scriptures are the heavenly seed that must be planted in the hearts of the hearers if the fruit of repentance, faith and love is to grow in them. He preached God's word, and sought by wholesome teaching to advance his hearers in the knowledge of the truth. Being convinced that there is salvation in no one else but in Christ, he also said: "I did not think that I knew anything among you apart from Jesus Christ crucified", 1 Cor. 2:2. To glorify Jesus as the only, the perfect and the universal Savior and to preach Him into the hearts of his hearers, that was the goal towards which he aimed in all his sermons. He once told the writer that, by special request, he had preached the sermon to the women's association of a daughter and neighboring congregation at an extraordinary foundation feast. When I asked him what he had preached on, he related, "I told them I wanted to preach to them at that feast what I had always preached to them." He had preached to them on the subject, "Christ our all."

Admittedly, he could also speak seriously, as his "Two Sermons on Church Discipline," which he had printed at the request of his congregation, testify. He did not spare when it was necessary to startle the secure, the satiated and the self-righteous, even to turn all his listeners into lost sinners. But it was evident that his love for his Lord and for the souls entrusted to him also urged him to do this, in order to make them hungry for mercy. How could he then ask and plead again: "Be reconciled to God!" and invite all, even the most fallen sinners, to the banquet of grace.

He was also a faithful pastor who cared for individual souls. He admonished the lukewarm, punished sinners, warned the secure, sought out the lost, comforted the sad, visited the sick and blessed the dying. No way was too far for him, no weather too unfavorable, and no night too dark. With his friendly nature he soon gained the trust of the people, so that they listened to him with pleasure. Whoever complained to him of his need soon realized: here is a heart that feels with you. Thus he walked along in his congregation, respected and loved by almost everyone, and every inch of him a pastor, and, as one who knew him well wrote of him, "the model of a faithful pastor and minister."

But his beneficial activity extended far beyond the boundaries of his congregations. He was a visitor for many years and as such has helped many a pastor and teacher and many a

He faithfully stood by the churches in difficult cases, settled disputes and made peace. He belonged to the "peacemakers" who are blessed by the Lord Jesus Matth. 6, 9. An event from his student days is characteristic in this respect. There he noticed how two younger students, whose friendship he had enjoyed, had become estranged. He was sorry for this, and thought, "Could you not reunite them?" He made the attempt, which succeeded so well that the two became good friends again and made him the third in the alliance. That was the way he was. He liked to settle quarrels, and often he succeeded, and usually in such a way that both united esteemed him the more highly.

Our Lochner was not a "caller in the fray." As firmly as he stood in the doctrine of our Lutheran Church, which he professed shortly before his death with the declaration that he wanted to die on it, as fearlessly as he confessed the truth before friend and foe, as resolutely as he could appear, he did not take an outstanding part in the doctrinal disputes of our Synod as, for example, his brother Friedrich did. But he took an active part in the work of peace of our Synod. God has so ordained that in recent years he has been at the head of the work which sends forth messengers "who proclaim peace." He was chairman of the Commission for the Mission to the Deaf and Dumb, and especially of the Commission for the Inner Mission. How diligently and conscientiously he carried out the work connected with it, those who worked with him in it know to speak of; to this his books kept about it and the copies of the many letters he had to write bear witness. With all his heart and touching zeal he was engaged in this beautiful work of mission, which someone has aptly called "the greatest work of love in the world". How many an hour of the night he devoted to this work! No sacrifice was too great for him. The whole Synod knows how he, prompted by it, undertook a visitation journey to Brazil about four years before his end. For months he tore himself away from his family and his congregation and underwent the hardships connected with this journey. God protected him, and crowned his sacrifice and toil with glorious success, so that the Synodal District there was organized, and the young workers there were mightily strengthened in their hard struggles and laborious work. York they will not forget him; the whole district calls him with gratitude its founder and adviser. Rightly does a member of our Synod write of him, "He was one of those men who, with the greatest self-denial, and with a truly touching zeal, direct their labors in the kingdom of God, and whom the Lord adorns with many blessings."

One more thing should not go unmentioned: for many years he was vice-president of our Addison Orphanage Society. This was his favorite office, and the work and travel he had to do for the benefit of the poor orphans was, as he himself always said, a rest to him.

Thus he passed through this life, a man full of faith, of love, and of peace, a minister of Christ, a preacher of righteousness, a guide to blessedness, an ornament to the house of God, but who in humility would be nothing, but whose glory was, "By the grace of God I am that I am."

God had endowed him with excellent health of body. He often said with thanksgiving to God that he had never been prevented by illness from preaching his Sunday sermon during his ministry. His last Sunday on earth was the first in this respect. Already on the following Tuesday, November 9, 1909, he fell asleep gently and quietly in faith in his Saviour. On November 12 his body was laid to rest. At his funeral it became apparent in what love and esteem he had stood. Large, very large, was the crowd of those who came to take a last look at his face, which had paled in death. President Kohn gave him the funeral oration on Mal. 2, 5, 6. 2, 5. 6. Then they carried his disembodied body out to the Concordia graveyard. York he sleeps beside the corpse of his wife until his JESUS will wake him one day. He never asked not to be forgotten, but God's word says: "Remember your teachers, who have told you the word of God, which end look upon, and follow their faith", Hebr. 13, 7.

Karl Schmidt.

## To the ecclesiastical chronicle.

### America.

**A thorough training of their young people for mission work is what** Lutheran congregations on the Pacific Coast are seeking to introduce. This is very commendable. But this training should always extend to children and adults as well. It cannot be overemphasized that the *raison d'être* of all Christians in the world is missions. "You are the light of the world", Matth. 5, 14, Christ says not only of preachers, but of all Christians in general. Not only from the pastors, but from all those who believe in Christ, rivers of living water should and can flow, Joh. 7, 38. All Christian instruction, which is given within the Christian community in the home, in the school, and from the public pulpit, should therefore also be given to all Christians. All Christian instruction within the Christian community in the home, in school and from the pulpit should therefore be such that it makes children, young people and adults capable, willing and eager to be the light of the world in their dealings with the world. This is the right in God's Word commanded and contained in the spiritual priesthood of all Christians, "Men and Religion Forward Movementt."

F. P.

**West of the Mississippi there are** said to be 10,000 towns that have no church at all. The *Lutheran* from which we take this, Makes the double apt remark on this. First, he exclaims: And here we are talking about filling the world with the Gospel in this age! And secondly, he says that it is still appropriate to fill the missionary and church coffers. We also have need of this exhortation.

E. P.

The *Lutheran* reports that the **number of candidates for the preaching ministry** has increased in all denominations in the past year. That is a welcome sign. If only it were not for the many denominations! Our synod has also seen a welcome increase in the number of candidates for the preaching ministry in recent years. But we still need more. We are still to ask the Lord of the harvest for laborers, and we are still to encourage our teaching institutions and fill them with students.

E. P.

**In almost all the church papers** which bring news from their individual congregations, regular mention is made of salary-

increases of pastors are reported. Some papers even keep a formal "honor register" of the congregations and the sums by which they have increased the salary. We do not wish to establish such a register. But this is certain, that in these times of high prices, higher salaries are in harmony with the word of God: "He that is instructed in the word, let him share with him that instructs him all good things.

**We have a clear conscience in this.** A former member of the Modern Woodmen lodge publishes an article venting his anger at the lodge being sick to death. He says: "We have been feverishly trying for the last few years to get five or ten young men for every aging member of the Lodge. But this had to reach its limit one day. The con (hot-air oratory) has very much cooled. We have pledged thousands for hundreds paid in. This can go on for twenty to twenty-five years at the most, then inevitably the crash will come." He vents his anger at the high officials drawing high salaries. He and others had seen this coming, he said, but, under the heel of the high officials, had had to keep their mouths shut. He has now paid in twenty-five years and is too old to be accepted in another society. His only hope of getting anything out of it was that he would die soon, before the total collapse occurred. He urges you to teach young men. - Well, we have a clear conscience about that. We've said exactly that long ago and often. But there are people who won't listen, who must first feel. E. P.

**"Scientific Attacks" on Christianity.** In discussing the "Religious Movements" that are currently sweeping through the United States and the world, it is sometimes expressed as if Christians who do not possess a so-called scientific education are defenseless against the "scientific attacks" on Christianity. This view contradicts Scripture. The words of the Scripture Col. 2, 8: "See to it that no one deprives you through philosophy and loose seduction according to the doctrine of men and the rules of the world, and not according to Christ" are not only said to pastors and professors, but to all Christians. In these words, therefore, all Christians have both the duty and the ability to reject philosophical or "scientific" attacks on Christianity. A Christian knows that all men, including philosophers and the scientifically educated, do not of themselves know or understand the least thing of the saving truth of Christianity, the Gospel. The gospel of Christ, according to the express testimony of Scripture, 1 Cor. 2:6, "is not the wisdom of this world, nor of the rulers of this world, who are perishing," but a wisdom which God has revealed to men in his word, and which men can only know when they renounce all wisdom of their own in divine things, and simple-mindedly believe God's word. Therefore, when scientifically educated people make attacks on Christianity, the Christian knows that he is dealing with people who suffer from unscience because they pretend to have a knowledge that they do not have at all. Or, as the apostle Paul puts it Col. 2:8, any scientific attack on Christianity is "loose seduction," that is, empty, void deceit (kene apate), "according to the doctrine of men and the statutes of the world." There are, if we are to speak quite actually, no "scientific," but only unscientific attacks upon Christianity. It is true that the Scriptures speak of a "wisdom" of this world, which exalts itself against Christian doctrine, 1 Cor. 1:17-31; but that by this they mean a "wisdom" in inverted commas, that is, an imaginary wisdom.

is expressed when she adds: "Where are the wise? Where are the scribes? Where are the worldly wise? Has not God made the wisdom of this world foolishness?" F. P.

**"Not payable in economies."** These words, according to the daily *Tribune*, a large Chicago factory had printed the other day on all the checks paid to its workers. Why, I wonder? To deprive their workmen of the opportunity of running into the saloons with their checks. Things must be bad according to this account in the play. The saloon seems to be their bank for many. As one reads, many factory masters and employers have determined to ward off the evil, at least in part, by no longer paying their workmen by checks at all. Others have made arrangements with banks located near their business houses where they can get their checks paid outside of designated banking hours. E. P.

**As a pleasing sign** it is pointed out that the so-called church fairs and bazaars as events for raising money for the church seem to come more and more into decline. It is only natural that such events will eventually wear themselves out and fade away. Nevertheless, it is to be hoped that in many cases Christian knowledge and Christian morality will have triumphed over this mischief, which for a time prevailed strongly, and will continue to do so. Christian congregations can have true blessing and pure joy only in such goods as are willingly and cheerfully offered and brought together as a free sacrifice out of faith and love for the kingdom of God.

(W. K.)

**The "decent" theatre.** In New York a few years ago a theatre was built, the "New Theater," in which only indecent plays were to be performed. It has now had to close its doors. The *Presbyterian* gives the reasons

and says in conclusion: "Is it not true that the so-called decent theatre satisfies neither the good nor the bad? There is not enough in it to satisfy the good. They tire of it and seek something higher. The casual theatergoer is a bad customer. On the other hand, there is nothing in pure plays that aims at the lower instincts in man; and people who want that will seek out only those plays that give food to the appetites of the flesh. And, honestly, are not these the real customers and the real supporters of the theatre? Where the patrons are the lowest moral people, how can a higher theatre exist?" E. P.

**The CATHOLIC WORLD** says it bluntly and unambiguously.

The Catholic may cast his vote only in such a way as to promote Catholic influence in this country. All legislation must be guided by the will of God, and this is infallibly made known by the Pope. Education must be controlled by the Catholic authorities, and education includes the opinions of individuals and the expressions of the press. Many opinions must be suppressed by the arm of secular authority at the behest of the Church, should it also lead to war and bloodshed." - This is plainly spoken, and shows what a danger to our American liberty the Papacy is.

E. P.

**Spiritist hoax.** In Chicago a woman had gone to the Spiritists to have questions answered by the late Dr. Acan. She had already raked in several hundred dollars without satisfactory success. She filed a lawsuit

one at the police department, and two secret police officers were assigned to be present at a meeting. At the proper moment these reached for the "ghost" and had a screaming man by the ear. He pleaded guilty and was fined 25 dollars plus expenses, also promised not to play "ghost" in the future. As he and others will probably not let go as long as there are fools who take their money to them. Unbelief and superstition grow on the same wood. E. P.

**W. J. Bryan** has said to the people who are at present framing a new constitution for Ohio, among other things, "While you provide for free education, so that a school door is open to every child, I doubt not that you will find it both consistent with your views and advantageous to the State not to interfere with private schools and institutions of learning, in which religious instruction may be interwoven with the education of the mind. For, after all, the mind is governed from the heart, and it would undoubtedly be advantageous to increase the faculty of the mind—a faculty which can be turned to evil as well as to good—if we could be sure that behind the mind is a conception of life and an ideal which would direct the higher powers to promote the public welfare."

Th. J.

### Abroad.

**Sad position of so-called scientific theology in Germany.** In the German paper "Der Geisteskampf der Gegenwart" (The Spiritual Struggle of the Present), which supposedly wants to "deepen" and "promote" Christian education and worldview, we read the following words: "The idea of a God who is enraged over our sins, who demands the sacrificial blood of His Son and only through this becomes a merciful God to mankind again," has indeed prevailed here and there in the church, but it is unbiblical and by no means an ecclesiastical dogma. Nor is it held by a single ecclesiastical theologian of the present day. But why then adduce a notion which can only lead to erroneous judgments about Church doctrine?" Feather Christian sees that here a so-called theologian seeks to defend Christian doctrine from "scientific" attacks by shamefully exposing Christian doctrine. A Christian knows from God's own Word that God, however, is angry at the sins of men. "This doth thine anger, that we perish so: and thy wrath, that we are consumed so suddenly. For our iniquity thou settest before thee, our unconcealed sin into the light before thy face," Ps. 90:7, 8. A Christian also knows from God's own Word that this wrath of God against the sins of men is satisfied by no sacrifice devised by man, but by the sacrifice of his Son alone, which he himself ordained. God cast all our sins on Christ, Is. 53, 6. Christ is "the Lamb of God, which bareth the sin of the world," Joh. 1, 29. We are reconciled to God through the death of His Son, while we were yet enemies, Rom. 5, 10, and we now rejoice that we are "justified without merit by His grace, through the redemption that was made by Christ Jesus, whom God hath set forth to be a mercy seat through faith in His blood," Rom. 3, 24. 25. 3, 24. 25. The theologians who want to defend Christian doctrine on "scientific" grounds, but in so doing abandon Christian doctrine, are one of the greatest plagues of modern times permitted by God. A Christian, whether a layman or a theologian, should counter the "clever" people who attack the reconciliation of the world through Christ's sacrificial blood with two things: 1. How God is reconciled to sinful men, no man knows from himself, because no man knows what is in God, since God dwells in a light that no man can approach.

So we human beings, if we're going to talk at all about how God becomes gracious to man, we have to accept God's revelation about it. And God's revelation of it in his Word is thus, "We are reconciled to God through the death of his Son." (2) Experience also teaches that never man in the world has been made sure of the grace of God in any other way than through faith in the blood of JEsu Christ, the Son of God, which makes us clean from all sin. True science is always on the side of Christianity.

F. P.

**Idol trade.** The "Allgemeine Ev.-Luth. Kirchenzeitung" reported some time ago about the shameful activities of an English trading company that manufactures idols and then sends them to the heathen countries for sale. It received the following letter from Hamburg: "Many missionaries in the Far East are still trying to convert the peoples there to Christianity, and the perseverance of these missionaries is truly admirable. But how are we to judge of the Birmingham company, which destroys this endeavour by manufacturing idols, and sending them in large quantities to those regions, thus doing its utmost to leave the Asiatics in their heathen faith, in order to derive sure profit from it? But it is not only in England that such things are done, no, also in Germany, and here in Hamburg. A large Hamburg export firm, with which I am employed, has recently sent to Bombay, Karachi, and Rangoon sample boxes of Indian idols, hoping for good business. They are of German make, the dozen at 7 to 9 marks." Thus is the so difficult work of missionary work to the heathen made more difficult and thwarted by "Christians," and for the sake of disgraceful gain everything is mustered to keep the heathen in their abominable idolatry. E. P.

**Modern Dances.** The Berlin dance masters and hall owners, as reported in "According to Law and Testimony," declared themselves in a large meeting against the very latest dances; they spoke only of "pig dances" at all. Quite decent people wanted to learn and dance them. There is a "very strange spirit of the times" today! - If even these worldly children consider some dances immoral, is it not to be deplored that there are still Christian parents who send their children to dancing lessons and think that it is good manners to be able to dance? Surely Christians should have the knowledge from God's Word that today's dancing is a piece of the world's nature and cannot be united with the "chaste and modest life in words and deeds. If parents send their children to dancing lessons, they need not be surprised if one day they have the sad experience that their children fall away from the church and fall entirely into worldliness. For whoever gives the devil his little finger, he soon grasps him by the whole hand.

**An exhibition on the fight against trash literature** was opened on January 28 in the Landesgewerbemuseum in Stuttgart. There is shown in an instructive way on the wall in what variety the poison of trash literature is spread. The covers of the backstairs and robber novels, of the dream and ghost stories, proclaim in bright colours what nonsense and what meanness is thrown into many hearts. In addition, and this is more pleasing to see, are represented in all possible editions, unbound and bound, in simple and tasteful colorful bindings, with and without pictures, youth writings, narrative and instructive literature and classics. Of special interest is certainly a model library for pupils of seven grades, where everything beautiful, from nursery rhymes on, can be found. - There is certainly much danger, especially for young people, from trash literature, that is, from

bad books and magazines. This is the right position for educators, including congregations, pastors, teachers and parents, to take: to warn against bad reading material, to forbid it and pillory it, and on the other hand to offer good reading material and encourage it. E. P.

## Related to God.

On Broadway in New York, on one of the coldest days of the winter, a boy of about ten years of age, without shoes and shivering with cold, stood in front of a shoe store. A sumptuously dressed lady, noticing the boy from her elegant carriage, made the wagoner stop quickly in front of the store, got out, walked straight up to the boy, and asked, "My boy, why do you look so eagerly in the shop windows?"

"I have just asked the good Lord to give me a pair of shoes," was the reply.

The lady then led him by the hand into the shop and asked the owner to allow one of his men to fetch half a dozen pairs of stockings, to which he immediately gave his permission. She took the boy aside, took off her ice-cream gloves, bent down, and began to wipe the feet of the astonished boy with her handkerchief. Meanwhile the assistant had returned with the stockings, of which she put on a pair for the boy. Then she bought him a pair of shoes, and handed him the remaining stockings for good measure, stroking his cheeks kindly, and saying, "I hope, my boy, you will feel more comfortable now."

As she turned to go, the boy, still dumb with astonishment, seized her hand, looked into her face with tears in his eyes, and in answer to the question addressed to him a moment ago, broke out into the words, "Are you the dear God's wife?"

If such sentiments and such actions were the rule among the rich, there would be much less class hatred and acrimony; there would be little ground for the wild goings-on of the subversive. E. P.

## A wordless sermon.

To the priest Johann Rudolf Respinger at St. Leonhard in Basel, a single, old and very sick woman complained during a visit to the sick that her health would improve more easily if she did not have to leave her room early at 7 a.m. every day, even in winter, and descend two flights of stairs through the cold hallway in order to have her needs met by the milkman who stopped in front of the house. This circumstance, Respinger replied, could certainly be easily remedied. No doubt more than one of her household would be glad to spare her the trip to the gaff. "Alas, that is not the case," replied the sick old woman; "none of the women and maids in the house will do me that favor." Shaking his head, the priest went away, not to forget the poor woman's complaint, nor to send her some money of his own to help her, which would not have relieved her particular distress, but to come back and preach charity to the heartless members of the household. Whoever was waiting for the arrival of the milk truck in front of that house at 7 o'clock the following morning, despite the grim cold and considerable distance from his home, with the milk pot in his hand, was none other than the main priest of St. Leonhard, Johann Rudolf Respinger.

Now, when the milkman came and with a crack of his whip

When the priest announced his presence in the alley, all the members of the household appeared one after the other. At first they were astonished at the priest, but when they saw him hand the pot up to the milkman, and heard him order a measure of milk for the old woman, and then, as an extra supplement, half a pound of butter, each of them wanted to be the first to take the pot out of the parish priest's hand and assure him that she would bring it all up to her dear friend at once. But he said, "Nothing there! I will take it to the poor woman myself, for I have heard that none of you will do this favor." He said so, and went up the stairs, put what he had brought before the door, knocked, and disappeared. From then on the poor woman had nothing more to complain about; the sermon had worked.

## Luther's meaning.

Leopold von Ranke, the most famous historian of the German nation, wrote: "Luther sought his greatest glory in applying the principles of the Gospel to common life. Above all, he made it his business to instruct the various classes about their duty from the religious point of view: the secular authorities and their subjects, the fathers of the household and the members of the family. He develops an incomparable talent for popular instruction. He instructs the pastors how to preach for the salvation of the common man, the school teachers how to instruct the youth in their various grades, to combine science and religion, to exaggerate nothing, the heads of households how to urge their servants to the fear of God. He is the patriarch of the strict, devotionally imbued discipline and custom of the North German household. The catechism he published in 1629 is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! It possesses an imperishable consolation at every moment, only behind a light covering the kernel of truth that does enough for the wisest of the wise."

## Book marks out of fashion.

One can make the perception that in the whole book-reading world, not least in our country, bookmarks are becoming rarer and rarer. That they are given as gifts by themselves almost does not happen any more. In former times they were often quite popular as such, and some of these tokens, whether they were intended for family Bibles or for other books, were real works of art, with ornate pictures, embroidery, etc. Some of our readers can still remember many such beautiful works of art from their youth, works of love and appreciation.

In recent years one sees very little of this kind. Some publishers' bookshops still provide better editions of books with a thin silk reading strip stitched or glued in; but even this practice is becoming less and less noticeable. American publishers almost never bother with such things anymore - useless costs,

Actually, the disappearance of bookmarks did not mean merely the abandonment of a model love affair. The need for such signs indicated a slower and more thoughtful reading of books. That, too, has become rare today, without question. Most no longer want to read larger books at all, and even smaller ones they want to get through at "car-like" speed! "Digested" literature, popularized

and collated science, photographed news and the like are more popular than ever. What do you need bookmarks for? It's not very flattering for our time right now.  
(Present.)

### **A source of strength.**

Joseph Haydn, the famous master of tones, came from Lower Austria. His father was only a poor Wagner, but a music lover. He played the harp during recreational hours, and when he played a song, his wife accompanied his playing with her lovely singing.

Thus, the parents awakened in their little Joseph his musical talents at an early age.

Having matured into a man and developed and trained to become a master of sound, Haydn once found himself in the company of renowned musical artists. One of them raised the question of how one could best regain one's strength when one's strength had become tired as a result of constant work.

One recommended champagne. "I'll have a bottle brought in when I'm dull. It always freshens me up!" he said. Another said, "When I'm tired from work, I seek out good, pleasant company to talk to; it refreshes me!"

Finally, Joseph Haydn was also asked how he started when he was tired and weary in order to gain new strength. The master answered: "I have a small house chapel in my apartment. Into this I retire and pray to God when I feel tired and weary and need strengthening. And this means of prayer in silence and solitude has never failed of its strengthening power with me!"

What big eyes the masters present made when they heard the prayer praised as a source of strength! But to contradict Master Haydn or to mock at his tonic, none dared.  
(W. K.)

### **Confession of a great man.**

The great man is the naturalist Isaac Newton, and his confession is this: "I have learned two important things in life: first, that I am a great sinner, and second, that JEsus is a still greater Saviour." Newton used to bow his head reverently as often as the name of God was mentioned in his presence. Far more than his scientific researches, valuable as they are, the knowledge contained in the above words will have delighted him as the evening of his life drew near.

### **False teachers are to be punished with God's Word, not with the sword.**

It is not right, and I am truly sorry, that such wretched people should be so miserably murdered, burned, and horribly killed. One should let everyone believe what he wants; if he believes wrong, he has enough punishment in the eternal fire in hell. Why should they also be tortured bodily, if they err in their faith alone and are not also rebellious or otherwise contrary to the authorities? Dear God, how soon is it that one goes astray and falls into the devil's snare! With the Scriptures and God's word they shall be resisted and withstood; with fire little shall be done.  
(Luther.)

### **Obituaries.**

On March 7, 1911 a faithful, diligent worker in the vineyard of the church died, whose obituary at that time by mistake did not appear in the "Lutheran", but who nevertheless deserves an obituary, even if belated. Father Richard D. Niebelschütz was born on November 16, 1856 in Beschine, Regierungsbezirk Breslau, and was of noble birth. From his fourth year he received private instruction. In his fifteenth year he was confirmed and a few years later entered military service. In his twenty-second year he became administrator of a knight's estate at Walda, and his preacher, Julius Vogel, gave him a particularly commendatory report for the time of his administration. But this position did not suit him for long; he longed for activity in the service of the church. In 1880 he emigrated to America and found friendly reception with Frey in New York, who employed him as a teacher at his parochial school. But his desire was to be able to serve his Savior as a preacher of the gospel. He saw this desire at last approaching its realization when it was made possible for him through Father Frey to enter the practical seminary for preachers at Springfield. In 1883 he completed his studies and followed a calling to the church at Benona, Mich. In that same year he entered into matrimony with widow Katharina Becker, nee Deckmann. Two years later he was called to Hillsboro, Kans. where he served faithfully at his post for five years. But he was to become acquainted with his most important field of labor in 1889, when he was called to be the assistant preacher to Father Tirmenstein, who stood at Trinity Church, St. Paul, Minn. Here he took charge of the branched off parish in the western part of the city, which in the following year separated from the mother parish and called him to be its pastor. Here, at his St. Stephen's parish, he now ministered with great diligence, zeal and blessing for sixteen years. During this time he also often did substitute work as an assistant teacher at our local institution. In 1906 he followed a calling to Milwaukee as director of the asylum for epileptics and later a calling as preacher at the church in Erie, Pa. Here, moved by the blow, he had to resign his ministry. He then returned to St. Paul, where he was a faithful member of his dear old congregation, which he had served as its first pastor for sixteen years. Here he was especially active in colportage, bringing Christian literature to hundreds of families. On February 8 of last year he had another stroke, which paralyzed his entire right side and robbed him of all speech. For four weeks he lay on his bed, helpless and speechless, but always clearly conscious and with a confident devotion to God, rejoicing in the visits and encouragement of his brothers and patiently waiting for his deliverance. This took place on the 7th of March. Since he knew that he could expect his death any day because of his physical condition, he had already taken care of his funeral a year before and had chosen the funeral text (1 Tim. 1, 16) and songs. At his coffin, in addition to the local pastor, Praeses Pfotenhauer spoke about 1 Tim. 4, 16, as did Director Büniger about the deceased's connection with the institution and his valuable services to it. Prof. Mönkemöller gave an English address, while Prof. Arndt, his former assistant preacher, also spoke a few words about 1 Tim. 1, 16 at the grave. - The deceased leaves behind, in addition to his widow, a married daughter, Mrs. I. Hitzemann, and a married stepdaughter. May his memory remain among us in blessing!  
A. K.



On 14 February Heinrich Gümmer passed away in the Lord after a short period of suffering. The deceased was born on January 1, 1846 in Riepen, Kurhessen. When he was twenty years old he immigrated to Crete, Ill, where he had acquaintances. After a year's stay, he decided to serve his Saviour in the preaching ministry, after the persuasion of some righteous members of the congregation there. So he entered the practical seminary at St. Louis in the fall of 1867. After three years of study he entered the holy preaching ministry in 1870. Lawrenceburg Tp., Ind. was assigned to him as his first field of labor. Here he labored six years. His second field of labor was Hanover and Eghpt Mills, Mo. where he labored ten years in the vineyard of the Lord. In 1886 he was called to the Peace church near Perryville, Mo. for over twenty-five years he also served this his last congregation in church and school with all fidelity and conscientiousness. For thirty-three years he taught school in his congregations. August 17, 1871, he entered into holy matrimony with Miss Elizabeth Schack, of Fort Wayne, Ind. This happy marriage has been blessed with six children. Two sons are in the ministry of the word, one in the preaching department, the other in the school department. - On the 17th of February, with all his children present and with a large attendance on the part of his congregation, friends and fellow ministers, the funeral took place in the churchyard of the township. At the home the undersigned delivered a discourse of consolation. At the celebration in the church Father E. Müller preached the funeral sermon on Hebr. 13, 7. J. Krüger officiated at the grave and also gave a short speech. The deceased brought his age to 66 years, 1 month and 14 days. I. G. Griebel.

## New printed matter.

*CONSOLATION. Offertory for Organ by Fritz Reuter.*

Published by Edward Schuberth & Co, 11 E. 22d St., New York, N. Y.

LtetS: 25 Gts. hcgtejen bom Concordia Publishing House, St. Louis, Mo.

Prof. Fr. Reuter of New Ulm, Minn. is no longer unknown to most organists and choral conductors in our circles. We are pleased to have the opportunity to call attention to a new, longer organ piece, namely the one indicated above. It is an atmospheric piece, fluently written, and is characterized by beautiful, noble melodies, and since it, like all of Prof. Reuter's compositions, is ecclesiastical, we wish it a wide distribution. It may find use as a prelude or postlude, or as an interlude at a church concert. This organ piece in D major is dedicated to the well-known concert organist Clarence Eddy, who has expressed his gratitude and praise for it and will use it in his concerts. W. Wjsmar.

## Introductions.

On behalf of the district prefects concerned were introduced: On Sun. Sexagesimä: Fr. H. Wurthmann in the congregation at Hamler, O., assisted by Bentrup from Fr.

On Sunday. Lätare: P. A. Brohm as associate pastor of St. John's parish at San Francisco, Cal. assisted by P. Liebes and Prof. Jonas of P. G. A. Bernthal.

On Sunday. Judica: P. H. Meyer in the parish at Rost Tp, Minn. by P. H. Ristau. - P. W. C. Drögemüller in the parish at Newton, Kans. by Prof. Stöppelwerth.

Palm Sunday: Rev. K. J. Wulfs at the church at Oakes, N. Dak. by Rev. O. W. Rohde.

Introduced as teachers in parochial schools were:

On sund. Oculi: Teacher C. J. T h. H o m e i e r as teacher at the school of the Immanuelsgemeinde zu Sieger, Ill., by P. H. W. Meyer.

On Sunday. Judica: Teacher O. T. Walle as teacher at the school of St. John's parish at Hamlin, N. P., by P. G. Mühlhäuser.

## Initiations.

Dedicated to the service of God were:

Churches: The renovated church of the Immanuel congregation at Minne p o l i s , Minn. on sund. Reminiscere. Preachers: Praeses Pfotenbauer and the Proff. Heuer and Abbetmeyr (English). The dedicatory prayer was said by L. Nachtsheim. - The new church of the missionary congregation at T o r o n t o , Ont. can. on sund. Judica. Preachers: UU. Böse and R. Eifert Jr. (English).

Organ and pulpit of St. Peter's parish at Eäst Peoria, Ill, on Sund. Judica. Preacher: !??. Witte and Flach (English).

## Show conference.

The Mixed W i n e b a g o Conference will meet, w. G., from the 22d (730 n.) to the 24th (tu.) of April, at Bro. Dowidat's church at Oshkosh, Wis. Labors: Pastoral care of the sick: Bro. Erck. Is the presence of the body and blood of Christ dependent upon the confession of the church? ?. Fröhke. Liturgy: Fr. Schlerf. Old Testament exegesis: Fr. O. Hoyer. Confessional: Fr. Helmes (?). Schneider). Sermon: Fr. Krüger (L. J. Dowidat). Those who cannot come, please sign out.

O. Hoyer, Secr.

The S ü d o s t - S a s k a t c h e w a n - Special Conference will meet, w. G., on April 24 and 25, at the home of P. F. H. Rotermund in Southey, Sask. Work: When and how best to introduce church discipline in a missionary community? Fr. List. Why should a pastor attend conferences diligently? Fr. Wetzstein. Why do we want to keep our present baptismal form? P. Deye. Disposition on the epistle on Maundy Thursday: ?. Schuth. Confession: Fr. Kaiser (L. Deye). Homily: Nuoffer (?). Weinhold). Early registration or cancellation with the local pastor requested.

I. H. Deye, Secr.

The East Lake S h o r c - Special Conference will assemble, w. G., from April 29 to May J, at Ruth, Mich. Works: The humiliation of Christ: Tews. The exaltation of Christ: L. Stamm. An exegetical work on the eight beatitudes, Matt. 5, 3-II: Berner. ou kru^er in kenorul.- x>. Gap. A catechesis on the benefits of Holy Baptism: Fr Inglehart. Sermon: Fr. Lücke.

E. L. Inglehart, Secr.

The Dodge-Washington county joint confercnz will meet, w. G., from the morning of the 7th to the afternoon of the 8th, at the home of P. Werr, in Brownsville, Wis. Work: From the nuisance, Rev. E. Hoyer. What is the object of a parochial school, and how to accomplish it? P. Pietz. Exegesis on I Cor. 15, 27. 28: P. Schroth; on John 17, 6 ff.: Werr. The right distinction between law and gospel, explained by examples from our sermon literature: L. Zollmann. Confession: Nammacher (?). Schroth). Sermon: Grothe (?). Rathjcn). Please register with the local pastor, stating whether you intend to come with or without a carriage.

H. Wolter, Sekr.

## Notice.

Since the undersigned has accepted an appointment from another district, in all matters pertaining to the presidency of the Texas district, the first vice president, L. G. B i r k m a n n .

C. A. W ä c h ,

President of the Texas District.

## Election Reslntat.

Prof. Karl Haase has been chosen for the vacant professorship at the school teachers' seminary at Addison. Theo. Kohn,

Secretary of the electoral authority concerned.

## SUrrodeU ad.

The Minnesota and Dakota District of our Synod will assemble, w. G., from June 5 to 11, within the congregation of P. W. Schneider at Waconia, Minn. Subject of doctrinal discussion, "John the Baptist." The speaker will be Prof. C. Heuer. The local pastor desires one registration each on a postcard. May 10, the list of quarters will be closed. All submissions to the Synodical Assembly are to be delivered in writing to the District President four weeks in advance, according to the Synodical Constitution. Deputies' credentials find to be turned in immediately after the opening worship service.



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## Darkness and light.

2 Cor. 4:6.

1. "God, who caused light to shine out of darkness." Thus saith the apostle first.

In the beginning God created the heavens and the earth. And the earth was desolate and void, a raw and disordered mass. And it was dark upon the deep - deep: it is all deep before the most high God. And the Spirit of God was hovering on the waters, on the vast masses of water enveloping the earth. This floating of the Holy Spirit on the water is easily compared to the brooding of a hen on her nest. But the hen can do nothing more than lend her warmth: it is God who animates the germs in the eggs, it is God's finger that prescribes the growth of the germs and gives them direction, until at last living chicks burst the shells. God the Holy Ghost, as He hovered on the waters, did all in His own divine power: a raining and moving, a separating and joining together of the raw powers, a germination and sprouting, a becoming and growing for the life to come, happened there in the earth's dark bosom, of which human reason and human science have no idea. O God Creator, Holy Spirit!

"And God spoke." Who spoke? He spake whom it may be called the speaking God; he spake whom the Scriptures call "the Word"; the eternal Son of the eternal Father spake, "Let there be light!" And there was light. God caused the light to shine forth out of darkness. And God divided the light from the darkness, and called the light Day, and the darkness Night. And there was evening, and there was morning: the first day upon the earth.

On the second day God made the firmament. He stretched out the blue sky like a carpet. And so God made a difference between the waters: he separated

the lower water from the finer upper of the unmeasured distances.

On the third day God caused the waters under heaven to be gathered together into special places, so that there was dry land. And the dry things he called the earth, and the gathering of the waters he called the sea. And the earth, speaking through the Son and by the power of the Holy Spirit, brought forth grass and herbs and fruitful trees.

On the fourth day God made lights, candlesticks, to hold the light created on the first day, and set them in the firmaments of heaven to shine on the earth, to separate day from night and to give signs, times, days and years. God made a great light to rule the day, and a small light to rule the night, and stars.

On the fifth day God caused the waters to be filled with all kinds of fish and with the birds that fly under the sky.

On the sixth day God caused the earth to bring forth living creatures of every kind. And then God created with special care the one for whom he had created all things, man, and breathed into him a living soul, and made him after and in his likeness in holiness and righteousness.

And when the sun went out on the seventh day, and shone upon all things with a golden light, then rejoiced all living creatures: then rejoiced man with his wife, which was made of his own rib, and was joined unto him.

And even now - though such dark shadows have fallen over everything, as we shall see in a moment - even now the creature rejoices in the light of the rising sun. And

The chickens and birds of many kinds

Praise God with their cry, Who feeds and clothes them.

Yes, and one little bird in particular rises from its nest in the field, soars straight up into the air, and rejoices to the Most High. Do you know how it is...

When the lark's silver lark

Greets the May's first day?

And there are still people who tune their hearts to a song like this:

The golden sun

Full of joy and gladness our borders bring With their shining a  
heart-quickenings, lovely light. My head and my limbs, they lay  
prostrate;

But now I stand, I'm bright and cheerful, Watching the sky with  
my face.

My eye beholdeth what God hath built for his glory, And to teach  
us how his power is mighty and great.

And rising from the sight of the visible sky to the invisible, they continue:

And where the pious then shall come, When they depart in peace  
from this earth's fleeting bosom.

And when, after the day's work, the evening shadows invite to feast  
and rest, then, for instance, the nightingale praises its creator with a sweet  
beat; and the moon pours its pale light, but one that far surpasses all  
artificial illumination, over town and country; and the twinkling of the stars  
reminds us of the lights of the noble new city that will one day greet us.

002 But over all these things lieth and through all these things  
dwelleth the darkness of sin and death.

All that God has so graciously and wonderfully given him, all that  
God has created for him, all that God has created in and for him, man has  
brought into disgrace. And the wrath of God hangs over him, descends  
upon him. And there is much wretchedness on the earth, which God has  
cursed. And at last man's eyes break and stare toward eternal judgment.

In, around, above, before us is the darkness of sin and death.

3. In the beginning was the Word, the eternal personal Word, the  
eternal Son of the eternal Father. And the Word was with God. And God  
was the Word. The same was in the beginning with God. All things were  
made through the same, and without the same nothing was made that  
was made. In him was life: he, the Word, the Son, had all fullness of life  
from himself and in himself, and he was the fountain and source of all life  
in heaven and on earth, and the life - he who is the life - was the light, the  
salvation, the saviour of men who had fallen into the darkness of sin and  
death. And the light - he who is the light - shines in the darkness: light,  
salvation, and life, he graciously shows and gives by his spiritual word.  
But the darkness, the darkened people, did not understand, did not accept  
it. Their nature is so corrupt that they hear nothing of the spirit of God, that  
the word of the Spirit is foolishness to them. They are spiritually dead.  
They do not want God and his light, they are God, they love darkness  
more than light. That is how much darkness has possessed us!

4. "God, who caused light to shine out of darkness, has put a bright  
light in our hearts," says the apostle. In whose hearts? In the apostle's  
hearts. What bright light? That of faith in light and salvation, in the  
Saviour. The apostles had received this faith with various powers from  
the God who makes light out of darkness according to his almighty power  
and grace.

God gave this bright light to the hearts of the apostles not only for  
their own salvation, but for the express and great purpose "that through  
us might come the illumination of the knowledge of the glory of God in  
the face of Jesus Christ," says the apostle. Through the word and the  
preaching of the apostles people all over the world were to be  
enlightened and come to the right wholesome knowledge of the clarity,  
the glory of God: the glory of grace, yes, the glory of grace of God, which  
shines upon us in the face of JESUS CHRIST. In Jesus Christ we are to  
know God, not otherwise. O, praise be to God! In Jesus Christ God  
meets us as the one who accepts sinners and makes them blessed.

And through the word, the spiritual word of the apostles, God has  
directed this to us Christians. We are enlightened, we recognize the  
clarity of God in the face of Jesus Christ. And so we know that we are  
reconciled to God, that we have the righteousness that is valid before  
God, that we are God's beloved children, that we can die singing::

So I go to Jesus Christ, I stretch out my arm; So I fall asleep  
and rest well, No man can wake me up, For Jesus Christ, the  
Son of God, He will open the door of heaven, He will lead me  
to eternal life.

And we shall rise again in God's great day, and enter into all the fullness  
of eternal life and light. So there is light in us and around us and above  
us and before us. And also through us this light shall come to others who  
still sit in darkness and in the shadow of death. Let every Christian  
remember this!

And for such light we praise God the Creator, the Holy Spirit. And

Now we pray the Holy Ghost For the right faith most of all, That he  
may keep us at our end, When we go home from this misery.

Kyrieleis.

Thou precious light, give us thy light. Teach us to know Jesus Christ  
alone, That we may abide in him, the faithful Saviour, Who has  
brought us to the right fatherland.

Kyrieleis.

C. M. Z.

## "God's Word and Luther's Doctrine."

I.

Recently the "Lutheran" received a letter in which the writer asks  
for information about the motto that the "Lutheran" carries: "God's Word  
and Luther's Teachin' vergehet nun und nimmermehr."

First of all, we would like to say that we appreciate it when people write to us about doctrinal matters. This shows that one really reads the "Lutheran" and thinks about what one has read. It shows interest in spiritual things. And that is something great in this time of earthly sense, where one eats and drinks, freit and lets oneself free. We are not afraid of such letters, they do not embarrass us at all. We have a clear conscience about our teaching. We have nothing to hide. If our teaching cannot stand the light, then we do not want it ourselves. Whoever puts our doctrine in the light of Scripture, and grabs us with Scripture, we are only grateful to him as long as he comes in the right frame of mind. We also want to be blessed, and that in the way we teach others. We also know that everything we teach will one day have to be answered to God. So teaching is not a game to us; we have nothing to hide. We are ready to answer to anyone who demands the reason of the hope that is in us, 1 Pet. 3, 15. - Only this could be said. The first person a Christian should turn to with doctrinal concerns is his pastor; that is his God-appointed teacher. But as certainly as an ecclesiastical periodical has a right to appear and teach, so certainly have Christians a right to ask questions of such a periodical. And if the question is of general interest, we will answer it. After all, we want to serve Christians with our magazine. Through such inquiries we often learn where instruction is desired and needed.

Now to the point! So the writer takes offense at the motto of "Lutheran." He wants to know why it is not "God's word and Christ's doctrine." He writes, "Luther was a learned man, but not of himself, but by the Holy Spirit he preached." He concludes his letter with the beautiful sentence, "I like nothing that Scripture does not say." That is why we like to answer him. That is the way we stand. Such people are easy to talk to. As Luther says, "Whoever gives in to the fact that the evangelists write God's Word, we are willing to meet. Whoever denies that, I will not exchange a word with him either." (St. L. ed. XXII, 25.) We intend to show the sender that the motto of the "Lutheran" is very compatible with the right position on Scripture. Yes, still more, precisely because the "Lutheran" also stands in such a way that in spiritual things he wants to know nothing except the Scriptures, precisely for this reason he bears after the man who has brought the Scriptures back to honor, the motto: "God's Word and Luther's teaching now and never perish."

That the motto is justified, the "Lutheran" has already proven many times. This time we want to see where the cause of the offense lies. In the case of the sender, his penultimate sentence shows very clearly where the offense comes from, namely, from the juxtaposition of God's Word and Luther's teaching. For the sake of the importance of the matter, we will treat this in a little more detail.

The offence may come from the fact that one thinks that Luther's word is set above God's word in the little saying, as if we wanted to say: Yes, if we had only the Scriptures, we would be badly off; but we have Luther's word besides and above that; - or as if it were said:

The Scriptures are dark, no man understands them; Luther's interpretation must first be added to them, only then do they become clear, only then do we have something in the Scriptures, as the papists said to Luther: The Scriptures are dark; one must hear the Fathers, they have brought in their light; - or as if there must be some one in the Church who would be an infallible interpreter of the Scriptures, from whom all others must first get the understanding of the Scriptures, and under whose word they must bow, because he is it and he says it; that, therefore, Luther would be with us about what the Pope is in the Papacy, so that one could state the difference between a Catholic and a Lutheran thus: The one believes in the Pope, the other in Luther.

If that were the opinion, then the little saying would express a godlessness, then it would have stood for God and his word to the shame of 68 years at the top of our paper. Then it would be high time that all Christians forget this little saying and banish it.

Understood in this way, the verse would not express God's Word or Luther's teaching. Not God's word. God wants to have his say in his church alone. There he alone is master of the house. What Christians are to believe and do, God alone wants to tell them. No one is to say that for him, and no one is to interfere with him. His word shall not master any creature, but worship and believe. It says: "One is your master, Christ, but you are all brothers," Matth. 23, 8. He commands: "Teach them to keep all that I have commanded you," Matth. 28, 20. All who open their mouths to teach in God's church are warned: "If anyone speaks, he speaks it as the word of God," 1 Petr. 4, 11. He who follows other teachers shall not fare well. "Yea, according to the law and testimony. If they will not say this, they shall not have the dawn," Isa. 8:20. And whosoever would lead other doctrine, preach another gospel, even if it were an angel from heaven, he shall be cursed, Gal. 1:8, 9.

If we were to place Luther's word above God's word with our verse, then that very verse would no longer be Luther's teaching, but the most terrible opposite. If anyone among men ever struggled hard to keep God's Word in its uniquely exalted position among Christians, it was Luther. It was precisely for this reason that he was at war with the pope and his scales, and also with false brethren, all his life long. The whole work of the Reformation was a war and victory against everything that wanted to take the place of God and His Word.

Only a few of the thousands of sayings of Luther: "True, there is a wisdom, but a devilish wisdom, which is contrary to the word and wisdom of God. This is the devil's own temptation, that he makes us as wise against and above the word of God as he himself was in heaven. And this temptation of wisdom far surpasses all other gross temptations of fornication, covetousness, pride, and the like." (I, 197.) "Therefore it is an exceedingly foolish thing when they command that one should believe the church, the fathers, councils, although there is no word of God. Devilish apostles command such things, and not the church; for the

Church admits nothing, knowing assuredly that it is God's Word, as St. Peter saith, Whosoever speaketh, let him speak it as God's Word." (X, 396.) "St. Paul casts all things under the Holy Scriptures, himself, an angel from heaven, the teachers on earth, and what other masters there may be." (IX, 87.) "When you have the judgment of Scripture, you need seek no further judgment, either from fathers or councils." (III, 503.) "They that trifle with reason, there become red spirits out of them, that make themselves believe that Scripture is subject to them." (XIV, 135.) "That which hath not its coming from Scripture, is certainly of the devil himself." (XIX, 1080.) "With the Scriptures let one so act as to think as God himself speaks." (III, 21.) "The Papists say that the Scriptures are so obscure that we cannot understand them without the interpretation of the Fathers; therefore we ought to follow not the text, but the glosses of the Fathers." (XVIII, 1292.) "Scripture without all glosses is the sun and all light, from which all teachers received their light, and not again." (XII, 1293.) "The word of God we are not to direct, but to be directed by the same." (III, 72.) "The Pope roars that not the Roman See has its power from the Holy Scriptures, but the Holy Scriptures from the Roman See." (XVI, 2064.) "If it be said to you, that the Scriptures are dark, and that it is necessary to have the sayings of the fathers to enlighten them, reverse it: The fathers' sayings are dark, and must be enlightened by the Scriptures." (XI, 2333.) Luther's humble, subordinate position to Scripture is expressed in the well-known word: "So it is to me that every saying of Scripture makes the world too narrow for me."

Just as he submitted himself only to the Scriptures, so he also wanted Christians to be bound neither to his word nor to the word of any man, but only to the Scriptures. Lutherans, as Luther wanted them, he describes thus: "They do not believe in Luther, but in Christ himself. The Word has them, and they have the Word. The Luther they let go, be he a knave or holy. God can speak through Balaam as well as through Isaiah, through Kaiphah as well as through Petrum, even through an ass. I'll go along with them. For I do not know Luther myself, nor do I want to know him; nor do I preach anything about him, but about Christ. The devil may take him, if he can; but let Christ remain in peace, and we shall be well." (XV, 1670.) Accordingly our church says in her confession, "But we have another rule, namely, that God's word sets articles of faith, and no other, not even an angel."

That is what God's Word wants, and that is what Luther taught, and that is how it should remain in the church. So it is certainly true in the play: "God's word and Luther's teaching now and never perish."

(To be continued.)

The Holy Communion gives us forgiveness of sins, life and blessedness through these words: "Given and poured out for you for the forgiveness of sins", Matth. 26, 26-28. Thus we see word and sacraments as the means of grace, through which the grace acquired by Christ is offered, assigned and sealed to us. We administer and need them in the sense indicated. We adhere to Word and Sacrament in the certainty that grace and salvation will indeed be granted to us through them. We regard them as God's hands, hands of grace, which he stretches out to us to offer and communicate to us spiritual blessings, spiritual treasures and goods, so that we may possess and enjoy them.

We believe: God is reconciled to the world in Christ. The guilt of sin has been paid for with his blood shed on the cross. The judgment of grace, the pardon over the world, was pronounced when Christ was raised from the dead by the Father. That has already happened some 1900 years ago now. We preachers, and whoever preaches the gospel, are bearers of that message of grace or messengers of that judgment of grace. We share grace for grace and give the comfort of absolution, the forgiveness of sins that is there for all sinners. We cry out to all who may hear: God is reconciled; be reconciled to God! 2 Cor. 5:20. God is gracious, and forgives you all sins for Christ's sake; only believe it, receive it, take hold of it! All is yours. Free of charge and freely, by grace God gives you through Word and Sacrament everything you need for your salvation. Believe only the word of grace and keep the divine promise, the gospel. Rely on your covenant of grace, holy baptism, and let yourselves always be assured and assured anew by the glorious banquet of grace, the sacrament of the altar, the grace and favour, the grace of God in which you stand.

In this sense and spirit we apply the means of grace. Thus we refresh and strengthen, rejoice and comfort ourselves and those we are commanded to feed, with word and sacrament. We look upon the means of grace as the cloud, or chariot, on which God, as the Gracious One, rides along and makes an entrance into our hearts, or as the channel through which the streams of grace and blessing are poured out into our souls. These are the food for the soul, the spirit, or new man, the bread and water of life, the right food and the right drink. He that eateth and drinketh thereof abideth in Christ, and Christ in him, hath everlasting life, John 6. Therefore we are careful that the means of grace be diligently and faithfully used. We take care that the word of God be preached pure and true in all things, and that the precious sacraments be administered unadulterated, and that good, nourishing, pure meat and meat be provided for all who hunger and thirst after righteousness. Let the wretched eat, that they may be filled; and let their hearts live for ever. It is all important to us that the means of grace be given in their purity and abundance and be used for the salvation and good of souls.

With the sects, on the other hand, baptism means only regeneration, the bread and wine at Holy Communion mean only Christ's body and blood, and the gospel - we may well say - means only grace to them.

## You have a different spirit!

(Concerning the use of the means of grace.)

We believe, teach and confess: The gospel is a power of God unto salvation, Rom. 1, 16. It is the word that makes our souls blessed, Jam. 1, 21. Baptism makes us blessed; it is the bath of regeneration and

and forgiveness of sins, merely announces, but communicates nothing, is an empty word that does not work forgiveness, life, and blessedness. Therefore they think they must help and assist in conversion; they do not trust this to the means of grace alone. Thus we find among them all kinds of new methods and measures to convert sinners, to lead them to repentance and faith. They hold revival, prayer, and camp meetings, set up a penitential bench, work on the feelings in all sorts of ways, shout, groan, hoot, and thus by their doings and activities, by their art and wisdom, they want to bring about, or at least partially bring about, what God alone can and will bring about through the means of grace. For he works the willing and the doing according to his good pleasure, Phil. 2, 13, and is the beginner and finisher of faith, Hebr. 12, 2. Certainly we should and will apply the means of grace and use them faithfully, or, as St. Paul 1 Cor. 3 figuratively depicts it, plant and water, but then also hold fast: "God has given the flourishing. So then neither he who plants nor he who waters is anything, but God who gives the prospering." Oh that we would give our whole and full confidence to our God, to his Word, which is spirit and life, as just D. Luther declares this in the following words: "Summa Summarum: I will preach it, I will say it, I will write it, but I will not force and enforce anyone; for faith wants to be willing and uncoerced and accepted without compulsion. Take me as an example. I have opposed the pope, the indulgence, and all the papists; but with no violence, with no sacrilege, with no storming, but God's word alone have I driven, preached, and written, otherwise I have done nothing at all. That same word, when I have slept or been in good spirits, has accomplished so much that the papacy has become so weak and powerless that no prince or emperor has ever been able to break off so much. I have not done it; the one word that I preached and wrote has accomplished and acted all these things. Even if I had used force and mischief in this matter, I would have started such a game that Germany would have come to great bloodshed as a result. But what would it have been? It would have been a fool's game and a ruin of body and soul. I sat still and let the word act."

Thus, in practice, a different spirit confronts us everywhere in the sects, as has been sufficiently demonstrated by what has been said above. Luther certainly hit the nail on the head when he said: "You have a different spirit from ours! This is also evident in practice. Hence it is not to be wondered at, and nothing at all to be expected from the sects, but that they practice differently from us. For false doctrine, principles, or tenets entail false practice. May the faithful God keep us in pure doctrine and right practice, and keep us in grace from the "other spirit" in doctrine and practice! A. F.

The enthusiasts say that the Spirit alone must do it for me to obtain God's grace; the oral word, baptism, and the sacrament are of no use. (Luther.)

## Thoughts on the terrible accident ^:r sea.

Much has been said and written in recent days about the terrible maritime disaster in which over 1600 people lost their lives. Many thoughts have been expressed and many questions raised.

As to the natural causes, how far human recklessness, negligence, and unconscionability are to blame for the terrible event, the competent authorities of the state will deal with this; indeed, investigations are already under way. Much praise has been given to the devotion to duty of the ship's officers, who, at the risk of their own lives, did their best and possible to save human lives; likewise to the heroism and sacrifice of other men on board, who helped to save and stepped back to first bring women and children to safety. One has also praised how women did not let themselves be saved and leave their husbands to their fate, but wanted to stay with them in order to be saved with them or to die with them. Thus there are still married couples for whom conjugal love and fidelity are not empty delusions.

For the most part, religious questions were raised, and many answers were given to many questions. Faith and unbelief were both shown and expressed.

Unbelief said: "Here again we see that there is no God who governs everything in a glorious way, who cares for us, guards us and watches over us, but that chance, pure arbitrariness, the brute forces of nature rule. A good, gracious God could not have allowed such a thing to happen. - People are strange customers. When God does not intervene visibly in a special way, but everything takes its quiet, peaceful course, then they are safe and calm and say: Everything takes its natural course; everything remains as it has been from the beginning of the creature; it is not God. And when he then once more takes hold with a strong hand, then the same people cry out again, horrified and full of hostility to God: "There is no God. And if there is one, then it must be an arbitrary, cruel God and not a loving Father. According to newspaper reports, pastors also preached: God and God's providence were not involved at all, the incident was only an effect of natural causes. But that is to dismiss God, to make a dead idol out of the living God. No, he works all in all. Without his will nothing happens, no sparrow falls from the roof and no hair from our head. He also has evil in his hand, permits it and directs it according to his will. The prophet expressly says, "Is there any evil in the city that the LORD will not do?" Amos 3:6; and again, "I am the LORD, and there is none more; who make light, and create darkness; who give peace, and create evil. I am the LORD that doeth all these things," Isa. 45:7.

Then it has been asked, Is it sin and wrong to go to sea? And it has been spoken of in such a way that it might make Christians confused in their consciences. No, it is not a sin. The Creator of the world hath appointed the world for man's habitation, and hath said unto him of every creature, "Make it subject unto you!" The Son of God is Himself

travelled with his hungers in the ship. And his apostles also traveled by water on their missionary journeys, and that on the ordinary ships that mediated trade and traffic.

Then one asked: Were these all godless people on the ship? Or they might have thought of some of the people on the ship, because of whom the disaster had befallen the ship, as it had for Jonah's sake. But we have certainly no reason to suppose that there were not also dear Christians, children of God, among the great multitude. It was certainly a true prayer among many, as survivors tell us that, for example, many an Our Father was prayed, and that the sounds of "Nearer, my God, to Thee" were the last sign of life from the ship. The Savior has forbidden us to judge individuals in such misfortunes, as we can read in Luke 13:1-5. Certainly, God's dear children also made a blessed journey home during that night of terror.

And yet we are to regard such misfortunes as visitations and punishments from God. The spirit of our time is similar to the spirit that inspired the people who wanted to build the Babylonian tower, who said: "Let us build a city and a tower, the top of which will reach to heaven, that we may make a name for ourselves", Gen. 11:4. In our time, too, people glorify man's deeds and abilities. A formal idolatry is practiced with human art and science and efficiency. Such speeches as the ungodly Ingersoll made: since man has carried on world trade and so perfected his means of transportation, it is difficult or impossible for the gods to punish man with famine - such speeches are no longer isolated. One thinks that by one's achievements one can make God superfluous and tie his hands. How human progress is praised! Even God's Word must be judged and mastered by "science," which has become furious. Is it any wonder, then, that God should strike once and make men realize how nothing all men are, and how nothing the works of their hands, that man should not be so defiant on earth? Be still, and know that I am God.

And next to this megalomania of the human spirit is the mammon service of our time, the hunt for wealth. There is such restlessness and excitement and haste that men have no more time to live. No train or ship is fast enough, everything must go faster. "Time is money." Everything is measured by monetary value. The chase and addiction to earthly gain pushes everything else... higher things. Oh, if only men would recognize God's uplifted hand, repent, and begin to seek the kingdom of God and His righteousness, to seek that which is above!

And we Christians are not without guilt either. We have not always made ourselves a wall and stood against the rift; we have not always been light and salt in the world; we have allowed ourselves to be carried away by the spirit of the age and the earthly mind. We should bow under God's chastening hand, recognize our sin, seek mercy from Christ, and amend our lives.

If we let such visitations of God bring us to repentance

If we allow ourselves to be served, then we have applied them correctly. Admittedly, such guides of God are dark to us; they seem hard to us. We must exclaim with the prophet, "Verily thou art a hidden God, thou God of Israel, the Saviour!" Isa. 45:15; and with Paul, "How utterly incomprehensible are his judgments, and inscrutable his ways!" Rom. 11:33. But yet this remains: God is love; he is a wise, caring Father. The fact that we cannot always rhyme with this does not obscure anything. We are not to judge God, and he does not need to be justified by us. What God does is right precisely because he does it, and so all creatures should worship and say, "Thy will be done!" We are to be humbled by this, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD: but as much as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8, 9. E. P.

## A missionary journey in southern Maryland.

The entrance to the Courthouse in Baltimore is decorated with a mural by the famous painter C. Y. Turner. This picture represents how, in 1634, Lord Baltimore, with his Jesuit Fathers, Andrew White and John Altham, came to what is now Maryland, and founded there, near the mouth of the Potomac River, the first settlement of English colonists, called St. Mary's. Thus it is to be explained that the Roman Church and its kindred State Church of England have not only held the tone in this beautiful region for nearly three hundred years, but have exercised an almost unrestrained dominion. Their members, the owners of large plantations, had the land cultivated by their many slaves, and led themselves an almost princely life. Their splendid dwellings, in the construction of which bricks imported from England were almost universally used, are now approaching decay; but one can still see the traces of that colonial glory, which was mostly paid for by the naïve economy connected with the cultivation of tobacco.

Only recently has the pure Word of God been able to shine its bright light into this benighted region. This happened when in 1909 some members of the Faithful Lutheran Church from the west of our country settled there, with whom two of our pastors shortly thereafter held the first Lutheran service in southern Maryland on the porch of such an old mansion. In this county, now still called St. Mary's, the first Lutheran church was now built in the past fall, and on the 24th Sunday after Trinity was dedicated to the service of God in three services, with God's § Word and prayer. By the green- s dung of this congregation, consisting of eight members, and by the erection of this simple building, to be used for the present as a s church and school, but later as a school/ j our Lutheran church has gained a firm foothold in Southern Maryland. It is to be noted that this congregation, without claiming the love of fellow believers, erected their house of worship z and paid for it along with furnishings to the tune of \$200 1. The dedication took place, as is customary with us, by Z opening the church, consecration prayer, sermon, and celebration of the hei-

The church was a place of Holy Communion, that is, with a full church service. It so happened that in the afternoon service a child could be baptized, as it were as a pledge for the future purpose of this house, in which parish school is held five days a week by Vicar H. Kahle. In the morning service Pastor L. Röhrn, pastor of the congregation, preached on Ps. 26, 6-8, in the afternoon service the undersigned on Ps. 20, 6, and in the third service, to which several English neighbors joined, English on Matth. 18, 20. All these services were embellished by choir singing. The impression of this meaningful celebration was expressed by an 84 year old mother who said that she would never again experience such a day on earth. After a meal together, the evening of this beautiful day was spent singing several songs and talking about spiritual things. Particular mention was made of the blessed missionary work of the congregation in Hermannsburg, from which several members of this congregation come, and of the hopeful doctrinal negotiations which took place at that time between Theodor Harms and the representatives of the Missouri Synod, but which unfortunately did not come to a conclusion as a result of IT Harms' sudden departure. - This festive day was concluded with a short devotion.

On Monday the trip went to Brandywine, where quite a number of fellow believers from the west live scattered about, who were visited after a walk of several miles. Here, too, Student Kahle preaches regularly and is preparing a class for confirmation. At Brandywine, God willing, the second Lutheran church in Southern Maryland will be established. In returning to the station, it happened in the darkness that our carriage collided with an ox-cart, which are still seen here; but we were saved from serious accident by God's gracious protection. After a railway journey of fifteen miles, we alighted at La Plata, where a member of the Danish missionary congregation, seven miles distant, awaited us with his wagon. Tuesday it rained all day. Nevertheless, most of the Danes gathered for a church service, which was conducted in English. Our Danish brethren in faith here, in fact, refrain from worshiping in their native tongue, so that the few German families who live there may enjoy the blessing of the divine Word with them. The undersigned preached, and Fr. Röhm instructed the youth in the doctrines of the faith of our church after the service. Here, too, we talked deep into the night with our host, who, long estranged from the Lutheran Church, now cares with great zeal for the building up of the Kingdom of God in this region, and eagerly seizes every opportunity to grow in the knowledge of salvific doctrine through conversation on matters of faith. This congregation still assembles in the homes of the members; but as soon as it increases in number, which is to be hoped, this evil shall be remedied by the erection of a church.

On Wednesday morning, after a journey of ten miles, we boarded the steamer at Marshall Hall landing, to proceed on the romantic Potomac to Washington. The trip passed the splendidly situated Mount Vernon, the residence of George Washington, And the old town of Alexandria, where one of our churches is also located.

In Washington we visited Schroeder, whose congregation had just renovated their church and, at our request, happily promised to donate various pieces of church furniture to the mission churches in Maryland. On Wednesday evening we returned home safe and sound.

God grant that through this missionary journey we have gladdened and strengthened with the word of truth our scattered fellow believers in southern Maryland, so long dominated by the papacy. From this travel report it is clear what has been emphasized in the "Lutheran" ost, that when our fellow believers move into new regions, they should take care to settle where God's Word is already preached, and thus not unnecessarily complicate the work of the missionaries or even deprive themselves and their children of the blessing of the preached Word and Christian instruction for the sake of a small earthly advantage.

D. H. Steffens.

## Our East Indian Mission.

### 2.

What our need and lack is, I have already said: there is a lack of workers and a lack of money.

Imagine quite vividly what the thing is like. It is like this:

Our Christians wanted to have a Gentile mission. Our great general church assembly solemnly and unanimously decided to start a Gentile mission. God the Lord was pleased with this and obviously directed us to the East Indies. We were not satisfied when the progress was slow. Now God is allowing it to progress. One of our young missionaries writes that he had expected much from what he had heard in America, but that he had found much more than he had expected. What does he mean? What has he found? A field white for harvest. That is what we desired. But now we find ourselves again not satisfied. It takes too many workers and too much money. We are fine people indeed! What shall the Lord God do with us?

The mission to the Gentiles is good and right and according to God's will. But are we, we good and right Christians and as God wants us to be? "If we judge ourselves, we will not be judged", 1 Cor. 11:31.

There is a lack of workers. It is very, very hard to find one who will go out into this field, who will say to the Lord, "Here I am; send me!" Isa. 6, 8. And the voice of the LORD, that he saith, "Whom shall I send? Who will be our messenger?" is loud, especially in our seminary in St. Louis. And it is very, very difficult to find parents who, looking up to Jesus, say to their son, "Go! - I call in JEsu's name for workers for our blessed mission field in the East Indies! And this I do not do of my own choice, but in an orderly profession and by express commission.

And there's no money. Discord in the distant heathen land costs money. As God the Lord blesses now, we need 30,000 dollars annually for current expenses. If God blesses more later, we will need even more later.



- And now I will tell you what it is about the money needed for our heathen mission. Listen!

If every adult Christian in our synod even thought about our Gentile mission, or had their pastor remind them of it, and then annually - well? - 25 cents a year for it, then we would have abundance.

Is that much? See, I do not mean that by the Gentile mission other things of the kingdom of God, which are very near to us, should be interfered with. Very specially and specially should this average twenty-five cents be given. Say, is this much, that we give this small sum for the work of the Gentile mission? What is that sum to us, if we care for or desire anything else? But there it is - the "interest" in the Gentile mission is lacking, we do not earnestly desire that the gospel should be preached to the distant Gentiles, as JEsus would have it.

It is also absolutely necessary for the new mission director to make a trip to the East Indies and see the field for himself. The conditions in the East Indies are so completely different from those here. The man who is at the head of the mission must have seen for himself what it is like there in that distant country. If a "green" German pastor were suddenly to be the president of a district here in America, it would be difficult. But the American conditions are by no means as different from the German as the East Indian conditions are from the American. And this visitation must take place in the very near future. Prof. Zucker has resigned from his position as Director of the Mission because of the work he is doing at the college. He and I, who were in the East Indies 86 years ago, cannot long serve with the knowledge we still have of the East Indies, for we both hear this voice from near at hand: "Man's life lasts seventy years." But this visitation trip also costs money. And our missionary treasury is more than empty-it is in debt.

C. M. Z.

...to be... - However, this is nonsensical. And according to the Scriptures it is not either. When Paul exhorts as an "old Paul", Philemon 9, he does not want to excuse himself that he as an old man still dares to say something to the Christians, but he wants to make his exhortation all the more emphatic. To his Timothy he writes, "Let no man despise thy youth!" 1 Tim. 4, 12, and to Titus, "Let no man despise thee!" Tit. 2, 15. This he thinks necessary to strengthen the reputation of these young brethren among the churches. When he sends Timothy to the Corinthians, he reproaches the church, "If Timothy come, see that he be with you without fear: for he also doeth the work of the Lord, as I do," 1 Cor. 16:10. God preserve our churches from such senseless, injurious delusion! Young pastors who are teachable and faithful are to be honored as people who also do the work of the Lord. And an older pastor is fit to officiate as long as he is still physically and spiritually able to do the works of the ministry. And his accumulated experience benefits the congregation. Most of the time, the dislike of older pastors will probably come from the fact that one wants less a real pastor and pastoral caregiver than an orator, associate and who knows what. E. P.

A number of Norwegian city pastors sent out a letter to the pastors in the countryside, asking them to teach their people about the lodges and to warn them against them. When the people from the countryside came to the city, they soon fell into the lodge's ropes and were then lost to the church. Now the country pastors should not think that because there were no lodges in their country, instruction about them was unnecessary, but just there they could instruct with calmness, and the people would accept the instruction without prejudice and see the sinfulness of the lodges. Once they are in the Lodge, it is difficult to bring them to calm reflection and insight. - All this is certainly true. But it was a pleasant surprise to us to hear that there are still places in the country where the lodges are not yet to be found.

E. P.

The pastors of a large Episcopal church in Chicago have announced that they will now only marry couples who bring a doctor's certificate that both are physically and mentally healthy. This arrangement is called by a church paper "also a sign of the times." One of those pastors said that the main target was the nasty, transmissible venereal diseases with which a young man afflicted with them could make an unsuspecting chaste young woman and offspring unhappy for generations. The pastor in question was a member of the "Chicago Vice Commission," and in his investigations found what a vast extent, undreamed of by the people, fornication has, and the ghastly consequences of it. The curse they bring upon whole families is far worse than drunkenness. In Chicago, plans were made to teach sex education in the schools. But because some on the committee thought that such instruction would do more harm than good, as it would first bring some children to thoughts about which they were still in innocence, it was refrained from. According to the plan that is now before us, lectures are to be held in the evenings for parents in order to instruct them to give their children the right instruction. Doctors are also to give instruction to male students in the city colleges, and female doctors to girls. - In this matter, too, God's Word gives the best instruction. It exhorts, "Keep thyself chaste!" "Flee the lusts of youth!" "Flee fornication!" It sets before us as a beautiful example the chaste Joseph. It gives Chri-

## To the ecclesiastical chronicle.

### America.

P. W. Arndt, of Brooklyn, N. Y., has accepted the call to St. Paul's College, Concordia. E. P.

Are only young pastors wanted? In the *Lutheran Observer*, a writer states that people are always crying out for more pastors and calling for more and more young people to be trained for the preaching ministry, but it is no use. One should first urge the congregations to treat the pastors properly. Most of the time he complains that the congregations only want young pastors. A pastor of 45 years of age has great difficulty in getting a job. Yes, in some circles one who is over 35 is considered too old to preach. Pastors between 27 and 35 years of age are in great demand. How can one expect a young man to be trained for a profession in which the time of his effectiveness is hardly as long as the time of preparation for it? He then goes on to explain how nonsensical such a position is. Doctors and lawyers are valued and sought after when they have years of experience; and in the office of preaching a man should be thrown into the scrap heap when he begins to grow rich in experience.

The most beautiful motive for chastity is these words: "Do you not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make whores' members of them? Far be it from me!" 1 Cor. 6:15. It also instructs on the most dreadful consequences of this sin, saying, "The fornicators and adulterers God will judge," Heb. 13:4; and of fornicators and adulterers, and all unchaste persons, it summarily says, "Be not deceived: such shall not inherit the kingdom of God!" 1 Cor. 6:9, 10. Let young people hold up God's word to themselves, let parents, educators, and pastors hold it up to them, and let them rightly put in the light the marriage which God has instituted. Contempt for marriage is one of the main promoters of fornication.

E. P.

**Prayer chain letters.** Lately such letters have been circulating again, and especially those who have grown-up children in the house sometimes receive such letters. There is a short, usually meaningless "prayer" and the instruction that each recipient should send it to a certain number of friends, and each of them again. Thus the circle then expands almost endlessly. Everyone is asked not to break the chain. And whoever does so is promised terrible punishments from God. Now it sometimes happens that Christians are afraid of such threats and write the desired letters. It must be said that such fear is superstitious. God does not punish anyone for throwing into the fire such a chain letter that plays games and mischief with prayer. This is not Christian praying, but at most babbling forbidden by the Saviour. We also read that the postal officials wish to control this mischief. E. P.

**That sensational REVIVALS** do not produce anything good and lasting, the city of Springfield, O., has again experienced. The famous Billy Sunday had held his most successful revival; 5000 people had been "converted". Now D. Gladden has written an eight-page tract about it, in which he says: now, after two and a half years, those five thousand have all fallen away again, and have drawn others with them; the attendance at churches and Sunday-schools has diminished; the church coffers are in dire straits; the moral condition of the inhabitants is worse than before; drunkenness and fornication have increased; the churches have gained 43 per cent less new members in the last year than in the year before the great "revival"; the city is now like a burned area and will remain so for a long time; none of the pastors long for another such "revival." By spectacle and excitement the feeling of the people is acted upon, and they think themselves converted. The "evangelist" goes his way, the flash in the pan burns out, and the sinner is harder than he was before. Souls are so cared for that God's Word, Law and Gospel, is preached to them for repentance and faith, and the spiritual life that has sprung up in them is nourished by God's Word in preaching and pastoral care. There is no need for itinerant evangelists. Pastors who hire such "evangelists" to bring life into their congregations are quite right to have such experiences as described earlier. Let them look to their own ministry. E. P.

**A Catholic priest in Denver, Colo.** recently warned against intermarriage in a sermon to virgins. In it he made these remarks: "I would rather see a virgin laid in the grave than enter into an intermarriage. Then she would have to account only for her own soul. In the other case, she might have her children and grandchildren on her conscience. He even advised, "If you are betrothed to a man who is not of your faith, then, I say, break the betrothal at once! Better do it now than later

repent of not having done it." To discourage mixed marriages, he said: "When a Catholic is married to a Protestant, no cross is made, there will be cross enough afterwards; no holy water is used, the bride will cry tears enough later on

**Our President has thanked the Pope** for the appointment of three new Cardinals. He says that all the American people, without distinction of creed, rejoice because they know that Catholicism is a blessing to the country. In such matters the President has no right to speak in the name of the whole American people. If he wants to kiss the pope's slipper for his own person, he is entitled to do so; but the American people have not commissioned him to give thanks. E. P.

**A new saint.** In a secular paper we read that from St. Louis an emissary has been sent to Rome to work for the canonization of "Mother" Duchesne, the founder of the "Order of the Sacred Heart in America". The first step, he said, has already been taken; she has already been declared "venerable." The next step would be her beatification, and the third would be canonization. But this would require much and long research into the candidate's life; and this would take at least fifty years, could take centuries, and would cost a lot of money. - That is true. And what comes of it in the end? That the poor people have one more to whom they cry, "Please for us!" And this is done to the shame and dishonor of the one Mediator between God and men, namely, the man Christ Jesus, 1 Tim. 2:5, and the Father, of whom the Son says, "I tell you not that I will ask the Father for you: for he himself the Father loveth you, because ye love me, and believe that I came out from God," John 16:26, 27. 16:26, 27. As God's children reconciled through Christ, we may and ought to pray to the Father without human mediators, "confidently and with all assurance, as dear children to their dear Father." E. P.

**Horrible Consequences of Religious Delusion.** - In the state of Louisiana, not long ago, a nineteen-year-old mulatto woman confessed that, as high priestess of a Negro cult, she had killed with her own hand seventeen of thirty-five Negroes who died mysteriously in southwest Louisiana and Texas. Her followers called it the Voodoo cult and their fraternity the "Church of the Sacrifice." Surely this again shows how lacking Christian civilization is in the South. The church and school have a great missionary task here. 30. 5 percent of the colored population can neither read nor write. - Reading and writing, secular education alone, will not help. The only thing that helps is the right enlightenment that God's Word brings. He who has found forgiveness of his sins through faith in Christ is the only one who is safe from all superstitious "sacrifices" and other equally useless and unnecessary self-mortifications to obtain forgiveness of sins. What a blessed and necessary work, then, the negro mission is doing! Only, like all other missions, it should be carried on to a much greater extent. E. P.

**How shall we judge the "TITANIC" disaster?** For a week, attention in America and Europe, indeed, one might say, in the whole civilized world, was focused on the terrible accident that befell the English steamer *Titanic* on her way to the United States, and which suddenly swept some 1600 persons to their deaths. How are we to judge this incident in the light of the Word of God? God's Word tells us three things in particular: 1. All the misfortunes that exist on earth are the result of our sins. God's Word reveals to us that the sin that was visited upon us by Adam is a consequence of our sins.

And the sin which we have inherited, and which we have added to it, brings with it death, and all that pertaineth unto the kingdom of death. If we men had remained without sin, death and all kinds of misfortune would have no power over us. "It is the fault of thy wickedness that thou art beaten, and of thy disobedience that thou art punished," Jer. 2:19. "This is thy wrath, that we perish, and thy fury, that we perish suddenly. For thou hast set our iniquity before thee, and our unconcealed sin in the light of thy countenance," Ps. 90:7, 8, 2. We are not to think that the 1600 who perished so suddenly and in so terrible a manner were sinners before others. This judgment the Lord Christ expressly forbids us, when he says, Luk 13:1-5, concerning the Galileans, whose blood Pilate had mingled with their sacrifice, and concerning the eighteen on whom the tower of Siloam fell, Do ye think that these were sinners and guilty before all men? I say, No; but if ye amend not, ye shall all likewise perish. 003 Rather, such a calamity, as appears from the Saviour's words, is to be regarded as a mighty sermon of repentance to all men. We are to recognize ourselves as poor sinners, worthy of death, and flee to the grace of God, which is revealed to all men in Christ. The wireless and other telegraphy that reported the *Titanic disaster* to the whole world was in the service of the divine sermon of repentance: Repent and seek God's grace in Christ! May God grant that this mighty call to repentance may not be lost on us and others!

F. P.

**Blasphemous ship names.** *Titanic*, the name of the ship lying on the ocean floor east of Newfoundland means "storming the sky," and *Olympic*, a sister ship of the sunken *Titanic*, means "in the Towering in the heavens." The names remind us of Genesis 11, where the people said, "Come, let us build us a city and a tower, whose top may reach unto heaven, that we may make us a name." But the LORD came down, confounded their language, and scattered them abroad into all countries. We are also reminded of Dan. 4, where Nebuchadnezzar the king began, saying, "This is great Babylon, which I have built for a royal house by my great power, in honor of my glory." But the LORD said to him, "Your kingdom shall be taken from you. And they shall cast thee out from among men, and thou shalt dwell with the beasts that go in the field: they shall make thee to eat grass as oxen, until seven times be past upon thee; that thou mayest know that the Most High hath power over the kingdoms of men, and giveth them to whomsoever he will." All the pride of men, whether it is manifested in the kingdom of the world or in the church, is a very special abomination in the sight of God, and especially challenges God's punishment. "Titanic," "Olympic," "Majestic," and other proud names for structures of man's hand, are special exhortations to God to act according to his principle: "He exerciseth violence with his arm, and scattereth them that are proud in their heart. He pusheth down the mighty from their seats, and lifteth up the lowly," Luk 1:51, 52. Nor let us think that only the English are so blasphemously proud. We Americans truly do the same, and the Germans and French and all men are exactly of the same kind. Let us all repent of the pride of our hearts! "God resisteth the proud, but giveth grace unto the humble," 1 Pet. 5:5. F. P.

**Klara Barton.** Founder of the American Red Cross Society, died in Washington, D. C., on April 12, at the age of ninety, as a result of chronic pneumonia. She was a teacher in her youth. During the Civil War, she performed almost superhuman feats on the battlefields and

organized a systematic search for missing soldiers. For this work, Congress honored her with \$15,000. In 1865, she also designed the plan for the National Cemetery at Andersonville. Soon after, she joined the Geneva Red Cross Convention and during the Franco-Prussian War she worked tirelessly on the battlefields. At the special request of President McKinley, she also undertook the work of the Red Cross Society during the Spanish-American War. She did much good in her field and alleviated many a misery.

E. P.

**An understanding law** has come into force in New Jersey these days, prohibiting justices of the peace from henceforth performing marriages. In addition to ordained ministers, only mayors and certain judges are to have this authority. Outrageous is the levity and businesslike manner in which some justices of the peace performed this serious act. In Jersey City, Hoboken, and Camden, such had paid agents to bring the couples to them. Elsewhere, too, one reads about in electric cars how justices of the peace advertise their marriage business. This, of course, does not serve to create an impression among the people of the seriousness and sanctity of marriage. Frivolous marriages are a leading cause of frivolous divorces. It would be well if others who are not justices of the peace, even some pastors, could be taught to take the matter of marriages a little more seriously.

E. P.

### Abroad.

**The 350th birthday of Valerius Herberger** was celebrated on April 21 in Fraustadt. Herberger was born in Fraustadt, worked there as a school teacher, then as a pastor, and died there. In 1555 the Reformation was introduced in Fraustadt, and the church there fell to the Lutherans and remained in their possession for half a century. Then a few Catholics again settled in Fraustadt and claimed the church, and it had to be delivered to them. The Lutherans then built a little church of their own, which was consecrated on December 25, 1603, and called by Herberger "Christ's little manger." For just as the Christ Child himself, on the first Christmas in the world which was his own, had found no other cradle than the manger in the stable, so now his congregation, driven out of the city church, was to find its accommodation in a small house. Herberger is the author of several postils and edifying writings. He is also the poet of the well-known song "Valet will ich dir geben, du arge, falsche Welt" ("I will give you valet, you poor, false world"), which he wrote in 1613, while the plague was raging in Fraustadt, and to which he wove his baptismal name into the initial letters of the stanzas. He rhymed with his name Herberger:

My heart's house and my heart's mountain Is God's dearest home.

Gut Herzgebäu is the smartest building,

In it God dwells without fear. E. P.

**The British and Foreign Bible Society**, in its annual report for 1910-11, makes the following complaint: "In no country on earth are so many obstacles placed in the way of our work as in Austria. Open and hidden enemies have been waging a bitter war against us here for three ages, and its fervency has not yet diminished." - This society, which strives to spread the Bibles in all the languages of the earth, experiences in practice how the Papacy is disposed against the Bible. When it suits the Romanists, they can sometimes talk as if they were great friends of the Bible, while the Pope curses Bible societies as a "contagious and pernicious pestilence".

occupied and forbade "the translations of the Holy Scriptures into the vernacular languages" in the same breath as "the licentious writings."

E. P.

**Who is to blame?** So asks the "Chronicle of the Christian World" concerning the growth of the German Social Democratic Party. According to the "Kreuzzeitung," Theodor Beyer of Neustettin places the chief blame on modern theology. "For twenty years," he said, "more than ever, as long as the Church of Christ has existed, a false gospel has been taught and preached in our fatherland on the cathedrals of the colleges and in the pulpits, which has poisoned our people. Christ, the highly praised, eternal Son of God, made man by the Virgin Mary, has been robbed of His divine glory and degraded to a son of Joseph. Thus the foundation which the gates of hell cannot overpower has been destroyed, thus the Triune God, to whom the Church has professed from the beginning, has been thrust down from the throne. Can one be surprised if unbelief now takes hold to an alarming degree? If thy word be no more, on what shall faith rest? And if this pretended science strikes out the wrath of God, which even the heathen know drives them to bloody sacrifices, and makes the holy, zealous God a weak father, can it fail to loosen the bonds of discipline and obedience?" - Yes, modern theology, as unbelieving professors in the universities have thrown overboard one piece of Christian teaching after another for the sake of "science," is to blame for the misery of the Church in Germany.

E. P.

In Forano Sabina in Italy the zealous evangelization work of the Waldensians had brought about quite pleasing successes. Since the Catholic priests became quite concerned about their influence, they sent for some fathers of the Passionist Order, who held a mission to the people and pulled out all the stops for a fortnight in order to link the population more firmly with the "all-sufficient" Church. The final event was the solemn burning of Bibles and New Testaments that had been handed out to the priests on their orders. At the entrance to the village they had erected a so-called "missionary cross", at the foot of which the holy writings lay piled up, and while the flames rose, church songs and prayers resounded!

Barrels around. But louder, more booming than the blows, sounded in his ear the bright girl's voice, which he had distinctly heard, "Is that the man who curses like that?" The sparrows chirped it on the roofs, the starlings shouted it at the top of their voices, the girls giggled it as they passed, the children playing pointed round the corner at him, and then sprang away, "Is that the man who curses like that?"

The cooper knew quite well that he was a curser. He even boasted of it occasionally in rough, wild company, but he did not want to be "the man who curses like that. A great anger took possession of him, and when the anger gradually subsided, a deep sadness remained. Nothing pleased the man any longer, and the habitual curses which involuntarily forced themselves upon his lips did nothing to counteract the gloomy mood of his soul. So his mouth grew mute and ever more mute. A change had come over him, and no one could now ask, "Is this the man who curses like that?"

Whether the change was only external or also internal, whether it finally led to repentance which no one repented of - God alone knows; but we can learn something from this little experience. Few men, even the crudest and most degenerate, are able to resist entirely the influence which Christian morality exerts upon them. A word, an admonition, spoken from Christian conviction, with Christian courage, will have a still stronger effect upon them than those careless, apparently accidental girl-words. The ungodly words and god-forsaken speeches, which unfortunately often venture forth unscrupulously to the offence and harm of children's souls in particular, would, if they did not cease altogether, withdraw more to where they come from and where they belong: into the darkness. Certainly, however, many a one who speaks and acts in sins without timidity would blush before the warning and punishing word of his fellow-Christians, and through outward shame would come to inward shame and self-knowledge. And it is certainly a great gain when the God-estranged soul, out of the dust and dirt of earthly life, out of the cares and toils of an often hard day's work, begins to turn in upon itself and to think of the presence of the all-seeing, all-knowing God, who is also our unclean speeches, our blasphemies and curses, nay, before whom they are kept until the day when we must all appear before the throne of nothingness, when no one and nothing can protect us from the eternal shame that will fall upon us by the judgment of the Last Judgement: "This is the man who thus cursed!"

(Neighbor.)

## The man who swears like that.

In the large yard of a country estate, an aged cooper was working at the great barrels and casks which he had brought up from the dark cellar vault into the spring sunshine. His grandchildren, who were still very small, came tripping along, but evidently disturbed the man with their childish concerns; for he shooed them away from him with increasingly crude threats, with horrible curses, without, by the way, becoming violent against the by no means intimidated and thoroughly disobedient children. Just above him were the windows of a kitchen. There the daughter of the house, who was preparing the midday meal, listened to the man and told her family about the evil curser while they were eating. .

A young guest of the family hurried into the kitchen with them after the meal was over, peered furtively through the open window down into the yard, where the man was still working, and carelessly called back into the kitchen in the manner of young girls, in a bright, loud voice: "Is that the man who curses like that?" Startled, then, they closed the window above, and the one below brushed and hammered with renewed, furious force at his

## Why did God do this to me?

In the far West there lived a German farmer who had saved the life of an Indian years before. The man had vowed that he would later prove himself worthy of the rescue if the opportunity arose. But the opportunity had not yet come. One evening the German was sitting with his wife in front of the door of his house, a few steps away from him his only child was playing, when suddenly the Indian jumps over the hedge, takes the child in his arms and hurries away into the deep forest. Frightened to the core, the parents leap after him, crying, "Our child! our child! Is this the thanks we get for our good deed to you, you unscrupulous man?" But he does not hear, he carries the child deeper and deeper into the jungle, the parents always behind him, until they collapse, dead tired from their strenuous walk. Now they are several hours away from their village; night is already falling; they do not know what to do. At last

the Indian stops, gives them back the crying child and says: "Calm down, I don't want to steal your child, but my tribesmen intend to raid your village tonight and slaughter all the white inhabitants. Knowing that I am good friends with you, they took an oath from me that I would not tell you anything about it until the sun had set. So there was no other way left me, if I wished to save you, but to carry the child away; for I knew that you would then follow me." When the Germans returned to the village the next morning, the whole village was nothing but a smoking heap of ruins; the Volksgenossen had been murdered.

This is what God does at times, when he sees no other way to rescue a human heart from the world to which it is attached and to awaken it from its stupor and indifference. He then takes from us the dearest thing we have, perhaps our children, and does like that shepherd who took a little lamb in his arms and jumped with it over a ditch because the sheep would not cross. When the mother sheep saw that her little lamb was over there, she also jumped over the ditch, and the others followed. Many a parent, even in the dark time of tears, as they stood by the bedside of their child, listening for his flying breath, and seeing his cheeks flushed with fever, or at a little burial mound, has learned again to fold their hands and pray as they once did in childhood. With many a reader God has so come in. Here came the messenger, called Death, and tore the breadwinner away from a great host of children, for whom now the mother must earn daily bread with groans; there a mother sank early into the grave, and the husband stands mourning by the thrown-up mound, thinking of all the happiness that lies buried beneath that mound. "Why hath God done this unto me?" then ask the bereaved, whose hearts are almost about to break. Ay, my dear reader, a hard messenger is death, and a hard word any message of death; but God well knows why he sends such a message to you. When parents for years spurn and despise God's word and commandment, is it to be wondered at that God often uses the children to hold up his holy will to the parents through them? If any man be so and so long attached to the lust of the world, and serve its idol, and if now God show him, by death entering into his house, "The world perisheth with its lust," and, "Wcs will it be that thou hast prepared?" - is not then the hard message a good message, which will open thine eyes to eternity? When the highest is at stake, the life of the soul for eternity, the awakening of the heart that has long slept before God, it cannot wonder whether this or that price is too high to be paid. Here lies the key to many a mysterious life, to many a riddle of God's intervention, over which the human heart reared up in defiance and lamentation. Stroke of fate, sorrow of heart, loss of earthly goods, and whatever else it may be: it must all help to save us for eternity.

(Freimund.)

## Faith is sure of its cause.

"You can use logic to sweep out of the head of the Christian of the name the quirks that have remained in his memory from the catechism lessons, but you cannot disprove from the believer the value of his inner life. And if you prove to him a hundred times that all this is only subjective feeling, he will let you, with subject and object, become the

And he mocketh thy naive attempts to blow down with the breath of a mortal mouth the walls of Zion, whose lofty battlements he seeth shining with the brightness of the Lamb, and with the everlasting glory of God." - This cry of despair an unbeliever lets out to his fellows in mind. Yes, the inward experience of the truth of the divine Word, the testimony of the Holy Spirit at the heart, makes so certain that the babble of unbelief shatters powerlessly against it, nay, that, as Luther says, one would rather die a thousand times over it. The Savior expresses it this way: "If anyone will do His will, he will know whether this teaching is from God or whether I speak from myself," John 7:17.

## How the Bible differs from ancient Near Eastern religious documents.

Prof. Max Müller, the noted Orientalist, in an address to the British Bible Society ten years ago, spoke golden words on the great difference between the Bible and all the religious documents of the ancient Orient, which are of special interest at the present time. The great scholar asserted, "I may say that for forty years, in the discharge of my duties as Professor of Sanskrit in the University of Oxford, I have devoted as much time to the study of the 'Holy Books of the East' as any other man in the world. And I venture to tell this assembly what I have found to be the one keynote, the one chord of all these so-called sacred books, be they the Veda of the Brahmins, the Purana of Siwa and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsis, etc., that the one keynote which runs through them all is bliss by works. They all teach that blessedness must be purchased, and that the purchase price must be their own works. Our Bible, our holy book from the East, is from beginning to end a sermon against this teaching. Good works, indeed, are still demanded in this sacred book, and more strongly than in any other sacred book of the East; but they are only the outflow of a grateful heart. They are only a thank-offering, only the fruits of our faith. They are never the ransom of the true disciples of JEsu."

## God's words should be diligently pondered.

Therefore it is rightly said that one should read the letters of princes three times, and the letters of our Lord God much more. A prince and a high person have other thoughts than another common man; therefore one should well move and consider what lords or princes write or speak (with princes and lords everything is high and important, but with private persons small and low). But how much more cheaply do we do this in the things which divine wisdom calls and commands.

(Luther.)

## Dangerousness of wealth.

It is hard to have great good every year, for it is not possible for the human heart not to be attached to it or to rely on it. If a man is attached to good things, he cannot be attached to Christ or follow him. For no man can serve two masters.

(Luther.)

## Obituary.

On March 24, teacher Eduard Kopittke died in faith in his Savior. He was born in Klein-Liblow, Pomerania. In Germany he also received his training for the teaching profession. After arriving in Chicago, he first worked in one of the lumberyards in that area. There he also became acquainted with members of our congregation. Therefore, when St. Matthew's parish needed to hire a second teacher at their school in the fall of 1871, he was hired provisionally at first, but was soon given a regular job. He was the teacher of the little ones. For this teaching he had beautiful gifts. He worked at our school for almost forty years. - Immediately after the school feast last summer he fell very seriously ill, and though this illness was broken, yet he remained so weak that he could not return to the school. In the middle of March, however, there occurred a striking diminution of his strength, which also brought about his death. His age brought him to 71 years, 11 months and 25 days. On March 27 his body was buried in the ground with great attendance, his colleagues acting as bearers. The undersigned spoke in church on John 8:51. The deceased leaves a widow, one son and four daughters. H. Engelbrecht.

## New Drurksachen.

All books, music, pictures, etc. shown here may be obtained through Concordia Publishing House, at the prices enclosed. Where another source of supply is indicated, please note whether to obtain if not in stock.

**Constitutional forms of the Lutheran Church in America.** By Prof. Chr. Otto Kraushaar, retired director of Wartburg College in Clinton, Iowa. Gütersloh. Printed and published by C. Bertelsmann. 1911. 12 and 496 pages 6X9 1/4. Price, hardback: \$3.00.

There are now 67 Lutheran Synods in the United States and Canada, and the author of the present work has undertaken the task of presenting the congregational and synodal constitutions of these bodies in context and in their historical development. It is the first time that such a work has been undertaken, and the difficulties already encountered in procuring the material in full!!! will have been no small ones. Nevertheless, all German and English synods have been included, except for two very small ones, for which the necessary material could not be obtained, and only the foreign synods, such as the Scandinavian, Finnish and Slovak synods, have been left out of consideration. Thus it is a rich material which has been gathered here, and which no one who wishes to deal with these questions can pass by. We consider it a work as valuable as it is interesting. The contents are divided into four books, dealing in order with the congregation, the spiritual office, the synod, and the union of synods into so-called general bodies. The exposition is matter-of-fact, as should be the case in such a work. Why the author, so far as we can see, the only time, on page 115 in the note, leaves this manner and presents a piece of history which was not required in that connection and in general by its subject, and to which we might also remark something, is not apparent to us. L. F.

**BOOK OF FAMILY PRAYER.** Bible Lessons with Meditations for each day. Arranged after the church-year. By N. J. Laache. Translated from the Norwegian by Peer O. Stroeemme. Decorah, Iowa. Lutheran Publishing House. 1902.. 626 pages 6X8 1/2, bound in half-frank with gilt title. Price: \$1. 65.

We have often been asked for an English devotional book by those who have used Kügel's "Book of Devotion" for a long time and would like to change it. We draw the attention of such to this devotional book published by the Norwegian Synod, which is associated with us. As far as we have read in it, and according to

the testimony of those who have long needed it, it is thoroughly recommendable. The reflections are edifying in the right sense, free from the pietistic tinge that is easily noticeable in devotional biographies: Anslug, which easily makes itself felt in devotional biographies, and linguistically it is also beautiful. The reflections follow the church year, are based on a scriptural word and conclude with a hymn verse. There are a total of 467 devotions, each averaging 124 pages, and an appendix of 4 pages offers appropriate morning and evening prayers. The book is also well worth the price in respect of size and decoration. L. F.

## Introductions.

Introduced on behalf of the district prefects concerned:

On Sun. Quasimodogeniti: P. W. Schuft in Bethlehem parish near Fort Wayne, Ind. by P. W. E. Moll. - P. W. C. H. Schaefer in the churches at Martinsburg and West Creek, Nebr. by P. W. G. Bullinger. - P. J. H. Meyer in the parish at Staser, Jud. by O. S. Zimmerman. - J. F. G a ß m a n n in Zion parish at Westwood, N. I., and in Bethlehem parish at Emerson, N. I., assisted by ?? Ottmann, H. F. R. Stechholz, and G. F. Schmidt, by Bros. - G. H. Cheese in Tipton township, Ind. assisted by P. A. Tirmenfein of ? G. A. Schimmel. - P. V. R. Grüber in the parishes at Whittlesey and Chclsea, Wis. by R C. C. Hartenstcin.

On Sunday. Misericordias Domini: P. J. B. Graupner in the parishes of Maeedonia and Tuscola, Ill, by P. A. F. Neuendorf. - ? O. Heat roth in the parishes of North Plato and Pingree Grove, Ill, by L. Baumgärtner.

Introduced as teachers in parochial schools were:

On Offer Sunday: teacher H. M. Zurstadt as teacher of the first grade in the school of St. Martin's parish at Milwaukee, Wis. by ? G. H. A. Loeber.

Easter Monday: Kand. H. Hilbig as teacher of the fourth grade in the school of Trinity parish at Cleveland, O., by P. F. Pieper. - Teacher F. Eberhard as teacher in the school of St. Jvhannes parish at Cissna Park, Ill, by P. H. Bode. - Teacher P. L. Schaefer as teacher in the school of St. Petrigemcinde near Elk Creek, Nebr. by? H. F. Grupe.

On Sun. Quasimodogeniti: Teacher A. T. L a n d s m a n n as head teacher at Trinity Parish School at Wausau, Wis. by P. J. Th. Destinon. - Teacher H. G. N u o f f e r as teacher at Emanuelsgcmeinde School at Fort Wayne, Ind. by P. W. E. Moll. - Teacher J. Grundmann as teacher in the school of Trinity church at Boone, Iowa, by P. O. Erbe. - Teacher M. C. Merz as sub-teacher in the school of St. Paul's parish at Strasburg, Ill, by P. C. F. Keller. - Teacher J. F. Briel as teacher at the school of St. John's parish at Ruma, Ill, by P. Edw. Fischer. - Teacher W. Kath as" teacher in the school of St. John's parish at Lyons, Iowa, by P. H. Grimm.

## Ernnvsteinieiegng.

On Offer Sunday, the congregation at Boynton, Okla, laid the cornerstone of their new church. Student Karl Schmid officiated.

## Inauguration.

On Sun. Quasimodogeniti, the Nazareth congregation at Baltimore, Md. dedicated their chapel (40X25, tower 4214 feet) to the service of God. Preacher: TT. K. Kretzmann, Kühn, Sorge (English) and Steffens (English). The dedicatory prayer was offered by Bro. Löber.

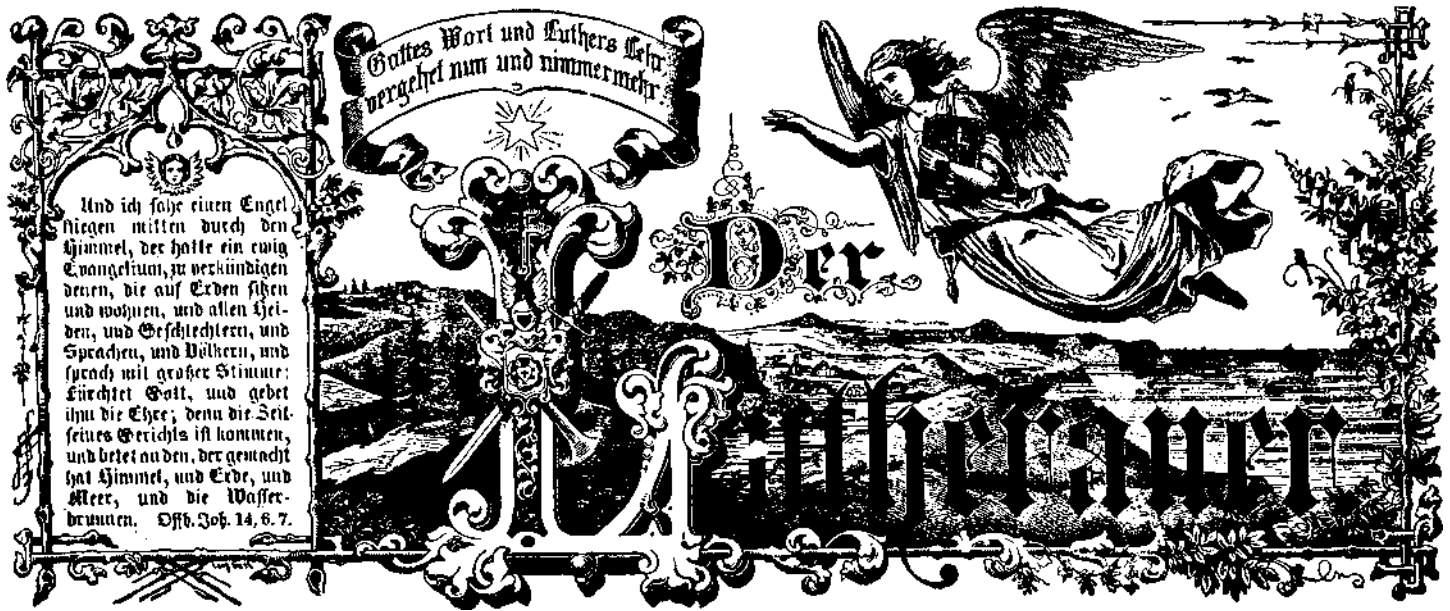
## Auviurn.

On Sun. Misericordias Domini the Bethlehem congregation at Detroit, Mich. celebrated its 25th anniversary. Preacher: Tresselt, R. Meyer and Hertwig (English). Collection for Inner Mission in Michigan and Brazil: \$252.00.

## Conference displays.

The Omaha Soo Line one-day conference will assemble, w. G., on May 7, at Almena, Wis. Registration requested from R. Plüdemann.

W. J. Kitzerow, Secr.



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No. 10.

## Ascension.

Thou Prince of Life, O Lord Jesus  
Christ, Who art taken up to heaven,  
where thy Father is, And the  
commonwealth of the pious, How shall  
I rightly praise thy great victory, Which  
thou hast won by a hard war, And pay  
thee sufficient homage?

Thou art the head in the commonwealth, and we are thy members.  
You will be the protection of the members,  
We serve you again.  
You strengthen us with comfort and light;  
When our hearts break with fear,  
Then you can give strength and life, yes peace and joy. (Joh.  
Rist.)

Now all lies under thee, thyself only  
excepted; The angels must for and for  
thee come to wait out;  
The princes also stand on the track And  
are willing subjects to thee.  
Air, water, fire, earth Must become thy  
service.

## Ascension.

Forty days after his resurrection the Lord gathered his disciples around him on the Mount of Olives, and after he had spoken to them, he visibly ascended into heaven before their eyes. They saw him ascend until a cloud took him away from before their eyes. And even when he was taken away forever from their earthly sight, they still stood looking up to heaven. They cannot tear their gaze from it. It takes two angels to rouse them and cry out to them, "Ye men of Galilee, why stand ye gazing toward heaven?" Their eyes and hearts were turned toward heaven. Their treasure was in heaven, and there was their heart also. They longed for their Savior, longed to be with Him. There was a repetition of the word spoken to Petro before his suffering: "As I go, thou canst not follow me this time, but thou shalt follow me hereafter", Joh. 13, 36. Why didn't the Savior take his disciples straight to heaven? That's where they wanted to go, and that's where he wanted to go.

they have to go. He had said to Mary Magdalene at the resurrection: "Go to my brothers and tell them: I ascend unto my Father, and to your Father, and to my God, and to your God," Joh. 20:17. Even before this he had promised his disciples, "I go to prepare a place for you. I will come again and receive you unto myself, that ye may be where I am. And where I go ye know, and the way ye know also", Joh. 14, 2-4. He had promised them: "Where I am, there shall My servant be also", Joh. 12, 26. Yes, in prayer before His heavenly Father He had prayed this to Himself: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me," Joh. 17, 24. So He was minded, and there surely arose again among the disciples that question which Peter had done at that time: "Lord, why cannot I follow thee this time?" Well, why not? The disciples knew it, the Lord had often told them, and He tells them again here. He has work for them to do on earth, and they must do it first. Then they shall not fail to do what he promised them: he will catch up with them where he is, and his servant shall be there also. And what this work is, they also know: it is their apostleship, the work of the mission, the preaching of the gospel. This he inculcates in them again at his ascension. All the evangelists who tell of the Ascension also emphasize the mission given beforehand. Matthew says that the Lord gave them the command, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matth. 28:19. Mark puts the command in these words, "Go ye into all the world, and preach the gospel to every creature." Mark. 16, 15. Luke reports this word in his gospel: "Thus it is written, and thus Christ must suffer, and rise from the dead the third day, and preach repentance and remission of sins in his name among all nations, and must stand at Jerusalem. But ye are of the

And in the book of Acts the ascending Savior tells His disciples: "You will be My witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth", Acts 1, 8. 1, 8. The disciples knew very well what they were still supposed to do on earth. Their name, which He had given them, apostles, that is, messengers, missionaries, constantly reminded them of this.

And it is for this very purpose that we are also on earth, only for this purpose, and we are also to know it. As soon as a man has come to repentance and faith, he is a child of God, an heir of heaven. He belongs in heaven; there he is properly at home, there is his citizenship; here on earth he is a stranger and a pilgrim. All believing Christians are so minded, as Paul says, "Because we dwell in the body, we delight in the Lord. But we have much more desire to dwell apart from the body, and to be at home with the Lord," 2 Cor. 5:6, 8. Why does God still leave His Christians in the world? The world only hates them, does not know them, and is not worthy of them. Does God leave them in the world so that they may still enjoy the world with its pleasures and lusts, and gather treasures for themselves, which moths and rust devour? Certainly not. People who have heaven and are blessed can enjoy nothing more on earth; at most they can still lose their crown. No, God leaves his Christians in the world for the same reason that he left apostles: he has work for them to do. And the work they are to do is the same: the mission, the preaching in all the world. O if we would always consider what we are in the world for! Our work in the mission is not something that we do occasionally on the side; no, it is our life's work. And if we do not do it diligently, then we are useless servants, of whom the Lord has nothing.

The task is a great one. It was for the apostles. Their mission field was not only Jerusalem and Judea, it did not stop with Samaria, but went to the ends of the earth. They were to preach to all the world, to every creature. But this does not deter the apostles. Paul, before his death, can say of all unbelievers, They have no excuse. "But I say, Have they not heard? For their sound has gone out into all the earth, and their words into all the world," Rom. 10:18. And the task has not diminished. The "world" has since become larger and the "creature" has become more. There are still nations who have not yet the gospel; and others who have it must have more of it, that it may be brought nearer to individuals. The number of messengers has also increased, and the number of disciples has increased enormously. Let us also prove faithful, so that the Christians of our time will be able to say on the last day: They have all heard the gospel, it has been told to them all.

The ascending Savior promises His disciples help and strength. They should not go out right away, but stay in Jerusalem and wait for the promise of the Father. "You will receive the power of the Holy Spirit, which will come upon you", Apost. 1, 8. 1:8, The Holy Ghost himself shall teach them, shall guide them into all truth, shall put into them the words which they shall speak. And he will make the word they preach strong and effective in the audience.

to make people repentant and faithful and won to eternal life. And he, the ascending Saviour himself, promises them, "I am with you always, even unto the end of the world." And his powerful help the apostles experienced. Mark closes his Gospel with the words, "And they went forth, and preached in every place; and the Lord wrought with them, confirming the word with signs following," chap. 16:20. And Luke begins his Acts with the words, that in his first discourse, in his Gospel, he had described, "that JEsus began both to do and to teach," thus intimating that the work of the apostles which now follows is simply a continuation of JEsu's work; he does it all through them.

Yes, he himself must and will do the main work in the mission, in the salvation of souls. We are only to preach the gospel, then he works through the Holy Spirit on the hearts of men and converts them. We are only to plant and water; he himself gives the flourishing. He does not hold us responsible for success; he gives it himself. We are only to lend our mouths and speak his gospel.

The Lord promises strength and protection to His disciples. It was a hard, dangerous work. He sent them as sheep in the midst of wolves. They were to preach the very message to all creatures, which all creatures by nature do not want to suffer, which is foolishness and vexation to them. There would arise hostility. But the Lord promises them power from on high and his own help. He, the head of his church, sits with God in regiment: All authority in heaven and on earth has been given to him. He protects and sustains his church and its work. When a Stephen suffers martyrdom, he sees Jesus standing at the right hand of God, ready to intervene. And to the man who delights most in the death of the faithful witness of Jesus, he puts an end to his evil handiwork and even makes him his chosen armour. And at all times this is the protection of the church, that it knows that its Lord and Head sits at the right hand of God. The enemies of the church will not overcome her until they tear Christ from the right hand of God; and they will let that remain. Luther so often says, "My consolation is the dear Shefflimini," which means, "Sit at my right hand!" He means that which is said to Christ in the 110th Psalm, "Sit thou at my right hand, until I put thine enemies to the footstool of thy feet." Because the Head of the Church sits at the right hand of God, therefore His Church cheerfully carries on her work, therefore the messengers of the Gospel go confidently into all the world, knowing that they are everywhere on God's earth, and that they stand under the protection of Him to whom all authority has been given in heaven and on earth.

And though the Lord leaves his disciples behind for a time to work, yet he will take them to himself in his own time, that they may be where he is. They know where he is going, and they know the way also. We also have this promise.

Because the head is in heaven, his  
members will catch up with Jesus Christ  
in due time.

Therefore, with heart and head in heaven, here on earth, work cheerfully and diligently for our Lord who is in heaven! Whether the one or the other happens earlier,



Whether He comes with His second appearing or whether He takes us beforehand through a blessed death - in any case it shall come true: "Where I am, there shall My servant be also. And whoever will serve me, my Father will honor him", Joh. 12, 26.

Because he was drawn to heaven and received great gifts, My heart can only attain rest in heaven, Nowhere else. For where my treasure has come, There is always my heart and mind, For him I always long.

E. P.

## God's word and Luther's teaching.

### II.

A wrong understanding of the motto of our "Lutherans" and therefore a reason to take offence at it would also be this, if one took it as if Luther's word should be placed next to God's word as having equal rights. The opinion is this: The papists have acted in this way. They placed the pope and the church above the Scriptures. Next to the Bible, the written Word, they have placed the so-called unwritten Word, tradition, and the Council of Trent expressly decided that these traditions or traditions should be accepted with the same reverence as the Holy Scriptures. Branch teachers in the Papacy have said it openly: We need Tradition, or we cannot justify some doctrines; some of our doctrines are not in the Bible.

Do we want to say something similar with our little verse about "God's word and Luther's teaching"? Do we also want to say: We hold the Bible in all honor, as far as it goes; but we do not have enough of it; the Scriptures are not perfect, not everything is in them; we have some special teachings that are not in the Bible, we take them from Luther's writings? Is that the opinion? If we meant it that way, then again all Christians would have to turn away from us in horror. Yea, it would be an abomination equal to the first rejected abominable misconception. For whether one puts anything above or beside God's Word, it ultimately comes down to one thing.

Such a misuse of Luther's writings would of course not be according to God's sense, but also not according to Luther's sense, would therefore again be neither God's word nor Luther's teaching. God does not want anything held equal to himself and his word; and Luther would resist tooth and nail if one wanted to place him and his word alongside God and his word. He would think that was blasphemy; and it would be. There Luther would do something similar to what Paul and Barnabas did when people wanted to sacrifice to them as gods. There it says, "They rent their clothes, and leaped among the people, and cried out, saying, (chr Men, what do ye? We also are mortal men like you, and preach the gospel unto you," Apost. 14, 14.

God's word in this piece is this: God gives us his word in Scripture and nowhere else. He always points us to Scripture and nowhere else. It says

"Search the scriptures." Joh. 5, 39. What God does not tell us in the Scriptures, He does not want to tell us. We have enough in the Scriptures, and we ought to be satisfied with them. It is perfect; it contains all the doctrines necessary to know and believe for salvation. John says of his gospel that it is written, "That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name," John 20:31; and Paul says to Timothy, "Because thou hast received the Scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ Jesus," 2 Tim. 3:15. And this the apostle says of the Old Testament, for it was the only thing that existed at that time. How much more can this be said of the whole Scripture! If, then, we can come to the knowledge of God and Christ, to faith and blessedness, through the Scriptures, they are perfect. Then we need nothing beside it. And God gives us nothing beside it, and does not permit us to put anything beside it. He forbids us to add to it and to do away with it. The Lord punishes the Pharisees seriously enough for their teachings of men, their ingredients and essays, Matth. 15, 3. 9. 13.

And that is also Luther's teaching in the piece. If ever a man emphasized the Scriptures and the Scriptures alone, it was Luther. Again, countless sayings of Luther could be cited. He even wrote his own book entitled, "Of the Doctrine of Men to Avoid." (St. Louis ed. XIX, 598 ff.) Here are just a few of Luther's words. "To the divine word we are to be bound, that we are to hear, and without God's word out of his: own head no one is to teach anything." (III., 1667.) "So God's word and things bad can suffer no addition beside themselves; it must be wholly pure and noiseless, or it is already corrupted and of no more use." (XII, 480.) "This discord among the Scriptures and doctrines of men:: we cannot make one. Let the doctrine of men be forsaken, and the Scriptures kept; for both may and cannot be kept, because they cannot become one, and of course must be contrary to each other, as water and fire, as heaven and earth." (XIX, 620.) Concerning the first verse of the first Psalm, he says: "A hard, marked word is this, that apart from God's word all doctrines of men are so utterly condemned, that they are called the counsel of the ungodly, the way of sinners, the seat of scoffers, and God will know nothing of them, even vain chaff, which the wind blows away." (IX, 1763.) "So it is easy to reckon how honestly and faithfully the sophists deal with Christians, who, out of their own mad head of sacrilegious thirst and devil's input, without God's command, without any cause, make anything they will into articles of faith." (XVIII, 895.) "For whatsoever next to depart from the word of God, which alone is the way, as he saith, 'I am the way, the truth, and the life,' let it glisten as well and as beautifully as it can, it is surely error, lies, and death; for it is without God's word, that is, without way, truth, and life." (XVII, 1342.) And so Luther not only zealously opposed the doctrines of men, which he found in others; he guarded against them with all seriousness, as against sacrilege to God and his Word and his Christians, lest he should bring a doctrine on the way out of his own, without God's Word. How often he affirmed that he had always drawn all his doctrines from the Scriptures, and that

so as to become certain of their truth. And out of sheer fear of a perverse human reputation, or that someone might misuse his writings to the detriment of the Scriptures, or neglect to read the Scriptures, he has sometimes expressed the wish that all his books should perish. There we find such sayings as this: "O that God would that my interpretations, and those of all teachers, should perish, and that every Christian himself should take before him the bare Scriptures, and the pure word of God!" (XI, 429.)

The Lutheran Church has inherited this sense from him. It wants nothing to do with the doctrines of men. In its confession it renounces "all unlawful, doubtful, suspicious, and condemned doctrine, wherever the same and in whatever books it is found, and whoever has written the same, or whoever still wants to accept the same," also from the "errors which are now and then spread in some theologians' writings," so that Christians "may not be seduced by any man's reputation. (Müller, p. 573.) And in these words the Confession has in mind men whose names had a good sound in the church.

God does not want doctrines apart from His Word. Luther and the Lutheran church abhor all human doctrine. And because the "Lutheran" thinks just so, he sets himself and others at the head as a warning: "God's word and Luther's doctrine perish now and never." (To be continued.) E. P.

## A warning against Adventists.

Adventists are the name of these people of Advent. Advent means future, arrival. We celebrate Advent every year before Christmas; we talk about Christ's future in the flesh, which was prophesied and hoped for in the Old Testament and fulfilled in the New Testament, the remembrance of which we celebrate at Christmas. That's what we call Christ's first Advent. Now we know there is a second future of Christ, as we confess in the second article, "from thence he shall come to judge the quick and the dead." Immediately at His ascension the disciples, who were looking after the ascending Saviour, were told, "This Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven," Acts 1:11. 1, 11. Therefore the Epistle to the Hebrews, chap. 9, 28, says: "So Christ was once offered to take away many sins. But the second time he shall appear without sin unto them that wait for him unto salvation." This return of his is what we call the Second Advent of Christ. And it is from this that the Adventists take their name. Of this only do they preach, and of this do they make up their own minds. They are always determining the day and hour when the Last Day is to come, although Christ plainly says, "Of that day and hour knoweth no man, neither the angels which are in heaven, neither the Son, but the Father only," Mark. 13, 32. And Apost. 1, 7, He most earnestly forbids His disciples to inquire after such things: "It behooveth you not to know time or hour, which the Father hath reserved unto His power." In connection with this, then, is the Adventist doctrine of a millennial kingdom, as Christ visibly

would come on earth, or had already come, to raise the martyrs and saints from death and then to reign with them on earth, to set up a kingdom of glory before the Last Day.

These people are very eager to spread their teaching and sell their books. There will be few places in the land where their agents have not gone, and few people whom they have not approached. With pious countenance and with shameless urging they cajole and force their books upon the people. Mostly it is the books of a certain P. Russell that are foisted upon the people. At one time these books were entitled "Millennial Dawn." But since they have been warned so much in Christian papers that they have not been well received, they are now being put on the market under innocent-sounding, seductive titles such as "Studies in the Scriptures", "Bible Studies", etc. Therefore a special warning is necessary.

Now, in the Fundamentals, published by "two Christian laymen," a Presbyterian professor has compiled the false doctrines and great ideas of these Adventists into twelve points. We think we do our readers a service by presenting them to them with brief remarks. They are as follows:

The Adventists teach: 1. Christ was not God before his incarnation. - But God's word says of the Word that became flesh and dwelt among us: He was in the beginning with God, was God Himself, Joh. 1, 1. The Christ who came from the fathers according to the flesh is God over all, praised forever, Rom. 9, 5.

2 Also "while he walked on the earth, he was not God". - But Christ claimed to be the Son of God and God in His days on earth, so much so that the Jews wanted to stone Him for blasphemy, Joh. 5, 18. He said: "Before Abraham came I am", Joh. 8, 58. He declared Himself to be the Son of the living God before the high priest and was condemned to death for it as a blasphemer.

His work of redemption was the achievement of a mere man. - But God's word says: "You killed the prince of life", Apost. 3, 15. 3, 15. They crucified the Lord of glory, 1 Cor. 2, 8. The blood that makes us clean from all sins is the blood of the Son of God, 1 Joh. 1, 7. The world would not be redeemed by the performance of a mere man.

(4) Since His resurrection He was only God, no longer a man. - But the Lord appeared with a human body and pointed out that he had flesh and bones and was not a spirit, Luk 24, 39. His human body was taken up to heaven. The one who is now at the right hand of God as a mediator is the man Christ Jesus, 1 Tim. 2, 5. For all eternity He is God and man in one person.

5. his body did not rise from the dead. - What? That is simply denying Christ's resurrection. He shows his flesh and bones to the disciples after the resurrection. Mary Magdalene recognizes his voice, the disciples his face. Thomas puts his finger in the stigmata and his hand in Christ's side.

6. his second arrival took place in 1874.

- That will, as Luther puts it, probably be somewhere in the smoke hole. But no one has seen the returned Christ. Where is he then?

7. the saints who partake of the first resurrection were resurrected in 1878. - When God wanted to convince people of the resurrection of Christ, He took the simplest and most convincing way possible: He showed the risen and living One Himself. And when at Christ's crucifixion the bodies of many saints arose, it says: "and came into the holy city, and appeared unto many", Matth. 27, 53. Why do they not show some of those who were resurrected in 1878? Why don't they appear to many? Surely it would be worth the effort. Or was that also a resurrection, since nothing was resurrected?

8. both Christ and his saints are now on earth, he 37, they 33 years. - That's probably where the previous one was. So the millennial kingdom would be in full swing. It's just too bad that you don't notice any of it!

The so-called ("professing") Christian church was rejected by God in 1878. - There must be quite a lot in that smoke hole! The Christian Church, rightly so called, was not rejected by God in 1878 or at any other time. It has rather the promise: "If ye abide in my word, then are ye my disciples indeed," John 8:31. "I look upon him ... that feareth my word," Isa. 66:2. On the other hand, God says with great earnestness, "Behold, I will look upon the prophets, saith the Lord, which speak and keep their own word. He hath spoken it. Behold, I will look upon them that prophesy false dreams, saith the LORD," Jer. 23:31.

The end of the world will take place in the year 1914. - One dares to say this, although Christ says that no one knows or should know about the day and the hour, nor should he even inquire about it. One dares to say this after having been so often disgraced with such proclamations of the time of the Last Day. If there is any time of which we can believe that the Last Day will not come, it is such days and hours announced by men. No man shall be able to say afterwards: Behold, I knew it!

The Adventists are completely silent about the person and work of the Holy Spirit. - Above their thoughts of man and their gawking after their millennial kingdom, it is very secondary to them that the Holy Spirit, through the gospel, "calls, gathers, enlightens, sanctifies, and keeps all Christianity on earth in the right united faith with Jesus Christ.

The Adventists are silent about the fate of the wicked. Others of them downright deny eternal damnation.

This is supposed to be higher Christianity. To this one seeks to convert the poor Christians, to bring them to this particularly high level of knowledge. One misses not only the spirit of God, but even the human spirit.

Summa, there is something even worse than kicking money into the dirt, namely investing it in nonsensical, unchristian books. You don't have to buy everything that is a book and has a nice-sounding title.

**E. P.**

## Our East Indian Mission.

### 3.

And we must, we must have for our missionaries the Bergheim, which has already been spoken of so warmly in the "Missionstaube" and in the "Kinder- und Jugendblatt" and in the "Rundschau" as well as in the "Lutheraner". And we must have it soon, very soon.

It is true that in former times, when Schreiber was in the East Indies, there was no such thing. Then the missionaries sent their children, when they had reached the age of six, to the European homeland to relatives or friends or other Christians who were willing to take in such a child. But what a heartache this was, what an almost superhuman sacrifice! Think of it: to give the dear little children away like that into the far, far distance! The parents' hearts wanted to break. The sons never got them back, the daughters only after the age of sixteen - perhaps. But they made this sacrifice. For they had only this choice: either to give up their children or to leave the service to which the Lord had called them. So they chose the former, and gave up their children.

Why was that necessary? Because the children cannot thrive in the East Indian lowlands. O yes, now and then in an exceptional case it is possible, but usually not. European or American plants, if I may say so, do not thrive on the soil. I used the word "plants" just now. My wife had a great craving for green lettuce back in the East Indies. I sent for seed and sowed it in twelve large flower vases. It sprouted beautifully and made a delicious meal. The lettuce growing in the twelfth vase my wife would not eat. "Why not?" "I want to grow seeds from it." I let her. She sowed the seed she had grown. What grew was weeds. It is similar with children. First they grow up fine. Then they don't want to. The bones don't want to get hard, the physical development doesn't want to progress. And there is a lack of suitable schools in the lowlands. You can't give them the kind of education they should have.

It is different on the mountains that criss-cross the whole of East India, the unimaginably beautiful mountains. There one is elevated above the atmosphere of heat and climatic inhospitability. There is native coolness, native air. Children can thrive there. There are excellent schools of all kinds. Almost all the missions have their mountain homes there for the children of the missionaries and for the missionaries themselves when they are on recreation leave.

Only we do not have such a mountain home yet. Must we not have it? Can we, may we, still demand from our missionaries the sacrifices made in the past and otherwise made everywhere unnecessarily?

Here's what would happen with the mountain home. We will buy a place on the Polish Mountains, which lie between our two mission areas. On this place we will build a house in which there will be room for a children's home and also for missionary families on vacation. We ask God to find us capable house parents or a capable house mother for the children's home. Every

In the second year, one or the other missionary family will be there for several months. The children could first have their secular education in the public schools there; in religion and German they are taught in the Bergheim.

Such a mountain home we could build for ten thousand dollars.

Is there love enough to be found in our synod for these ten thousand dollars?

But this sum must be raised especially by larger extra gifts from richer people and by smaller gifts from poorer people and children. This would also be something nice for women's clubs. The gifts for the heathen mission must not be diminished by this. This is clear from the previous article.

And yesterday I received a private letter from the East Indies which is of crying urgency and from which I would like to make at least a few announcements. So let you enjoy another article. C. M. Z.

### Texas District Mission.

The Texas District is, geographically, one of the largest districts in our Synod. From El Paso, the mission station lying in western Texas, on the border of Mexico, to Orange, which is on the Louisiana border, and where our easternmost station is, is 930 miles. And from Rhea in the Pan Handle, to Mercedes, way down south, is just about the same. You can get on a train in Orange and go west for nearly two days and still be in Texas. Our state is somewhat larger than the states of Illinois, Ohio, Indiana, Wisconsin and Iowa put together. From this the gentle reader may get an idea of the extent of the territory to which: the Texas District Mission drifts. But not only in Texas, but also in New Mexico we have several preaching places, and God willing, we will also do missionary work in Old Mexico.

Four missionaries work in the so-called Pan Handle. Together they serve 25 places. What that means, to serve six to eight mission places, can only be understood by those who have tried it once. There is no question of a comfortable, leisurely life for the missionaries. It is impossible for them to serve all their places here on Sunday; they must also preach in different places on weekdays. As long as the weather is pleasant, it is easy to drive on the beautiful prairies in the Pan Handle, but when the mercury rises to 90 or 100 degrees in the summer, when the "northers" sweep along in the winter and the temperature drops to zero, then it is truly no pleasant pleasure trips that the missionaries have to make.

Not everywhere there has been growth here. In some places, the audience has decreased a lot. This is due to the drought that has prevailed here, which has also caused many people to move away again. Because of the prevailing drought, people have also not harvested anything and as a result, the contribution has been very low in some places. But just when the people are not able, because they lack earthly things, to find their own pastor, they are not able to find a pastor.

they are gladly supported by fellow Christians. The Pan Handle remains an important mission field for us, as the land here is very fertile; and it is to be expected that many more Lutheran families will move there. Some places have also seen growth, and what is especially pleasing, at Hereford and Rhea our missionaries have also been able to establish a Christian school.

West Texas also shows a decline in the number of souls in some places. Because of the continuing drought, people here also felt compelled to seek another place to live. Big Spring, which is on the Texas Pacific railroad, died. A missionary wrote in his report: "It is difficult for the missionary when whole families, whom he had grown fond of and relied on, have to move away. . . . In my small opinion, missionaries in West Texas are in need of comfort and encouragement." But this region, too, will lift up again, and if the good Lord gives this region His mild rain this year, the missionary will write quite differently' at the close of this year.

The congregation in El Paso has not increased in membership during the past few years, for two years ago during a vacancy an opposition congregation was formed, and to this congregation, of course, all those who did not approve of our position toward the Lodges have transferred. Then, too, the troubles in Old Mexico have been very detrimental to the business of the city, and our congregation has been affected. People have had to move away for lack of work. However, as soon as peace is restored to Mexico, our community will likely increase in membership, as El Paso is a major city experiencing rapid growth; the gateway to Old Mexico. The city is also much frequented by lung sufferers because of its healthy climate. Mrs. Dora Ogden, the benefactress of the congregation, who donated the land on which the church stands to the congregation, and did much else for the congregation, died recently.

A whole new area we have on the rapidly developing Gulf Coast. Four years ago there was not a missionary here, nor did we have a station in this large area; now we have four missionaries and quite a number of mission posts. The congregation at Mercedes, down in the Rio Grande valley, will probably soon become independent, and at Bishop or Kingsville, two towns close together, and where we have had a missionary only a few weeks, a church will be built in the near future. The little congregation at Premont was able to dedicate their beautiful little church to the service of God last year. A stream of new settlers is now pouring into this area, among whom there are certainly Lutherans who will hopefully stick with us.

Finally we have managed to gain a firm foothold in the large city of San Antonio. Although we are about twenty years too late here, San Antonio is nevertheless an important field for us, and although our missionary has been working there for less than a year, he already has 35 adult listeners. The missionary also serves other places from here. Unfortunately, the services in San

Antonio will be held in a very unsuitable place - in a lodge hall. If we want to build up a congregation here, we must first of all see to it that a small church is erected. If only we had more money in our church building fund! We would like to ask the congregations of our district to cover this fund more generously in the future.

Even in the great city of Waco we have as yet no house of worship of our own; services are held in the church of the Norwegian sister congregation. In Fort Worth there is a brisk little congregation, but it has suffered through several changes. It wants to sell its property to purchase one more suitable.

In Houston, probably the most important city in Texas, where we have only one independent congregation, a mission was started in 1910, and from here the missionary served the emigrant mission in Galveston. Unfortunately, the missionary was called away last year, and since then we have had no missionary here, but hope to gain another missionary for this field when the candidates are distributed.

The mission farthest to the east of the state is found at Beaumont and Orange. At Veauumont the congregation owns a fine church and parsonage. Unfortunately, our district here still owes about \$700.00. A Christian church school, so necessary to the growth and right flourishing of a church, is not yet in existence. Otherwise, there is a pleasing interest in the Kingdom of God in the community, especially among the youth.

North of here lies another large area that we have not yet been able to search; God willing, we will hire an explorer for this area.

Above all, let us not forget to include our mission and the dear missionaries in our prayers. They often work under great difficulties; they have to make long journeys and have to leave wife and child alone for days; they have to fight with the lodges; they are often bitterly disappointed. And then their courage often sinks, and they would like to say with Elijah, "It is enough; take now, O Lord, my soul!" Let us therefore not forget to strengthen our missionaries with our prayers!

Our district is also not strong enough to bear the cost of the extensive mission alone. We have 27 missionaries, including two vicars and a missionary teacher, in the large mission field of our state, working on 3200 souls, and use \$15,000 annually for salary and travel expenses. Of this, the mission places themselves contribute about \$5000.00, our district contributes \$5000.00, and \$5000.00 we have to get from other, richer districts. Now don't think: You should not do more than you can enforce! Our mission here in Texas is your mission also, though you belong to another district; we all belong to one and the same church, to which the Lord said, "Go ye into all the world, and preach the gospel to every creature."

In 83 different places the gospel is preached by our missionaries. Much time, money and energy could be saved if people from our churches in the North who want to come to Texas would buy up where we already have churches or preaching places.

Why always move to a place where there is still no church? Nor should the dear people buy so blindly; one should not believe everything that the land agents say! It is not uncommon for people to pay \$30.00 for an acre that is worth no more than \$10.00. First contact the missionary who is in the area where you want to buy, if you can't come yourself first to see the area and land. Many good Lutherans have had bitter experiences in this respect.

We would also like to remind you once again that the dear brothers in the ministry should immediately report to the pastor in question when people from their congregations move to Texas, especially when they settle in a large city. Lodge brethren and false-believing congregations always keep a watchful eye, and many people have been lost to us because we have not been notified of them.

God continue to bless our mission in Texas!

When God's winds blow from the throne of glory And go through the lands, Then it is blessed time. When multitudes of poor children flee from the eternal blaze, Then God's children rejoice in good courage.

At the request of the Texas District Mission Board...

G. W. Fischer.

## To the ecclesiastical chronicle.

### America.

**From the Synod.** In English and German church bulletins, most recently in the "Kirchenblatt" of the Iowa Synod, we find the following notice, which makes reference to the school system in the Missouri Synod: "The congregation in Golden, Ill. belonging to the General Synod, recently sought a teacher for their parochial school. Thirty applicators came forward. Strange to say, most of the applications came in from the Missouri Synod. There is no shortage of teachers. One discovers in the background the decline of the German parochial school, which is more and more run only by the pastors. One must feel sorry for that." To this it is to be remarked: We cannot say badly that the parochial school system in the Synod is in decline. This is the case in some places, and is connected partly with the decline in the number of children generally, partly with the slackening of immigration, and partly also with an indifference to parochial schools which is becoming apparent. In other places, however, there is an urgent need for parochial schools, and the parochial school system is flourishing. We think here especially of some places in the West, of which we have recently had news. Also at a pastoral conference in the East, which we attended last fall, progress was reported in regard to parochial schools. As to the alleged abundance of school teachers in the Missouri Synod, the matter stands thus: We have had to answer in the negative to several inquiries as to whether we could not suggest capable school teachers "who would be likely to be had." Then also last year our school teacher seminaries were approached in numerous cases for school district vicars and finally declared that they could no longer supply vicars. Even our institution at St. Louis has,

as formerly, have had to help out in a number of cases in the school service during the past year. As to the appellants from the Missouri Synod at Golden, Ill, if the report is correct, they were at any rate people whose careers in the Missouri Synod were at all at an end, whether there were many or few teachers in the Missouri Synod. Every school teacher and pastor who can enter the General Synod without conscience is supernumerary in the Missouri Synod. Finally, it is true that the number of school-keeping pastors in the Synod is greater than the number of teachers. According to the "Statistical Yearbook" of 1911, 1155 pastors hold school, while the number of male teachers is only 1047. But even the number of teachers increased last year by 21. In the number of school children there is also not a decrease, but still a small increase. It is, of course, a great nuisance that many communities do not appoint school teachers, who could and should employ their own teachers for the school. But up to now there has always been a lack of the necessary number of teachers. But now that our two seminaries for school teachers are fully equipped, more and more congregations will, with continued instruction and admonition, recognize their duty and obligation with regard to the appointment of school teachers and act accordingly. F. P.

**The Lutheran Hospital and Orphanage Society**, consisting of congregations of St. Louis and vicinity, decided at its last meeting to take up the deaconess cause. This is something new among us. The enterprise is to be conducted in a Lutheran spirit and sense without unhealthy excesses which so easily attach themselves to it. For the present it is to be in connection with the Lutheran Hospital at St. Louis. E. P.

**The new paper of General Synod**, *Lutheran Church Work*, which represents the better part of the General Synod that wants to become more Lutheran, has beautiful words about doctrinal disputes. It says, "The mere word 'doctrinal controversy' has the same effect on some people as the cry of terror that a mad dog is near. Some run and hide to get to safety. Others look determinedly for a club to beat the thing to death. Still others watch from their safe hiding place and rejoice that they are not involved." Then, after saying that, however, doctrinal disputes are harmful when carnal zeal and personal abuse interfere, it goes on to say, "But there is a thing far worse than quarreling about doctrine. This is the dead indifference which cares nothing for truth. Spiritual death certainly follows such a condition. The true followers of Christ are there to fight the good fight of faith." It is through doctrinal controversy that the Church has been given possession of the truth. "The Master's bitterest words were to false teachers and false doctrine. Toleration of error for the sake of peace, then, is not following the Lord in truth." E. P.

**Negro Mission.** In the *Lutheran Church Visitor*, the organ the United Synod of the Lutheran Church in the South, voices are being raised as to whether or not their synod should take up missions among the Negroes. Some are in favor, others against. Of our work among the Negroes it is said, "The work done by the Missouri Synod in North Carolina and Louisiana deserves, and I believe enjoys, our high admiration. We can learn from our brethren in the Missouri Synod." Another says: their Synod has for the present enough to do in the work of the Inner Mission, and cannot undertake the mission among the negroes. The Methodists, Baptists, and Presbyterians, they say, are working among them. Let

who stick to it, and let us confine ourselves to gathering our own people before we deal with a foreign race. He concludes with the whimsical consolation, "They have the Methodists, Baptists, and Presbyterians. If they hear them not, neither will they believe if any come to them with the riches of justification by faith, as taught by the Lutheran Church." With the consolation, one could disregard all missionary duty, even that of the Inner Mission. The sects are ready to work even on the scattered Lutherans. E. P.

**With what means** one does not want to help the church forward! A spokesman of the "Men and Religion Forward Movement" states in a speech: The Church should not be zealous against dancing and the theatre, saloons and changing pictures. It should even have all these facilities itself. All these things should be taken into the service of the church to bring people into the church; they could all be "feeders" for the church. That is, instead of winning the world to the Church, secularize the Church. Such foolish thoughts are arrived at by forgetting two things: first, what the business of the church is, namely, to make people penitent, believing, and blessed; and secondly, what the only means of doing this is, namely, the word of God. E. P.

Bills are to be submitted to **the Legislatures of New York and New Jersey to make a law** that all workers must be given a holiday of 24 hours a week. People who absolutely must work on Sunday should have to be given another day to celebrate. Because "other days" are mentioned, no false Sabbath doctrine comes into play. So even Lutheran Christians can confidently advocate it. There is also a natural, social reason for the establishment of a holiday. Every living creature also needs rest and recreation. E. P.

**Roman and Protestant generosity.** It is well known that the Romans beat a lot of money out of their people, and they also boast about their great gifts. The *Lutheran Standard*, on the other hand, says: "There are some things that can be must be taken into consideration when comparing Roman and Protestant generosity. Recently published data show that in 1911 Romanists raised thirteen million dollars for church purposes. That is a large sum. It may look even larger when expressed in figures: \$13,000,000. But in the same period Protestants in America raised the tremendous sum of one hundred and five million dollars for purely church purposes. The sum also looks larger when put in figures: \$105,000,000. Straight out, the Protestants have raised just eight times as much as the Roman." - Among the "things to be considered" in this connection is also, above all things, the disposition in which the gifts are given, whether from a desire for reward and obedience to ecclesiastical authorities, from fear of hell and purgatory, or from love and gratitude for the free grace of God in Christ JEsu. Only the latter gives the sacrifices the sweet smell before God. E. P.

**Necessity teaches prayer.** One of the survivors of the terrible shipwreck of the *Titanic*, Colonel Grazie, referring to those terrible hours, said: "Did we pray? I should think so. Men who seemed long since to have forgotten how to talk to God, remembered there the prayers of their childhood, and said them over and over again. How often we prayed the Lord's Prayer while clinging to our beams!" In times of trouble and fear, many a

One has learned to pray again and has once more thought of his God, of whom he thought he had no need in good days. This again shows what is spiritually harmful to most people of our time. Their hearts and minds are completely taken up with earthly things. Most fruitless hearers of the Word in our day belong, no doubt, to the third class, where the seed falls among thorns and is choked. They "walk among the cares, riches, and lusts of this life, and are choked, and bring forth no fruit," Luk 8:14. It is necessary to remember, even in good days, that one must die, and to become wise, not to entangle one's heart in the things of this world, but to seek the things that are above. The pursuit of earthly things drives out the heavenly mind. "They that would be rich fall into temptation, and into snares, and into many foolish and hurtful lusts, which sink men into destruction and perdition," 1 Tim. 6:9. "The world perisheth with the lust thereof. But he that doeth the will of God abideth for ever," 1 John 2:17.

E. P.

### Abroad.

**In Hamburg,** over the opposition of believing church members and against the protest of a whole number of serious-minded pastors, a pastor had recently been introduced and confirmed who denied even the most fundamental articles of Christian doctrine. The pastors had said in their protest at the end: if they should not find a hearing and such a gross false teacher should be given the office, then they would feel compelled to leave such a church. Now Father Glage in Hamburg demands in a pamphlet with the heading: "In the last hour! A Serious Word on the Crisis of the Hamburg State Church", he calls upon the positive clergy to divorce from the state church association, because the protest in words is no longer successful. The "Evangelische Kirchenzeitung" comments on this: "The fact that a decision of such momentous importance is announced in a pamphlet seems to indicate that an attempt is to be made at the last hour to force the leading church authority to reverse Heydorn's appointment. Whether this move will succeed is doubtful. But at any rate the positive clergy of Hamburg are assured not only of the sympathy but also of the support of all the believing circles of Germany if they wage the struggle for the truths in such a brave manner, shrinking from no sacrifice. They are thus meeting the general feeling that it is now time to follow protesting words with protesting deeds. The whole seriousness of the present ecclesiastical situation is thus revealed. It is the beginning of a development whose end no one can foresee, but which cannot be avoided if the untrue and confused ecclesiastical conditions are to be improved."

**In Germany and Switzerland,** Mormon missionaries have often been expelled for importing girls into Utah and giving them to men who practice polygamy. Now it is reported that the Mormons have succeeded in obtaining permission to proselytize freely, since they have given up polygamy since 1892. In a Swiss church bulletin we read, "But the facts prove otherwise." It also reports, "Father Zimmer wrote from the to a Swabian city pastor: 'As a father of a family, a Christian, and a German pastor, I heartily and urgently entreat you and all honest countrymen over in the old country, warn our people against emigrating to Utah!' The tears and righteous pain of many hundreds of countrymen cry up to heaven."

E. P.

**Japan has gone astray from its pagan religions,** especially since the assassination of the emperor, who after all is considered a divine person. The younger generation in particular has thrown overboard the paternal religion and with it all religion. Now the country dreads the irreligious element. Its officials openly declare that only religion can help. So the emperor called together representatives of the three main religions of the country, Buddhism, Shintoism and Christianity; they were to pick out the best of the three religions and then make a people's religion out of it. Of course, that won't work. The best thing in Christianity, indeed the very essence of Christianity, is the doctrine that the poor sinner obtains forgiveness of sins and blessedness by grace, for Christ's sake, through faith. If this is not included in the new religion, then there is nothing at all of Christianity in it. If it is included, then all paganism must fall of its own accord. Christianity is not just another religion. It is unique, it alone is religion. The other "religions" are, in what constitutes their peculiarity, human products. And what is true about them are the pieces of the natural knowledge of God, which Christianity does not abolish.

E. P.

### Parents, pray for your children!

The pious Spener had a son who possessed excellent abilities, but was most unprovided for. All means of love and earnestness had remained fruitless. Finally, the father could only pray that God would save his son, but when and how, he would leave to him. Some time later the prodigal son fell very ill and lay there for several weeks, almost mute and motionless, in great inward struggles. All at once he raised his hands with violence and cried out from a pressed breast, "My father's prayers surround me like mountains!" After some time those inward struggles ceased, peace spread over his whole being; even the violence of the disease was broken. He was saved bodily and spiritually, and henceforth became a different man. Shortly before his death Spener had the refreshing joy of seeing his son a righteous man in an important office and happily married.

(Caspars.)

### No fear of death.

One day, an old pastor told me, I visited a little girl, and since it was known that she would not live much longer, I asked her: "Aren't you afraid of death at all?" "No, not at all, since the story about the bee." "What was that story?" "Last summer a bee came flying, and I was afraid it would sting me. So my dear mother said: 'Stand very still! I'll put my arm in front of you, and it won't hurt you?' Then the bee came nearer and stung my mother in the arm. But she said to me: 'You see, this is what the good Lord does to us. We alone should perish with fear when we die; but if we trustingly place ourselves in his arms, then death can do us no harm, for he has taken away the sting of death? And now,' said the little girl, 'whenever I am afraid for a moment, I always think of the bee.' - Do you always know how to find the arms that stretch out for us on the trunk of the cross?"

(W. K.)

## I'm on my own.

In the large church of St. Mary in Stargard, Pomerania, there is a large crucifix on a pillar opposite the pulpit. When the preacher stands on the pulpit, he must look steadfastly at the image of the Holy Christ, and then he will be understood throughout the great church; but as soon as he turns away from the image, sound and voice are lost in the vast halls. This is the way it is in every church: only when the preacher keeps his eyes fixed on the Lord Jesus can anything blessed come out; but if he turns away from the crucified one, the whole sermon is lost. In other words, the crucified Saviour should be the centre around which all preaching revolves, and somehow every sermon should lead to Christ crucified.

\_\_\_\_\_ (Chrb.)

## Hurry!

An English preacher, who was once stationed for a short time at the fortress of Gibraltar, speaks of an indelible impression he received there one day.

One afternoon, he relates, I was outside the fort proper, on what is called the northern front, among a number of soldiers, to whom I had addressed an address. After the service the colonel, a good, Christian-minded man, came up to me and said:

"Now you must hurry and make that you get up and in before the gates are closed."

"Surely the shield-guards," I replied, "will allow the field-preacher admittance at any hour?"

"Not at all, not even to the governor. Once the gates are closed, they will not be opened again until the next morning. You see, you must not default."

Two Christian ladies had accompanied me on my way to the soldiers. The sun was setting, so we all hurried up the path and happily reached the fortress before closing time. Just as a cannon is fired every morning at sunrise, after which the gates open, so a cannon is fired every evening at sunset, after which the gates close.

How pleasant it was to know that we had arrived in time and that we were safe!

But suddenly we heard approaching footsteps; about a dozen soldiers had run up at a storming pace and happily entered. Inside the gates they let out joyful shouts; it was an expression of joy that they had succeeded in arriving in time. Now the cannon shot rang out, and at the same moment the heavy, thick gates were closed. No sooner was this done than, behold, another belated soldier came along and knocked, desiring admittance. It was too late: the gates remained inexorably closed. With a sad heart he had to leave.

But the words of the parable of the ten virgins came to my mind: "And the door was shut. O, I said to myself, how I will warn all my young friends and urge them not to fail! Yes, dear young friends, strive to reach the fortress on the rock before the sun of your life is gone! What, you were going to tarry and falter? You would be lost? - O therefore not too late! "Seek ye the Lord, because he is to be found: call ye on him, because he is near." "They that seek me early shall find me." (L. Z.-B.)

## A reunion.

One summer evening in 1881, a traveling party was descending the Potomac River on a magnificent American river steamer. One of the gentlemen traveling with them regaled the others by singing several beautiful songs, concluding with, "JEsus, Savior of my soul." With deep earnestness he had sung the first four verses, putting a special emphasis on the last words of the fourth verse:

With the shadow of thy wings Be my defenceless head covered.

The whole company was moved. After the last notes had faded away, a gentleman, who had been listening to the singing at some distance, came up and addressed the singer: "I beg your pardon, sir, did you not also fight in the last war?"

"Yes, my lord, under General Grant."

"Well," said the stranger, "and I fought on the other side than your enemy. It was a clear summer night, as it is to-day. We Southerners intended a raid. On hands and feet I approached a post. ...and I raised my rifle and fired... Then I heard the man softly humming a tune, and all at once I heard clearly the words:

With the shadow of thy wings Be my defenceless head covered.

I could shoot no more and lowered my rifle. When I heard you sing this evening, I was immediately certain that you were the man whose life had been protected that night.

The singer took the southern man's hand and said: "I remember that night quite well. Usually during the war I was far from fear of death and horror, but that evening I felt depressed, as if some misfortune were near. But then I had to remember that God does not forget even the sparrows. So I came to sing this song, and my heart was filled with joy and strength. That the Lord at that very moment covered me with the shadow of his wings, I have learned only today."

## The mercy lantern.

King Alexander of Macedonia, who once conquered the world in a bold victory race, observed a strange procedure in his warfare. For when he encamped with his host before a fortified city to conquer it, he set up a great lantern, visible from afar, which shone day and night. He told the besieged that as long as this lantern was still burning, they would have time to think; but if it were broken and extinguished, the city and all that it contained would be inexorably given over to destruction. And as he said, so it came to pass. If the lantern was broken, all hope was gone; the Macedonians then, at Alexander's bidding, stormed the city, razed all that could bear a weapon, destroyed and burned - the time of grace was at an end.

Our Lord and Saviour long lets shine for us the lantern of grace, the light of his knocking merciful grace, inexpressible is his longsuffering and patience; but he says not in vain: "Today, if ye hear my voice, harden not your hearts!" There comes a day, an hour, when the LORD will knock at your door for the last time-therefore remember, "Now is the acceptable time, now is the day of salvation!" 2 Cor. 6:2.

(L. Z.-B.)



## Obituary.

On January 20, in firm faith in his Savior, Fr. Johannes Ernst Baumgärtner passed away after a long, painful illness at the age of 70 years and 28 days. - The deceased was born on December 24, 1841 in Zoldingen, Bavaria. According to the existing order there, he was brought to baptism already on the following day. At the age of fourteen he was confirmed. According to his father's intention, he was to become a teacher and therefore attended the seminary in Schwabach. However, when he heard of the great spiritual need of his fellow believers in America, he was urged to emigrate there in order to serve the church not only as a teacher, but also in the ministry. After completing his studies he accepted a call to the church at Appleton, Mo. and entered into matrimony with Miss Susanne Goppeld, who had also come from Bavaria a year before. In 1876 he responded to a call to Huntley, Ill. Here he developed a richly blessed activity. He was indefatigable in his missionary zeal and spared neither weather nor ways where opportunity presented itself to him to preach the gospel to souls. Thus he planted the now flourishing churches at Marengo, Hampshire, Belvidere, Rockport and Pecatonica. In consequence of a bad cough, which he contracted, he was obliged to resign the ministry temporarily, and on the advice of physicians he made a journey to Germany. In his native parish, where he had been seconded to the missionary service in America, he was solemnly and affectionately received with a special festive service. He recovered visibly and also got rid of his cough. With renewed strength and courage he was able to resume work on his return. After ministering in Huntley eleven years in the richest blessing, he accepted a call to Buffalo Co, Nebr. in 1887. This was an extensive mission territory, where untiring, experienced missionaries were greatly needed. For fifty miles around he served the scattered brethren here, until, in consequence of the hardships and the blizzards then prevailing, the cough set in worse than ever, and feeling himself no longer equal to the work, he accepted a call in 1892 to a small, newly-formed church near Murdock, Nebr. which he now served faithfully for eighteen years, until, in September, 1909, he was obliged to resign his office on account of ill health. - He now removed to Lincoln, purchased a modest home, and determined to pass the last days of his earthly pilgrimage here. As long as it was at all possible for him, he attended every church service, joined also immediately as a vocal member, and rejoiced heartily, as he often said, to be able in his old days to exemplify to his fellow believers what he had so long preached. He had probably not experienced a really healthy day for years, but as long as his suffering was reasonably bearable, he never complained. He would have liked to preach now and then, but he was too weak to do so; only at the beginning he was able to help with the distribution of Holy Communion, and that was a great joy to him. Already at Murdock, and then several times here, it seemed as if his end had come; but again and again he recovered, until several months before his death it became clear that the cancer had formed in him, and was now leading him, though rapidly, but also with great pain, towards its dissolution. In all his pain, however, God's Word was and remained the comfort of his heart. He knew all the delicious promises of the Scriptures, but he liked to have them read to him. At Christmas last year, he sent a heartfelt plea to the pastoral conference assembled in Seward to intercede for him, that God would

would deliver him from all evil. Only three weeks later God granted him this request. As the deceased had requested that he might be laid to rest in the cemetery of the parish which he had last and longest served, the body was removed to Murdock on January 25, a funeral service having been held at Lincoln the day before, at which the undersigned, at the request of the deceased, delivered the discourse on 1 Pet. 1:3-15. At Murdock, Rev. Th. A. M. Hartmann preached, and Rev. J. W. Peters officiated at the grave. - The deceased leaves the wife who nursed him so long and so faithfully and untiringly in his sorrowful affliction, four sons, the first of whom is pastor in Chicago, the other in Huntley, his father's old church, and two daughters. But thanks be to God, who at last gave victory to our dear Baumgärtner through our Lord Jesus Christ! May he also give this victory to us!

Geo. Allenbach.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House, 8t. Douis, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### EVANGELICAL LUTHERAN HYMN-

BOOK. With Tunes. Concordia Publishing House, St. Louis, Mo. Price: D. edition 6\$1. 50; T. H. edition \$2.00.

A handsome, handsome volume of 538 pages, the Hymn Book for our English congregations, to which a committee of our English brethren have turned much labor and trouble. It contains a full order of service for the main service, for evening and early service, antiphons, collects and prayers, and a large selection of psalms. Then follow the 594 hymns with notes, for the very most part translations of our old German Lutheran songs. The rest are selected with care. The songs are arranged according to the times of the church year, according to main pieces of doctrine, and according to occasions. The conclusion is formed by indications of the movable and immovable feasts, the dates of Easter up to the year 2000, and several indexes. E. P.

### Vade mecum for young and old married couples. By Otto Funcke.

Book decoration by Margarete Türoff-Funcke. Stephan Geibel-Verlag, Altenburg. 1908. 336 pages 5X8. Price: L1. 3. 60; hardback \$1. 4. 60; in gift-bound with gilt edges L1-5.

Since the publication of this book, which was sent to us for review some time ago, the author, the well-known pastor and popular writer from Bremen, has died. We cannot subscribe to everything in the book. Among other things, it expresses a false view of engagement. But otherwise the book contains so much that is true and beautiful and worth taking to heart for old and young married couples that it will be read with great benefit. From the 27 chapters we pick out the following headings: Serious Questions Before Engagement. Mutual Complement. The longer the better. The mother-in-law. Can you forgive? Husbands and children. Childless marriages. Common suffering in marriage. L. F.

The Parables of Jesus. Illustrated by Eugene Burnand. With preface and explanation of pictures by David Koch. Second edition. Verlag für Volkskunst. Richard Keutel, Stuttgart. 186 pages 9X11, bound in cloth with gilt edges, gilt title and rich cover decoration. Price: M. 15.

We have already repeatedly discussed and recommended the excellent publications of the Verlag für Volkskunst, especially in the field of religious painting. Today we have before us the most important work of this publisher, the "Parables" or parables of the French Swiss Burnand, one of the most mentioned religious painters of the present day. The work has made a great sensation; in a few weeks the whole of the first edition was sold out. Many appointed voices have spoken of it, not all approvingly, among the latter notably Pros. Spitta of Strasbourg. The German edition has been introduced by Rev. D. David Koch, the editor of the "Christliches Kunstblatt", who describes Burnand's life and artistic importance on 39 pages and then briefly describes the pictures presented here.



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No. 11.

## Pentecostal Prayer.

Come, thou gentle rain of grace,  
Come, thou spirit of glory; Come,  
thou blessing of all blessings, Make  
me myself ready to receive Thee  
here eagerly with waiting desire.

Fill me with thy gifts; Oh, come in  
unto me thyself! For I must have thee  
myself; Let me be thy dwelling place!  
Let me see in thy light, And go from  
strength to strength.

So may I know the Lord, Who is my God-reconciler, And joyfully  
call Him Saviour, My Lord and my Christ; Yea, so may I pray  
Abba And as a child approach the Father.

## Pentecost.

The story of Pentecost tells us of a wonderful event. The apostles were together with one accord, as their Master had commanded them at his ascension, "that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John baptized with water: but ye shall be baptized with the Holy Ghost not long after these days," Acts 1:5. 1, 5. This was now fulfilled. There was a sound from heaven as of a mighty wind, and it floated like fiery tongues over the heads of the apostles, and they spoke in many tongues. Every one of the multitude of all people heard these Galileans speaking in his own language about the great deeds of God. The multitude was astonished, amazed, astonished, and astounded, and said one to another, "What will this be?"

But the Pentecostal event is not only a miraculous one, but also a beneficial one. God never does anything miraculous just because it is miraculous, but everything that God does in His Church is for the great dual purpose: glory

God and the blessedness of men. So we also ask: What do we have of that wonderful outpouring of the Holy Spirit?

We have this from it: there the apostles were equipped to be teachers of all Christendom at all times. The apostles had a special office to which they were called. They were to be Christ's witnesses to the ends of the earth, to preach the gospel to every creature. This was a heavy office, a great commission. They were not qualified for it by nature. They lacked the necessary knowledge. He who is to teach others must himself have good knowledge. And they were still so weak in knowledge. They were from Galilee, and not much good was expected from there. It was almost proverbial in Israel: "Search and behold, out of Galilee rises no prophet", Joh. 6, 52. And in Galilee they had no teaching positions, but had been fishermen and tax collectors. Now the Lord had taught them for three years. But how miserable and poor was their knowledge! When he spoke parables, which seem so easy to us, then they came after the sermon and asked, "Lord, interpret this parable for us," so that he exclaimed unwillingly over them, "Are you also still so unintelligent?" When He spoke plainly of His suffering and death, it is said, "But they heard none of these things, and the speech was hid from them, neither knew they what things were spoken," Luk 18:34. And after he had spoken so often and so plainly of his death and resurrection, and after both had come to pass, even on the day of Easter, men of the disciples went away sorrowful, lamenting, "We hoped that he should redeem Israel," Luk 24:21. Even at his ascension he had to rebuke them for a foolish question. How often "he rebuked their unbelief and hardness of heart"! And the people were supposed to teach others what they themselves had not understood. Then the Lord referred them again and again to the Comforter, the Holy Spirit, who would teach them all these things, guide them into all truth, remind them

was to transfigure all that he had said to them, and to transfigure him in their hearts. And this was poured out upon them at Pentecost. Then they preached the great deeds of God, now they taught sinners the way to salvation, now they were infallible, errorless teachers of all Christendom. They spoke "not with words that human wisdom can teach, but with words that the Holy Spirit teaches", 1 Cor. 2, 13.

By nature they lacked the necessary courage and strength for such a difficult ministry. How pusillanimous and despondent they were while the Lord was still with them! And what would it be like when he was taken from them? When trouble and danger came to the man, then they fled, and even forsook their garments, and sat for eight days at closed doors. He who wanted to be the most courageous among them, who could not stand the word of warning at all, who wanted to lay down his life for the Lord and strike with the sword, his courage became so small that he denied before a maid and said, "I know not man." And now the danger was about to begin. They were not to keep themselves hidden, but to go forth into all the world. And this with a message which the whole creature by nature would not hear, which was an offence to the Jews and folly to the Greeks. The Lord had said to them: "I send you as sheep in the midst of wolves. You must be hated by everyone for my name's sake. They will put you under ban. But the time will come when anyone who kills you will think he is doing God a service." Then he had said to these infirm vessels, "I have yet many things to say unto you, but ye cannot bear them now. But when he, the Spirit of truth, shall come, he shall guide you into all truth," John 16:12, 13. "When therefore they shall deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but your Father's Spirit which speaketh by you," Matt. 10:19, 20. "Ye shall receive power of the Holy Ghost, which shall come upon you," Acts 1:8. 1, 8. This happened at Pentecost. There they were equipped with power from on high. Now they no longer sit at closed doors, but come forth and preach. And what then? The gospel of Christ, hated by the Jews and the Gentiles. They tell no man flattery, but preach earnest repentance, smite all their own righteousness and wisdom, make all poor sinners, and offer them the grace of God in Christ. They say to the face of the murderers of Christ, "Ye hanged Jesus, the man of God, on a tree, and slew him. God raised him up. And there is salvation in no other, neither is there any other name given among men, whereby we must be saved. 4:12: If ye would be saved, ye must come to his cross in repentance and faith. And three thousand fell to them in one day. Fear of man they knew no more. If the high council, with the high priest at its head, forbade the preaching of Jesus, they were not at a loss for an answer: "Judge for yourselves whether it is right in the sight of God that we should obey you rather than God. For we cannot refrain from speaking the things which we have seen and heard," Acts 4:19, 20. Acts 4:19, 20.

bloody, then "they leave the council's presence rejoicing that they were worthy to suffer shame for His name's sake", Apost. 5, 41.

Thus the apostles were equipped for their ministry at Pentecost; they were gifted with the necessary courage and knowledge. And from this we have, and all Christendom will have, blessing and benefit until the last day. For the church is founded on the apostles and prophets, Eph. 2:20; for the apostles did not only preach to the crowds in Jerusalem, out of all the people under heaven, but they went out into all the world, preaching to Jews and Gentiles, filling the world with the preaching of Christ, and building and founding the Christian church in all the world. And not only did they teach Christianity orally until the end of their lives, but in their writings they teach Christianity until the Last Day. The Christianity until the end of days are all such people who believe in Christ through the preaching of the apostles, Joh. 17, 20.

But not only that. We should also, like the apostles, be partakers of the gift of the Holy Spirit. The floodgates were opened, so to speak, from which the Holy Spirit flows at all times. The apostles do not say to the people at Pentecost: "What you see and hear here is for us alone, who are apostles. In his following sermon Peter rather tells the people: "This is that which was spoken before by the prophet Joel: And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh", Apost. 2:16, 17. 2:16, 17: And he saith unto them for their persons, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For to you and to your children is this promise, and to all that are afar off, whom our Lord God shall call", Acts 2:38, 39. 2:38, 39. This promise is also ours. The Holy Spirit shall also guide us into all truth, transfiguring Christ in us. We confess, "The Holy Ghost hath called me through the gospel, hath enlightened me with his gifts, hath sanctified and preserved me in the right faith." And this He does to all Christendom on earth. "No man can call JEsu a Lord without by the Holy Ghost," 1 Cor. 12:3. "He that hath not Christ's Spirit is not his," Rom. 8:9. But with the Holy Ghost we are well off. He strengthens and sustains us in the faith, and assures us of our sonship with God, and of eternal blessedness. "Denu whom the Spirit of God doth drive, they are the children of God. For ye have not received a servant spirit, that ye should fear again; but ye have received a childlike spirit, by which we cry. Abba, dear Father! The same Spirit bears witness to our spirit that we are the children of God," Rom. 8:14-16. This is why Scripture calls the Holy Spirit a pledge, a pledge of inheritance and blessedness. God has sealed us and given into our hearts the pledge, the Spirit, 2 Cor. 1:22. In all weaknesses and temptations the Holy Spirit comforts, strengthens, and refreshes us. And when our faith is so weak that we cannot find the right words of prayer, the Holy Spirit teaches us to pray with faith, cries out in our hearts and represents us with his groans, as the Scripture says: "The Spirit also helps us in the same way.

of our weakness. For we know not what we ought to pray for, as it is fitting; but the Spirit himself represents us in the best manner, with groanings that cannot be uttered. But he that searcheth the heart knoweth what is the mind of the Spirit: for he representeth the saints according to that which is pleasing in the sight of God," Rom. 8:26, 27. Yes, the Holy Spirit is also a surety and pledge of our resurrection to the flesh and eternal life. "If therefore the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because his Spirit dwelleth in you," Rom. 8:11.

God wants to give us this Holy Spirit gladly. When the Saviour wants to show by an example how gladly God hears prayers and gives good gifts, he mentions this very gift. He says, "If ye then, being evil, are able to give good gifts unto your children, how much more shall the Father which is in heaven give the Holy Ghost to them that ask him?" Luk 11:13; yea, he hath long since given him unto us in baptism; for baptism is even "the bath of regeneration and renewing of the Holy Ghost," Tit. 3:5. Let us therefore beware of sins against conscience, lest we grieve the Holy Ghost, and drive him from us; and let us pray, "Cast me not away from thy presence, and take not thy Holy Ghost from me." Ps. 51:13.

Jesus, who has gone to the Father, send me your Spirit, which I eagerly await from you, O Lord. Let the Comforter be with me forever, And teach me to stand firm in the truth, And look to thee in faith.

Take thy spirit, the spirit of love, Yea now and nevermore from me And guide me by its impulses, By its succour for ever and ever; Also lead me through time Towards pure eternity.

E. P.

## God's word and Luther's teaching.

### III.

But not only is this a wrong understanding of the verse in question, because it is understood as if Luther's word were to be placed above or even beside God's word, but this in itself is a wrong understanding if God's word and Luther's teaching are contrasted with one another, torn apart, looked at as if they were two completely different things. As if the saying were meant to say: There are two things that never pass away: Once, God's word abideth for ever; but as a second thing Luther's doctrine also abideth. No, God's word and Luther's doctrine are not two different things, but that is one and the same. Luther taught nothing else and wanted to teach nothing else but God's Word. Luther was certain that his teaching was nothing other than God's Word, and we are certain of that as well. Therefore we say of Luther's teaching the same thing that we say of God's Word, and we know that we are not in fact speaking of God's Word.

of two things, but of one, namely of God's word. For Luther did not teach his own doctrine, but taught God's Word. To express this, the verse has also been worded thus: "God's word is Luther's doctrine, therefore it never passes away." The opinion is: Luther's teaching is God's word, therefore it abides forever; for this is what Scripture expressly says: "The word of the Lord abideth forever," 1 Pet. 1:25.

Of course, it must be proven that Luther's teaching is the Word of God. How is it then? Is Luther God? Certainly not. He was a mortal man, even a sinful man, like all Adam's children. Or is Luther's teaching the Word of God in the same sense as the word of the prophets and apostles, who spoke on the immediate impulse of the Holy Spirit, to whom God Himself gave what and how they should write? Not even that. How then? Simply this: In the Holy Scriptures God has given His Word once for all. That is to be taught as God's Word. That is what Luther taught; he set forth the doctrines of the Scriptures, took all doctrine from the Scriptures, and proved it with the Scriptures. He added nothing of his own to it. Thus his teaching is the teaching of the Word of God.

That is the way Luther himself looked at it. He says: "No other doctrine is to be presented and heard in the church than the pure Word of God, that is, the Holy Scriptures." (IX, 87.) "God speaks to us through the Scriptures and through men who teach the Scriptures. He that heareth these is not deceived." (VI, 80.) The Scriptures are to be taught purely, and not falsified. "One must not interpret, understand, and turn the Scriptures according to reason, but as God Himself has spoken them by the mouth of the prophets, apostles, and godly teachers." (XXII, 577.) Where Scripture is perverted, false doctrine arises, which then, of course, is not God's Word. "All heresies from the beginning have arisen from this, that they have meant what they read in Scripture to interpret it as reason teaches." (XIII, 1899.) Those who teach the Scriptures lead not their own doctrine, but God's. "They ought to know that it is not we who teach, neither ought we to teach our own word, but that our mouth alone may minister his word, if he will and he has called." (IV, 623.) "Wherefore, when we speak the word of God, let it not be taken for the word of man." (II, 949.) Abiding by the word of Scripture gives a certain divine doctrine, not because man is free from error, but because God's word is certain. "We cannot by any means err, if we stand by thy word, and follow the judgment of the word of God." (XI V, 915.)

That Luther taught the Scriptures and did not want to teach anything else is a historical fact; friend and foe knew and know that. He began his 95 Theses with an appeal to God's Word: "When our Lord and Master Jesus Christ speaks. In Worms, before emperor and empire, he demanded refutation with clear sayings of Holy Scripture, because his conscience was captive to God's Word. All his doctrine he took from Scripture, and founded it with Scripture; against others he fought with Scripture. He himself always drew his doctrine from the Scriptures and thus became certain of it. He always urged his opponents to submit to the Scriptures, then they would be of one mind, or

to refute him with the Scriptures. And because they could not do the latter, it only served to make him more certain of his doctrine.

Even the enemies had to admit that Luther's teaching was the teaching of Scripture. It is known that when in 1530 the Augsburg Confession was read before emperor and empire, Duke Wilhelm of Bavaria, overwhelmed by what had been read, said to D. Eck: "I have been told many other things about Luther's teachings than I have heard in their confession. You have also well put me off that their doctrine is to be refuted." To this Eck gave the answer, "With the Fathers I dare to refute them, but not with the Scriptures." This had become clear to him, with the Scriptures one can do nothing to the doctrine of the Lutherans; for they have the Scriptures for themselves. To this decision the duke replied: "So I hear, the Lutherans sit in the Scriptures and we sit beside them." Luther often refers to this word. He says: "The Papists do not sin in error, but knowingly, with will; for they now know, especially the noblest among them, that our doctrine is right and founded in God's Word, as they themselves confessed and said at Augsburg on the Imperial Diet of Anno 1530." (XXII, 359.) And another time: "Hence it comes that the best and worst among them must say that our doctrine is not contrary to any article of faith. I have heard this confession of the Papists as gladly as if someone had given me 100,000 florins." (VII, 2463.) Carlstadt, Muenzer, the celestial prophets, Zwingli-all could not stand this about Luther, that he held so fast to the word of Scripture, and kept them at it. "The text, the text stands too mightily there," it was always said of him. Yes, it was this very holding to the Word that earned him the name of heretic. "And this is the doctrine for the sake of which we not only bear the heretic name, but also suffer punishments, namely, because we ascribe everything to hearing, or to the Word, or to faith in the Word." (V, 563.) Such people were opprobriously called Lutherans, who in matters of doctrine would submit to no pope, no reason, no new revelation, nothing but the word of God. Our Confession complains, "This same blessed doctrine, the dear, holy Gospel, they call Lutheran." (Müller, p. 213.)

Luther's teaching is nothing other than God's Word. Luther's doctrine is simply the doctrine as it is found in Scripture, delivered. Yes, the gospel, that is what the enemies call Lutheran. Whether the doctrine is and will be called "Lutheran" is of no consequence. We do not mean to say by our verse that there will certainly be a church that bears the name "Lutheran" until the Last Day, and that the teaching after Luther's name will always be called "Luther's teaching. This, rather, is what we mean to say: the doctrine that Luther taught will remain eternally as God's Word, because Luther's doctrine is God's Word. With this we say even more. All who believe and accept God's Word are Lutheran in that sense, even if they do not call themselves so, even if they either do not know Luther's name or do not like it. Yes, Lutheran doctrine, because it is nothing other than the doctrine of the Word of God, existed long before Luther was born. An old

Lutheran teacher has therefore seriously written a book with the title: "Lutheranism before Luther." There he enumerates all the dear confessors of the truth and says: all of them were what is called "Lutherans" in our time, namely Bible Christians. Luther says of himself, "Thus Luther himself does not want to be Lutheran without teaching the Holy Scriptures purely." Only in that sense do we allow ourselves to be called "Lutheran." We have recognized that Luther's teaching agrees with Scripture, that is, that it is God's teaching, God's Word itself.

Of course, one must first recognize that Luther's teaching is the Word of God. Our little verse is a confession. One can only confess what one knows and believes. He who does not know God's Word and Luther's teaching cannot, of course, confess that the two agree. He must first become acquainted with both God's Word and Luther's teaching and convince himself that Luther teaches nothing other than God's Word. Then, of course, he will no longer be offended by the verse. Since we are convinced that Luther's teaching is the biblical truth, nothing other than God's Word, and since no one has yet been able to convince us of the contrary, we confess the two as one thing:

God's word and Luther's doctrine Vergehet nun und nimmermehr.

(To be continued.)

E. P

## Our East Indian discord.

### 4.

I received a letter from the East Indies, sent on March 5, which goes to my heart tremendously and which shows quite clearly what need and what lack there is. I will make excerpts from it.

Missionary Nau writes:

"As you are no doubt aware, we have decided to make the second station here in Travancore in the west among the Malayalenst in Kattakadei, the central point of the people who have been asking us for instruction for four years now. I am now staying for the time being in Trivandrum, the capital of the country. Reason for this: there is nothing yet to live in Kattakadei."

"From here I have now for the present quite looked over the country and the people. The country itself offers many natural difficulties for our missionary work. These are partly indicated by the name of the country Malayalam: Maley - mountain, Alam - lowland, i.e. mountain and valley, up and down, and not half a square mile of level, flat land. The roads wind in the valleys along the small river courses and the rice fields, cross lush coconut, areca palm and plantain gardens?) rise abruptly and fall just as abruptly and are very strenuous for horse, ox and bicycle. . . . The people themselves do not live in villages, but scattered everywhere, with preference deep down in the valleys on the edge of the rice fields."

1) A people linguistically very closely related to the Tamuls. I communicated with Malayalen without difficulty. C. M. Z.

2) Plantains - Bananas.

After the missionary has shown how difficult it is to gather the people for regular church services and catechumen classes, he continues: "If the rainy season in the East is already quite disturbing for the work, it makes itself doubly and triply unpleasantly felt here in the West, hard on the coast of the Arabian Sea and at the foot of the high Western Ghats, which hold back all precipitation here. For weeks it rains incessantly here. Inconspicuous creeks, which one usually walks through dry-footed, often not even noticing, become raging torrents. The bad, dilapidated bridges are torn away or collapse, and the roads, even good gravel roads, are so torn up that it is hardly advisable to drive horses or oxen over them. The rice-field ravines, over which one must walk to the outlying places, are torn away or flooded, the palm-roofs of church and school cannot hold back the torrential rain, the mud walls collapse, and the whole missionary enterprise in the district comes to a standstill for a time.

"Yes, why have we just started the work here, when it seems so difficult on the outside? Well, the work among the Malayals is not of our own choosing. Here our dear Saviour has gone before, and we have followed him. And should we be sorry, should we be sorry even for a moment, that we followed him to a difficult post, that he left us there? Is a regiment of soldiers sorry when the commander places it at a difficult post? On the contrary, does it not think that a great honor has been done to it, and does it not do its utmost to show itself worthy of the trust? Well then, let us rejoice to be placed in a difficult position in the war of the Lord, to be placed there by him, to endure faithfully, and to help him, the Lord, to victory in the battle against the prince of darkness.

"Here in this Malayalene country the Lord has great things in mind. Right at the beginning he brought us about 500 Gentiles who do not know him yet, but who are willing and ready to hear God's word and to be taught Christ, and now, after we have started here, a never imagined, great, hopeful field is opening up. From many sides I am besieged by people who beg me, implore me, to come to them. If I were to give numbers, I believe that if we had the necessary means and forces at our disposal, we could immediately take about 1000 people into the catechumen classes. The people we now have in the classes live in five places - "places" understood in the way I have explained above. They are called: Puliurkonam, Kuddizzel, Kadeikal, Kurungalur, Puthukulankarei. At Puliurkonam, eleven miles from here, where I was yesterday, I had 102 listeners. At the same time two people from another place, nearer my home, were there to ask me to start at their place also. In Puthukulankarei, fifteen miles from here, I had 76 listeners. And on the way home people stopped me and asked me to let them come too. On Saturday I talked for nearly two hours with people who came to me and asked me to take care of the people in Kanakodu (over 100 souls). There is a mighty stirring everywhere. Where people see that we are serious, that the missionary is going even to the most remote places.

comes and teaches them, they besiege me wherever I go and stand.

"All the people are pariahs and they have a very specific trade, which is bamboo mat weaving. This is something rare among pariahs; I have not found it anywhere else. So they have a fixed trade and are therefore more reliable than people who work here today and there tomorrow. Among them it should also be possible to make successful beginnings at the right time to obtain a regular common. - Even among the puleias, who are lower than the pariahs, the door is open.

"Yes, who can judge what a blessing we could be if our pastors and congregations in the homeland were informed about this properly and systematically and in detail and continually and recognized their high task properly. Things cannot go on as they are now.

"For help we must have, speedy help and suitable help. . . . How is it here in the work among the Malayals? Humanly speaking, it stands on both my eyes." And after the missionary has lamented his spiritual and bodily impotence in a manner that was probably meant for my eyes only, he continues, "Four teachers I have employed. Yes, what kind of teachers? People who until now never dreamed that they would become teachers. I have chosen them from among the people simply because they can read and write a little. They have no method or spiritual knowledge. They are catechumens themselves, and so can help me nothing in such teaching. Then I employed the two chief leaders of the people to call the people together for instruction. Since these two men have authority, they can take something from me by gathering the people at the right time. Christian knowledge is not there with them either. I will have to teach them that in time. Now we have 14 Malayalene young men in the seminary in Nagercoil. But we can't count on them for the next three to four years. Now add to this the distances: eleven, fifteen, seventeen, seventeen, eighteen miles from here, and take into account the forthcoming building of a house in Kattakadei, and you will immediately agree with me and say that the man is right when I explain: I cannot give the catechumen lessons alone; I must have help, and at once."

The missionary then shows how his health has suffered, but hopes that after a period of recuperation on the mountains he will be able to hold out until the spring of 1914, when he should and must have a longer rest. To this he says: "But what is to become of me then if I do not get help now? The new man must have time to learn the language and to get acquainted, and then he will find that he cannot do the work alone, and will cry out for help. A full two new men are needed here now for the Malayan area.

"To this want of workers is added want of teaching materials. No Lutheran book exists in Malayalam. Missionaries of another society have made an attempt to translate Luther's Small Catechism. It came out so badly that it is hardly recognizable. For example, the translation of the "What is

The second commandment reads as follows: 'We are to fear and love God, to refrain from all love of idols, and to worship in spirit and in truth the God who has revealed himself in Christ as our Father. I have now partly thoroughly revised, partly newly translated the Catechism, and have it now printed. Hymn book, order of service, forms for the various official acts, etc., all this must be created in the course of time.'

Finally, the missionary implores most earnestly, and for JEsu's sake, that "this dreadful need," as well as "the great prospect of the work," may be made known by Scripture and oral word at missionary festivals, and at synods, and at pastoral and teachers' conferences, that our Christians may send help, and that so many hundreds of heathen who desire to become Christians may not be turned back into heathenism. -

This is the need in only one corner of our mission territory. It's much the same elsewhere. O God, have mercy on us poor, miserable sinners! Open our hearts, that we may know thy will aright, and send help to the heathen whom thou hast laid at our door crying for help. C. M. Z.

### Atlantic District Assembly.

The Atlantic District gathered from May 1 to 7 in the midst of Father E. H. Fischer's congregation in Danbury, Conn. In the opening service on Wednesday morning, the General Presbyter, Father F. Pfothner, preached the sermon and showed, on the basis of the Scripture passage 2 Tim. 3:15-17, what position we must take to the Scriptures if we are to fulfill our calling in the Church. In the afternoon the organization of the synod took place under the presidency of the second vice-president of our district, Father A. Biewend. Our District President had not been able to be present for the first few days due to illness, and it was a joy to all when he did appear later. His synodal address was read by the chairman and elaborated on the theme, "What do we have, and what do we still lack?" Ten sessions were held, each time presided over by the chaplain chosen for the purpose, I. O. Düssel, with a liturgical service.

The morning sessions were, as usual, devoted to doctrinal discussions. The discussions were based on a paper by Father Rösener on the miracles of the Christian religion, which had already been begun at our last Synod. It had been explained what miracles of the Christian religion are, and that God alone performs miracles, namely the triune God; but the speaker, for lack of time, had only been able to show that the first two persons of the Godhead perform miracles. This time he began by saying that this divine work was also rightly ascribed to the Holy Spirit. Further: God does miracles directly. Examples of this were the creation, the flood, and the destruction of Sodom. In addition, God also performs miracles indirectly, namely through human instruments, such as Moses and Joshua, Elijah and Elisha, Isaiah, the apostles, evangelists and members of the early church. God also uses the angels as his instruments. The devil and his scales do

There are also things called miracles and signs in Scripture, but they are creaturely deceptions that cannot happen without God's permission and are destroyed by God's miracles. But God permits such miracles, first, to test the faithful, secondly, to punish the unbelieving world. The last point, however, could not be discussed any more, as it had to be broken off for lack of time. Whoever studies the synodal report that appeared at that time will not only draw much useful teaching from it, but will also learn to judge many a miraculous phenomenon of our time correctly according to God's Word.

One of the main items on the agenda was the report of the Commission for Inner Mission. This work has also made blessed progress in the last two years. Our dear missionaries have worked diligently, and their labor has not been in vain in the Lord. Some missionary congregations no longer need support, as they have become independent, others hope to become so soon. Many new mission fields should still be filled with workers, but the means do not seem to be sufficient, since we already have a considerable debt in the treasury. Would the dear Christians, therefore, for the sake of Jesus, help to fill this treasury in such a way that it suffers no lack, and this important work of the Church can be carried on unhindered. - Since the Inner Mission is greatly promoted by the Church Building Fund, from which funds are lent interest-free to poor missionary congregations, so that they can obtain a suitable church building, it was decided to ask the congregations to make a regular monthly, quarterly or annual donation to this fund. - An interesting report of our teaching institution at Bronxville was presented. With the money paid in and pledged, the debt is reduced to about \$5000.00. If all the congregations who have not yet come forward in this last effort will also lend a hand, the whole debt should soon be wiped out. - The paper, "Witness and Gazetteer," hitherto published by the Board of Directors of the Martin Luther Orphanage, has been taken over by the District. It will be published weekly, as heretofore, and will cost \$1.00 a year.-

The Synod listened with great attention to Praeses Pfothner's remarks on the great work of the General Synod. He began by describing the importance of the Inner Mission in the South, West and especially in the Canadian Northwest, where this work is spreading so widely that the districts in whose midst this mission is carried out are not able to pull the net alone; they need strong support from the treasury of the General Inner Mission. Other districts should therefore give diligently to this fund. In connection with this he also pointed out the importance of the General Church Building Fund. He also spoke about the emigrant mission, the deaf-mute mission, and the foreign-language missions among Estonians, Latvians, Poles, Lithuanians, Finns, and Persians. He described the conditions in Australia, New Zealand, Germany and England (London) and showed the needs of our brethren in these countries. He gave a particularly detailed account of the great successes of our mission in Brazil and Argentina among our fellow believers there. He remembered the mission to the Jews and the Indians, and then, in warm words

In his words, he reminded the Synod members of what a wonderfully blessed mission we are able to carry out among the heathen in India. He reported about the planned mountain home, which is an urgent necessity for the children of the missionaries because of the climatic conditions. He also showed the extent and importance of our educational institutions and asked that they be diligently recruited for students.

The cause of the Negro Mission was represented by its director, N. J. Bakke, who described in heartfelt words the necessity of this work and the glorious blessing that God has already placed upon it. He asked for strong support for this mission.

The General Praeses, on the last day of the session, May 7, recalled that it was just 25 years since the Lord had transferred the most distinguished teacher of our Synod, D. C. F. W. Walther, to the triumphant Church, and delivered a warm obituary to him. By resolution of the Synod the afternoon session was opened by the Chaplain with a memorial service.

The Sunday sermons were preached by Pastors J. Heck and Chr. Merkel. The pastoral sermon was preached by A. T. Pechtold. As the preacher was suddenly called home on Friday evening at the beginning of the service, Praeses Pfothenhauer stood in for him and gave an interesting talk on the beginning and progress of our mission in the Northwest.

The election of the officers had the following result: President E. C. L. Schulze, Secretary F. P. Wilhelm and Treasurer Georg Denker were re-elected. Since the two previous Vice-Presidents, Pastors G. F. Stutz and A. Biewend, urgently requested that they not be elected, P. P. Rösener was elected first Vice-President and P. W. D. Schenk second Vice-President; both are at the same time the visitors for their district. The following were elected as additional visitors: P. M. Holls for the Lang Island District, P. H. C. W. Stechholz for the New Jersey District, and P. C. Kretzmann for the Albany District. - Hearty thanks were expressed to the retiring officers for their services, and also to the Lutheran Education Society for their support of our institution in Bronxville, with the request that they continue to show their benevolence and assistance; and finally to the dear congregation in Danbury for their hospitality and love so abundantly shown.

We were able to spend beautiful, richly blessed days in Danbury. May God bless all that has been decided, and may he also give us the will to do what is necessary for the promotion of his Church and the glorification of his name!

J.C. Borth.

## To the ecclesiastical chronicle.

### America.

The so-called distribution commission of our Synod, which has to assign the candidates for preaching and teaching posts in our seminaries to their professions, met here in St. Louis on May 14 and 15. In all, there were 191 preaching and 52 teaching callings; 122 preaching and 49 teaching candidates are to be released into the church and school service in June. Thus there had to be 69 petitions for

Preachers and 3 around teachers remain unsatisfied. We want best the situation through a table

can be found at illustrate:

	Preacher coveted.	Preacher received.	Teacher coveted.	Teacher received
Atlantic .....	6	4	2	2
Brazilian .....	12	8	1	1
California and Nevada .....	8	5	1	
Canada .....	3	3		
English .....	3	2	1	1
Iowa.....	8	4	3	3
Kansas .....	12	8	1	1
Michigan.....	7	4	3	3
Minnesota and Dakota .....	38	24	6	5
Medium .....	1	1	5	5
Nebraska .....	12	7	5	k;
Northern Illinois .....			1	1
North Dakota and Montana. ....	17	11		
Oregon and Washington ....		5		
Eastern.....		3	5	5
South Dakota .....	9	5		
Southern Illinois .....	1	1	2	2
Southern .....	4	3	1	1
Texas .....	7	5		
Western .....	12	8	6	6
Wisconsin .....	12	7	5	0
Central Illinois.....	2	1	1	1
England .....			1	
New Zealand .....	1	1	1	1
Heathen Mission .....	2	2		
Negro Mission .....			1	1
Australian Synod .....	2			
	191	122	52	49

The class of candidates at St. Louis, with one who has already been dismissed at Easter, and another who has not yet entered the ministry, but wishes to continue his studies at another institution, numbers 85. We leave their names and the places to which they have received appointments to follow:

E. Bertermann; Alberta, Can.	K. Kurth; Ashton, Nebr.
W. Bezold; Pend Oreille, Idaho.	A. Loebner; Detroit, Mich.
P. Birkmann; El Paso, Tex.	W. Lochner; Waupun, Wis.
W. Bishops; Greensboro, N. C.	W. Loreh; Richmond, Cal.
E. Miß; Krem, N. Dak.	A. Lutz; Heathen Mission.
H. Stations; Pipestone, Minn.	F. Malinsky; Stratford, Ont. can.
W. Bramscher; Alberta, Can.	L. Martin; Manchester, N. H.
H. Brown; Neva, Wis.	Th. Flour; Farmersville, Ill.
H. Daib; Hope, N. Dak.	R. Messerli; Flaxton, N. Dak.
C. Damschröder; San Diego, Cal.	A. Meyer; Saskatchewan, Can.
T. Dannenfeldt; Alberta, Can.	A. Mießler; Harvester, Mo.
H. Degner; British Columbia, Can.	M. Mueller; International Falls, Minn.
O. Diersen; -----	W. Nau; Brazil.
E. Drinkgern; Amherst, Colo.	I. Nauss; Frazee, Minn.
K. Ehlers; Concordia, Mo.	O. Nieting; Clarinda, Iowa.
W. Erb; Lang Lake, S. Dak.	H. Oermann; Meherrin, Va.
P. Fieß; Rockham, S. Dak.	T. Ortmann; Bronx Borough, N.P.
W. Fleischer; Spirit Lake, Iowa.	W. Peters; Broken Arrow, Okla. Th.
I. Frederick; St. Charles, Mo.	Pieper; San Francisco, Cal. H. Plehn;
A. Gallmeier; Saskatchewan, Can.	Saskatchewan, Can.
W. Geister; Lyons, Tex.	T. Prince; Mount Hope, O.
A. Güttler; Gering, Nebr.	E. Quast; Brampton, N. Dak.
P. Hafemeister; Mexico, Mo.	P. Rathert; Botst, Idaho.
G. Hagemann; Case Rivcr, Mass.	I. Rengstorf; Argentine, Kans.
I. Harms; Heathen Mission.	O. Renner; Saskatchewan, Can.
M. Heinicke; Kansas City, Mo.	P. Rohlfing; Libby, Mont.
H. Heisermann; New Decatur, Ala.	A. Sauer; Saskatchewan, Can.
E. Hieber; Lone Wolf, Okla.	P. Scherf; Covina, Cal.
R. Hilgendorf; South Sodus, N. P.	M. Schliebe; Vesper, Wis.
A. Hinz; Mahnomen, Minn.	I. Schnack; Burton, Ill.
G. Iahn; Riege, Nebr.	I. Schumacher; Miltona, Minn.
K. Janzow; Alberta, Can.	G. Schupmann; Wewela, S. Dak.
A. Jordan; Chinook, Mont.	B. Selcke; Westfield, Tex.
W. Karsten; Sarcocoxie, Mo.	H. Mercenary; Okabena, Minn.
O. Key; Faith, S. Dak.	
W. Klahold; Buffalo, N. Y.	
W. Kohn; Saskatchewan, Can.	
A. Kühnert; Muskogee, Okla.	
A. Kunzmann; Knobnoster, Mo.	



W. Tisza; Petaluma, Cal.  
S. Thies; Alberta, Can.  
F. Traub; Heyburn, Idaho.  
W. Urban; Waco, Tex.

E. Voß; Bach, Mich.  
W. Wedig; Jay, La.  
W. Weinländer; Sanborn, Mich.  
A. Woker; Pasco, Wash.

The appointment to Concordia, Mo., is to an assistant teacher's post at our institution there; the appointment to St. Charles, Mo., to a vicar's post, in order to enable the newly elected director of our heathen mission, Fr. J. A. Friedrich, to undertake, where possible, the visitation trip to India this year.

The candidate class in Springfield numbers 38 with the 5 candidates who have already been released to Brazil at Christmas.

W. Becker; Crawford, Nebr.  
A. Birner; Stayton, Oreg.  
O. Brewer; Bemidji, Minn.  
E. Bruc; Wartburg, Ont., Can.  
H. F. Buettner; Readlyn, Iowa.  
W. Euler; Judson, N. Dak.  
W. Feldscher; Mellen, Wis.  
M. Götsch; Saskatchewan, Can.  
E. Grummer; Spencer, Iowa.  
Th. Gohlke; Brazil.  
M. Houses; Foley, Minn.  
O. Hensel; Natoma, Kans.  
E. Heyner; Brazil.  
G. Jagels; Mountain Park, Okla.  
W. Jiede; Bozeman, Mont.  
F. Kaul; Friedenthal, Nebr.  
W. Kemner; Brazil.  
P. Klein; Brazil.  
P. J. Klenk; Olney, Tex.  
L. Klusmann; Saskatchewan, Can.

W. Küther; Willow Springs, Mo.  
W. Lambrecht; Blair, Nebr.  
W. Mathwig; Chico, Cal.  
H. Meyer; Elberta, Ala.  
H. Müller; Brazil.  
W. Nickel; Billiards, Minn.  
C. A. Nicklas; Brazil.  
W. Petersen; Bergland, Mich.  
G. Pranschke; Palmer Rapids, Ont. can.  
D. Reichelt; Morristown, N. I.  
A. Rohn; Saskatchewan, Can.  
W. Rüter; Wellfleet, Nebr.  
E. C. Schutt; Crosby, N. Dak.  
H. Sprenger; Fall River County, S. Dak.  
A. Stöckops; Cheboygan, Mich.  
H. Te Punga; New Zealand.  
M. Wichmann; Ladysmith, Wis.

The candidate destined for New Zealand is from there, is an indigenous person and is expected to work among his fellow people, the Maori.

**From our teacher training college at Addison** enter 35 school board candidates including two who have been previously dismissed, one to a church in New Zealand. Their names and the places of their future effectiveness are:

H. Ansorge; Charter Oak, Iowa.  
W. Beinke; North Judson, Ind.  
W. Brown; Wyandotte, Mich.  
W. Buchholz; Niagara Falls, N. P. A.  
Diesing; Carlinville, Ill. M. Dobberfuhl;  
Milwaukee, Wis. E. Ernst; Mayer, Minn.  
I. Fleischli; Maplewood, Mo.  
C. Goetz; New Kensington, Pa.  
E. Gugel; Harbor Beach, Mich.  
H. Hilbig; Cleveland, O.  
E. Iahn; Waynesboro, Va.  
O. Jungkuntz; Fort Wayne, Ind.  
G. Keller; Brownstown, Ind.  
H. Kern; Bristol, Conn.  
G. Kalandar; Winnipeg, Man., Can.  
A. Kowert; Sheboygan, Wis.

M. Krüger; Marwood, Pa.  
M. Lührs; Sheboygan, Wis.  
A. Maurer; Gardenville, Mo.  
W. Melchert; Alexandria, Minn.  
W. Meyer; Wausau, Wis.  
F. Palm; New Zealand.  
L. Polcrt; New Orleans, La.  
M. Roschke; Perryville, Mo.  
T. Scheiwe; Waterloo, Ill.  
W. Schneider; Merritt, Mich.  
B. Seefeldt; Stevens Point, Wis.  
A. Seils; Cabot, Pa.  
H. Suhr; River Grove, Ill.  
L. Wegmann; Woodburn, Ind.  
G. Weil; Sedalia, Mo.  
W. Wendt; Kewanee, Ill.  
M. Zieroth; New Britain, Conn.

**Our teacher training college in Seward** is releasing the following 14 candidates to the school board. The one for Brazil left a few months ago:

A. Albrecht; Wellston, Mo.  
H. Bloch; Leigh, Nebr.  
M. Burmeister; Chaska, Minn.  
W. Kamprath; Germantown, Nebr.  
O. Kanke; Sylvan Grove, Kans.  
C. Knuth; Mobile, Ala.  
G. Leimer; Calgary, Alta., Can.

G. Naber; Yorktown, Iowa.  
O. Schneider; Scott's Bluff, Nebr.  
A. Stolzenburg; Norfolk, Nebr.  
H. Weinrich; Brazil.  
E. Werner; Cheyenne, Wyo.  
A. Wolters; St. Joseph, Mo.  
T. Wunderlich; Cedar Rapids, Iowa.

L. F.

...to know about it. He was given sausage from his parents' house, which, as it turned out later, was trichinous. He himself fell very ill, and with him three of his roommates and a classmate whom he had given sausage to eat. He himself had to be taken to the hospital. In spite of the earnest efforts of two doctors to save his life, he died after three weeks. Two of the other sick people, a pair of brothers, are quite well again. One of the primans is still seriously ill and also a sextan, whom the parents took to the hospital in Sioux City to have him nearer home. Freiberg's parents themselves, along with four other children, have been infected by the flesh, and some of these six are still suffering severely. God himself protect us all from harm to life and limb! T h. B.

**Doctrinal position of the Ohio and Iowa Synods and their allies.** The "Lutheran" ran an article in the April 2 number under the heading "A New Association of Lutheran Synods." The article was prompted by an unjust attack on the doctrinal position of the Missouri Synod and the whole Synodical Conference. We proved in the article that the Synods of Ohio and Iowa, in their spokesmen, deny the "by grace alone" in the doctrine of conversion and election by grace, and that herein the charges of Calvinism which they bring against us have their ground. We have now received some letters from the opposing camp. These letters do not contain any vile words of reproach, but are calm and factual. However, the opinion is expressed that we have not quite correctly presented the doctrinal position of the aforementioned synods. To this we can only say: Read again calmly the documents we have cited. It will then be seen that we ascribe to the Synods only that which their recognized spokesmen have said again and again for decades and have maintained to this day. At the same time we stated that our Ohioan and lowash opponents, inasmuch as they are Christians, do not themselves believe their doctrine, but agree with us that a man is converted and saved by grace alone. We can, therefore, only repeat the request to "cease fighting against our doctrine, which is the doctrine of Scripture and the Lutheran Confession, and return to Scripture and the Lutheran Confession." F. P.

**As an outrage upon the sacred**, a pastor of the Episcopal Church in Washington has justly denounced the doings of a senator, who, in frivolous aping of the three articles, set up and ridiculed the "creed" of his political opponents. Such jokes are very cheap; for from the sublime to the ridiculous is but a step. E. P.

**A challenge to the followers of CHRISTIAN SCIENCE** Published by a New York doctor. The CHRISTIAN SCIENTISTS, after all, claim that there is no matter at all. What one thinks one sees and hears and feels is mere self-deception. Sickness, suffering and pain do not exist; all this is mere imagination. Even the strongest poisons have no effect; they kill only because man denies them such an effect and dies of fear and imagination. There should be no death at all. This was too much for the doctor, and he challenged some Scientist to allow him to inject him with the germs of diphtheria or oral obstruction, or to give him five grains of morphine or strychnine or atropine. But he reports that no one has yet offered to give this proof of the truth of his doctrine. The fact is, they don't believe their great doctrine themselves. - Also Mark. 16, 17, 18, among the signs that will follow those who believe, not only the healing of the sick is mentioned, but also such things: "Serpents of-

**Our institution at St. Paul** has to announce an obituary in another place. The readers of the "Lutheran" will know the circumstances of the illness of the blessed Freiberg.

and if they drink something deadly, it will not harm them. We have never heard of any one making a specialty of these signs. One prefers to go out of the poor sick. Maybe it pays better.

E. P.

### Abroad.

**The Pope's Names and Titles.** In the yearbook of the papal sect for the year 1012, the following titles, among others, are given to the pope: "Bishop of Rome, Vicar of Christ, pope of the universal church, sovereign of all Roman Catholic rulers and countries," etc. The names and titles which Scripture attaches to the pope are different. According to Scripture, the pope is "the man of sin and the child of perdition, who is an abominable man, and exalteth himself above all that is called God or God's service, so that he seeth himself in the temple of God as a god, and pretendeth to be God. Which future things are done after the working of Satan with all manner of lying powers, and signs, and wonders, and with all manner of seducing to unrighteousness them that perish," 2 Thess. 2:3, 4, 9, 10. In our time, we should also pay attention to how the Lutheran confession describes the pope on the basis of Scripture: "This fact" - that the pope wants to be supreme in the church - "shows tremendously that he is the true end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his authority, which is nothing, not ordered or commanded by God. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2. Nevertheless, neither the Turk nor the Tartar does this, as they are great enemies of the Christians. . . . The pope's doctrine, where it is best, teaches worldly dealings and judgments. After that it teaches ceremonies of churches, clothes, food, persons, and children's play, masquerades, and folly without matzo, but in all this nothing at all of Christ" (namely, that he is our only Savior), "faith, and God's commandments. Last of all, he is nothing but the devil, since he drives his lies of masses, purgatory, monasticism, his own work and worship - which is the true papacy - above and against God, condemns, kills, and torments all Christians" (where he has the power to do so), "who do not exalt and honor such his abomination above all. Therefore as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or end-Christ, to be head or lord in his regiment. For to lie and murder, to destroy body and soul for ever, that is his papal regiment proper. . . . Therefore we must not kiss his feet, or say, You are my merciful Lord; but as in Zechariah (3:2) the angel said to the devil: 'Punish thee God, Satan!' " (Schmalk. Article, pp. 308 f.) F. P.

The Minister of Culture vigorously opposed the **Saxon elementary school teachers** who wanted to get rid of the catechism and biblical history from the school and introduce "modern" religious instruction. A German church journal wrote: "The Saxon Minister of Culture, Dr. Beck, did not allow himself to be fooled by the ravings of the elementary school teachers, but declared in the Landtag in the most determined manner that he would now and never allow such 'blurred religious instruction' as the teachers had demanded here and there, that he would rather hold fast to confessional religious instruction, and that every teacher who wanted to teach another religion was no longer available to him, and must therefore resign his office. He also turned most decisively against the sayings of the assured results of science and of the mind of Christ, with which religious instruction is not in contradiction.

He proved that the mind of Jesus could only be known from the Bible, and that if Jesus was not really the one to whom he had testified, namely, the only begotten Son of the Father, then he could not be our model in his mind. We would like to share at least one passage from the minister's delicious speeches. After he had spoken of the justified pedagogical principles, upon which religious instruction must of course also be developed, he continued, with the lively approval of those on the right: "But the core and star of religious instruction must nevertheless remain the Gospel of Jesus Christ, and it must be worked towards ensuring that an inner contradiction does not arise in the child's soul between the content of religious instruction in the school and the content of the service in the church. What would become of our children if they were to receive religious instruction in school on Saturday, which would be the complete opposite of what is taught there on Sunday, when the children go to church with their parents, or when they go to the children's service? Our children, if they are not secure in the inmost and most sacred things they need in life, would drift out on the sea of life like a boat without a rudder and would have to sink. The children are not there for the school, but the school is there for the children. We must desire that our children, in whom the parents entrust their best to the school, and not only voluntarily, but must entrust it, should not be taken as subjects for trial, in order that theological disputes, which may come to an issue within the teaching profession, may be dealt with in the school. That will not do.' "

We find the **following beautiful praise of** the present Queen of England in a German paper: "From England comes the pleasing news that since the day Edward VII. closed his eyes and his son George V. became king, a new time has dawned on the London trousers, a time which means a return to the simple manners and the serious tone which prevailed during the long reign of Queen Victoria in Buckingham Palace. The change is due in particular to Queen Mary, who has a deep aversion to all frivolity and levity. She has had many a beautiful woman whose reputation was not considered inviolable struck off the list of court parties. She has forbidden the ladies of her vicinity to wear the modern close-fitting dresses, and no woman who has been divorced from her husband is allowed to come before her countenance. Now Queen Mary opposes the alarming modern dances which have begun to naturalize in the London drawing-rooms; she has left no doubt that these new kinds of dancing are thoroughly repugnant to her, and has expressly forbidden her children to learn them." - We also read of her in a local secular paper that she was first and foremost a housewife and the mother of her children. What a nasty picture, on the other hand, are the modern undomestic, childless, dog-loving ornamental dolls and dress-fools, or the speech-making, women's-rights-demanding, window-breaking unfeminine women!

E. P.

### The little spark.

Court preacher Ketzler, the well-known educator of the imperial princes, related the following incident from a stay in London. One day, as he was walking with some friends through a street that led along the Thames, he suddenly noticed a crowd of people, and when he approached, he saw a crowd of people.

he saw a young girl lying in the street with her clothes dripping wet and her hair hanging in disarray. She had just been pulled out of the water. Some people also endeavored to call her back to life, but, as it seemed, without success. The unfortunate woman lay completely lifeless, not moving a limb, and neither speaking nor answering. "She's done for, there's nothing to be done!" said most of them, and went on shaking their heads. "Won't be much lost on her, either," remarked another with a cold smile, which was followed by other equally heartless words and witticisms. But a determined man gently yet firmly grasped the pitiable one under the shoulders. "John, you take hold of her feet," he called to a friend, "and we'll take her to the nearest hospital; after all, it's only a few hundred paces from here; perhaps something can be done after all." Hurriedly the two ran away with their burden. Kessler and his friends also followed them to see the outcome of the matter. While they were now standing in front of the hospital, waiting for news from within, they noticed above the entrance to it a meaningful image. An angel was standing in front of a heap of ashes, blowing gently and yet powerfully, and beneath it were the Latin words: "Forsitan scintillula latet - Perhaps there is still a spark in it." And lo, it was not long before the news came from the hospital, "Saved! She could be brought back to life."

"That gave us quite something to think about," remarked Kessler; "we promised each other anew not to despair of any man as long as God still leaves him a living breath; perhaps he can still be saved for the kingdom of God and eternal blessedness."

The name in the church register.

One day, when a pious preacher had married a couple, and was preparing to enter their names in the register, he turned to the bridegroom and said to him, "Ei, Wilhelm, your name has been entered in this book before!" "Yes, Father, at my baptism." "To-day your name is inscribed here for the second time, and you have no doubt seriously considered the step you have taken, and its consequences for the future." "Yes, Father." "Good, but mark you that sooner or later your name will be inscribed in these books for the third time, after your death namely. Think about it, and order your house; otherwise death may overtake you like a thief in the night."

The young man to whom this word of exhortation was addressed became seriously distressed about the state of his soul; he sought the peace of God and found the way of life. From then on he joyfully followed the good shepherd who laid down his life for his sheep, and sought with all earnestness that his name might one day be found inscribed in the book of life.

Friends of the Mission.

At a mission festival in Basel, a speaker had told, among other things, of a wealthy English duke who had given the mission annually 20,000 marks donation, and his speech with the "As long as there are such dukes, there is

Salon near Ludwigsburg, and said that he also had a story to tell. One day a man in an inconspicuous, even lowly suit came to his brother, who was the mission treasurer in Korntal, and said that he wanted to give a contribution for the mission, and then counted out 100 marks on the table. The man asked which association this contribution was from. The man replied that the contribution was not from any association, but from him. "Yes, who is he then?" asked the cashier. "The goatherd of Waldheim," was the reply; and the 100 marks were his annual wages, which, as he had otherwise to live on, he wished to bring to the mission. Director Paulus concluded the story with the words: "As long as there are goatherds like this, there will be no need for the mission."

This is the right understanding of the widow's mite, which is so much abused - not to give as little as possible, as if the Lord were pleased only with the mite, with the smallest, but with the widow's mite, that one gives as much as possible, even above proportion, and that in the right spirit.

"For free ye have received, for free ye give."

Matth. 10, 8.

We are commanded to teach, comfort, and absolve all who receive and believe, and they all receive these things from us freely, according to the saying of Matt. 10:8, "Freely ye have received, freely give." But as the Christians enjoy the ministry of preaching freely, so again they should feed and maintain the servants freely, and protect them, giving them food and clothing. But these gifts are not payment, buying or selling. For we need daily sustenance, food and drink, but this does not pay for absolution; for who could pay for it? What are a hundred or a thousand florins compared to this immeasurably great gift of the forgiveness of sins?

(Luther.)

What is the church?

Therefore it is a foolish thing that the papists cry out that they are the church. For the church is not such a people as is to be looked upon and understood according to the great multitude or people, wisdom, power, wealth, honour, succession, office, and such like things, much less according to the services which they have chosen for themselves; but is a people of promise, that is, which believeth the promise.

(Luther.)

Obituary.

On the 8th of May, believing in his Saviour, Johann Freiberg, a sextant, died in the hospital of trichinosis. Freiberg was a student at our institution in St. Paul, Minn. and was 18 years, 8 months and 20 days old when he died. After a funeral service in the auditorium, Prof. Mönkemöller delivering the address, the body was taken to the home place, Struble, Iowa, accompanied by Primate E. Wiedenhöfer. At the funeral on May 10, Rev. C. D. Nuoffer spoke on Heb. 13, 14, and Prof. W. Mönkemöller on Jer. 29, 11. - The young man had determined of his own accord to one day become a guide to blessedness for others, but God has now already introduced him into heaven. Theo. Bünger.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Ooum, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### SUMMARY OF UNITED STATES HISTORY AND

*CIVIL GOVERNMENT.* By *H. B. Fehner.* 99 pages. Concordia Publishing House. 80, 8t. Roui8, Llo. Price: 30 Cts.

In numbered single sentences the whole course of the history of the United States is summarily presented, and in the second part likewise the various institutions of government from the township to the federal government. Questions are always included for practice and repetition. The book has grown out of practice, has an experienced schoolman for its author, and is already in its third edition. This guarantees its usefulness. It presupposes, of course, a teacher who will supply the necessary meat to the skeleton. Especially in parochial schools, where time for these subjects is scarce, it will be possible to accomplish something in little time by means of this compact guide. Our teachers and school-keeping pastors who do not yet know it should let it come to them. Even people who no longer go to school can quickly refresh their knowledge with the help of this booklet.

E. P.

The unchristian "Christian Science". By W. Dallmann.

Translated from the English by W. M. Czamanske. cConcordia Publishing House, 8b. Ooui8, Mo. Price: single 5 Cts. the dozen 40 Cts.

This booklet shows in all brevity, but strikingly, that the so-called Cüri8birrn 8cicncc does not leave a single one of the Christian doctrines standing either.

E. P.

Christ, the Gardener. Spiritual song for medium voice by

Herm. H. Hahn, 1203 Park Ave, Fort Wayne, Ind. 4 pages 11X14. price: 40 Cts.

A simple, appealing, easy to sing melody with beautiful German and English lyrics.

L. F.

Sing to the Lord a new song! Festive hymn for mixed choir with organ accompaniment by O. Frey, Lansing, Mich. 3 pp. 11X14. price: single 15 cts.; the dozen 11. 50.

L. F.

## GirrfMivrrngen.

On behalf of the Commission for Negro Mission was introduced: On Sun. Rogate: P. E. H. Polzin in the Negro congregation at Meherrin, Va. by Prof. J. Berg.

' Introduced on behalf of the district prefects concerned: On sund. Judica: Fr. A. Ficken at Trinity Parish, Olympia, Wash. by Fr. Jul. Huchthauscn.

On Sunday. Misericordias Domini: Fr. F. r. M ö l l e r in the congregation at Malcolm, Nebr. assisted by Bro.

On Sun. Jubilate, Rev. H. Schlesselmann in the congregation at Nashville, Kans. by Rev. M. Senne. - W. J. I s r a c l in the congregations at Milbank and Big Tom, S- Dak, and the following Sunday in the congregation at Geneseo Tp, S. Dak, by P. H. Kretschmar.

On sunday. Cantate: P. W. Bekemeier at St. Michael's parish at Richville, Mich. assisted by P. G. Bernthal. - P. I. Bertram at St. John's parish near Osage, Iowa, assisted by P. P. Brammer. - P. K. H. B o y e in the churches at Galva and Schaller, Iowa, by P. A. W. Brauer. - P. A. W a h l in St. John's parish at Pittsville, Wis. by P. H. Maack zun. - P. H. Lauser in the parishes at Woodstock and McHenry, Ill, by P. F. G. Kühnert. - P. S. Hofmann in the township at Archbold, O., by P. B. Oldenburg. - O. Kaiser in Immanuel parish near Hepler, Kans. by P. O. Matuschka.

On Sun. Rogate: P. E. C. A. B a r t l i n g in St. John's parish at Alban Tp, S. Dak, by P. H. Nitschke. - P. W. C. Kruger in the parish at Gordonville, Mo. by P. W. G. Langehennig. - E. Deffner in the parish at Klein, Tex. by P. C. W. Nische. - P. H. Jungkuntz in the parish at Auburn, Ind. by ? K. Krotke.

On Sun. Exaudi: P. H. Maack sun. in the parish at Clintonville, Wis. assisted by the hunters, G. H. Schilling and Hesse of P. C. A. Bretscher.

Introduced as teachers in parochial schools were:

On sunday. Cantate: Teacher L. F i n k as teacher in the school of St. John's parish at Millers, Mich, by P. J. A. Bahn. - Teacher H. F. R e n g s t o r f as teacher at St. John's parish school at Pleasant Ridge, Ill, by P. H. v. Gemmingen. - Teacher L. W. Rolf as teacher in the school of the western school district of St. John's parish at Mountville, Minn, by P. H. Prigge. - Teacher H. F. B u n j c s as teacher in the middle district school of Lvrenz Parish at Frankenmuth, Mich. by P. E. A. Mayer.

## Gtnrveihungs"

Dedicated to the service of God were:

Churches: The new church (20X34, steeple 45 feet) of Christgemcinvc at Mellowdale, Alta. can., on Sun. Jubilate. Preachers: 1'1?. Schütz and Hcyne (also English). The dedicatory prayer was said by Father Meyer. - The newlycrwrne renovated church of St. Paulsgcmcinde near Oakland, Iowa, on Sund. Cantate. Preachers: ?? G. Haack and Lindemeyer (English). The consecration prayer was said by Fr Ehlers.

Organs: The new organ of the congregation at Altenburg, Mo., on sund. Jubilate. Preacher: Winkler and H. Schmidt. - The new Pfcifenorgcl of the Trinitatiscgmeinde near Altona, Nebr. Cantate. Preacher: P. J. Hoffman".

## GvunvsteinLegrrns.

On Sun. Rogate the Trinity congregation at Los Angel e s , Call, laid the cornerstone of their new church. Preachers: ?? Nudnick and Wyneken (English).

## IrrMILen.

Immanuel Parish of Washington, Mo. celebrated its 50th anniversary on Sun. Misericordias Domini their 50th anniversary. At the same time they also dedicated their new pulpit, altar and organ to the service of God. Preachers: ?! W. Matuschka, F. Kleist and Sommer (English).

Zion Church of South Omaha, Nebr. (? M. Adam), celebrated its 25th anniversary on Sun. Rogate its 25th anniversary. Preachers: '1'. E. I. Frcke, H. Bode and Her (English). - The Zion congregation at Linn, Kans., celebrated its 25th anniversary. Preachers: ?? Keller, Lohmeyer and Lehenbauer (English).

## Conference.

The Shawano County - Conference will assemble, w. G., on the 4th and 5th of June, at the township of the undersigned near Bonduel, WiS. Working have been ?? Selle, Karpinsky, Larsen, Brandt. Confession speech: I>. Ebert (? Schütz). Sermon: Father Müller (k. Plaß).

W. Brandt, Skr.

The Northern Nebraska Pastoral Conference will meet, w. G., June 4-6, at Fr. Kuehnert's parish near Lyons, Nebr. Works: Specimens of faith and unbelief from the Old Testament, to us for teaching and warning: P. A. W. Frcke. Main differences of the synods calling themselves Lutheran: P. E. Eckhardt. Participation: Fr. Holm. Study of the Holy Scriptures: P. Hartmann. Exegesis on Rom. 7, 14- 8, 9: Harms. Confession: Father Bohlsen (? Erck). Sermon: Father Ollenburg (? Ludwig). Please register or cancel before 19 May.

P. L. Dannenfeldt, Secr.

The Peoria-Rock I s l a n d - Special Conference will assemble, w. G., June 4 to 6, at P. Chr. Bergen's church at Geneseo, Ill. papers have the ?? Jaß, E. D. Mcnnicke, Jacobs, Wilhelm, Flach, Linse, Kirchner. Confession: Father Flach (? Düver). Sermon: ? Hohenstein (? Hempfing). Please register with the local pastor.

E. Düver, Secr.

The Colorado Pastoral and Teaching Conference will meet, w. G., June 12-18, at P. Her's church at Denver, Colo. works: evils of American popular life in the light of the ten commandments (continued): Fr. LÜssenhop. The evangelical exhortation in preaching: Gleffe. Exegesis of some passages of the New Testament, with application to the six principal pieces: P. Leitz. School punishments: Teacher Grsfe. Catechesis with the pupils of St. John's School: Teacher Wiersig. Sermon on criticism: ? Stegemann; criticism of the same: Fr. Kretzmann. Pastoral sermon: Fr. Kretzschmar. Sunday sermon (German): Fr. Lange (? Brauer). Sunday Sermon (English): Fr. Leitz (? Müller). Please register or cancel with the local pastor before June 1. - It is also requested that all members attend the annual meeting of our Samtarinmgesellschaft which will be held on



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## God's word and Luther's teaching.

### IV.

We have explained that we do not want to place Luther's word above or beside God's word with the well-known little verse, but, like everything, under God's word, indeed that we want to say with it rather: Luther has no word or doctrine of his own at all; his doctrine is the doctrine of God's Word; it is God's Word because it is taken from Scripture, which is God's Word. Thus we say of Luther's doctrine, the doctrine of Scripture, the same thing that we say of Scripture. After all, it would be sheer folly for anyone to say: God's Word does not pass away, but this cannot be said of the teaching of God's Word.

One might still ask: Why do we say this of Luther's teaching? If Luther's teaching is God's Word because it is teaching taken from Scripture, can't the same be said of every pure teacher? Indeed it can and ought to be said. Every right preacher who has a good conscience in his preaching must be able to say: I preach God's Word to my congregation, my preaching is God's Word, my teaching and preaching makes people blessed, God's Word and my teaching and preaching, or, which is the same thing: the doctrine of God's Word which I preach now and never passes away. A preacher who cannot say so of his preaching had better find some other occupation. Luther once put it this way, "A preacher must say and boast with Jeremiah: HErr, thou knowest that what has gone out of my mouth is right and pleasing to thee; yea, with St. Paul, all the apostles and prophets, in spite of themselves, say: God Himself has said this. I have been an apostle and prophet of Jesus Christ in this preaching. Here it is not needful, neither good, to ask forgiveness of sin, as if it were unjustly taught; for it is God's word, and not mine, which God neither shall nor can forgive me; but confirm, praise, crown, and say, Thou hast rightly taught, for I have

Spoken through thee, and the word is mine. He that cannot boast of these things from his preaching, let him only stop preaching; for he surely lies and blasphemes God." With such a preacher, the audience would not be allowed to sing at the beginning of the service:

Dearest JEsu, we are here to listen to You and Your Word.

Before such a sermon it would be useless to sing: O Lord, open to me the door of your heart, Draw my heart to you through your word!

And if the congregation wanted to sing at the end:

Amen, we have heard what God has taught us; the Holy Spirit from above seals it in us. Amen, then such a preacher would have to run away in shame and terror, if he is not a miserable hireling who is only occupied with the thought of how long it is until the next salary comes.

However, doctrine of the Word of God, doctrine drawn from Scripture is God's Word, let anyone preach it. This is a thought that Luther in particular often expresses. He says, for example: "It is his word and not ours. So he wills that we also look to the word alone; he speaks it as or where he wills." (III., 412.) "God now takes an angel, soon Petrum or Magdalene," or even some one probably an ass, as happened with Balaam, through whom he speaks his word." (726.) Luther was far from believing that only he could teach God's word. This would have grieved him greatly if it were so. With joy, rather, he acknowledged God's Word also in other pure teachers - of course, only such - teaching, sermons, and books. Yes, in his humility, he preferred other men's books to his own, and desired that his books should perish. In a recommendation of a book by Melancthon, he writes: "I have indeed preferred such Magistri Philipp's books myself rather than

those who mean, also prefer to see the same both in Latin and German in the square than those who mean." (XIV, 176.) Of John Hus, who appeared about a hundred years before Luther, and was burned by the Papists for the sake of his faithful testimony, he says: "Thus I hold that John Hus brought to light the Gospel which we now have by his blood." (VI, 87.) Yes, at the close of his exposition of the Epistle to the Galatians, he expresses the wish that his little work may render service to Christians, and then continues, "For here, because it is God's business, and certainly the greatest of all, I desire to be instructed by every child." (VIII, 1363.) He says of every pure preacher, "Such a priest may afterward go forth from God to the people, presenting to them God's answer and command. And such a priest's word shall be as much as God's word itself, for he leadeth not his word, but God's word. He that hath the word of God is a priest; and he that heareth him heareth God." (III, 1016.)

Now, if it can be said of every pure teacher who brings the teaching of Scripture that his teaching is God's Word, why do we speak of Luther with special emphasis thus, "God's Word and Luther's Lehr"? It is because of Luther's work and importance in the church. Luther was just not only a preacher of the Word who preached God's Word to a single congregation in peace, but he is the reformer of the church whom God raised up. It stood thus: The church had God's Word in its purest form long before there was a Luther. The apostles of Jesus Christ, whom he had trained and sent forth, whom the Holy Spirit guided into all truth, who spoke, impelled by the Holy Spirit, even to such an extent that the Saviour said to them, "It is not you who speak, but it is your Father's Spirit who speaks through you"-they preached the very purest Word of God to the Christians of their time. The same Word they set down in writings for the Church of all ages, in the writings of the New Testament. With this Word of God, Christendom would be well supplied until the Last Day. But then came the Papacy, the Antichrist sat down in the temple of God, supplanted God's Word, and put his Word in its place. Sad times came in the church, so that not much remained of the Christian religion. After many vain attempts, as men tried to reform the papacy, at least outwardly, God sent his reformer Luther, who exposed the abomination of antichristianity, helped the downtrodden church up again, brought Christ and the gospel to the sinners again. This he did by his teaching and preaching. And what he preached was nothing new, but the old eternal gospel. But that had been quite forgotten; the old gospel seemed to be a new doctrine. The people who did not want to accept it, who did not want to be reformed, spoke with opprobrium of God's gospel, which resounded there in new clarity, as of Luther's teaching. But the people who were won over to the truth said of Luther's teaching: it is the word of God. And against it ye may rage and rage as ye will, ye shall not cut it off; it perisheth now and nevermore.

That God's word and truth is named after a human teacher is nothing new in the church. When in ancient Christendom the false doctrine of Arius was for a long time

who taught that Christ was not the Son of God and God, but a creature of God, resisted this false doctrine and defended the divinity of Christ by the faithful Athanasius. Then also the pure doctrine was called the doctrine of Athanasius, and the orthodox Christians were called Athanasians. Just as they were not ashamed of the name of their teacher Athanasius and were not allowed to be ashamed of it, so we are not allowed to be ashamed of the name of Luther. If we now call ourselves Lutherans, then this means: we find people who believe God's Word, as God brought it to light again through Luther after the papacy.

And Luther is such a teacher of whom we need not be ashamed. Even Luther's fierce opponents have not been able to deny him their respect. Calvin, for example, says: "I ask you to consider, first of all, what a great man Luther is and what great gifts he is distinguished by, with what courage, with what constancy, with what skill, with what penetrating power of teaching he has hitherto been concerned to overthrow the kingdom of antichrist and at the same time to spread the doctrine of salvation. I care often to say, Though he called me a devil, yet I would do him so much honor as to acknowledge him an excellent servant of God." Beza, an even fiercer impugner of Lutheran doctrine than Calvin, must yet say, "Luther was a truly admirable man; and he who does not notice in him the Spirit of God, notices nothing."

Yes, we consider Luther not only a pure teacher among others, but we consider him the reformer of the church awakened by God. We apply to him the word of the angel who brings the eternal gospel to all peoples, tongues and languages. And because the "Lutheran" carries this scripture, Revelation 14:6, 7, at its head, the little verse fits very well next to it:

God's word and Luther's doctrine Vergehet nun und nimmermehr.

(Conclusion follows.)

E. P.

## How does a congregation find out about a pastor they are considering calling?

By request we want to say something about this question about our fortune. We hope that with the above question we have met the sense of the questioners.

God's Word tells us this plainly, who has the right to call ministers of the Word, namely, the church of believers. These are the people who have all that the church has, and who do all that the church should do as its work on earth; for they, the Christians, are the church. That the church, the congregation, has the right to appoint, is also already understood from the fact that God has not appointed any authority, nor commissioned any person, to do this for the church. And indeed the matter of calling is wholly, from beginning to end, the business of the church. The whole right and the whole duty belongs to her. To her Christ has committed the preaching of the gospel; to her he has given the keys of the kingdom of heaven. All the powers and gifts that exist in the

Church are at her disposal. The ministers of the church are hers: "All things are yours, whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come: all things are yours. But ye are Christ's, but Christ is God's," 1 Cor. 3:21, 22. "Where the church is, there is ever the command to preach the gospel. Therefore the churches must retain the power of requiring, electing, and ordaining church officers. And such authority is a gift which is properly given to the church by God, and cannot be taken from the church by any human authority." (Schmalk. Art., p. 341.) All ordinances, establishments, and usages, for instance, that a congregation may be advised by a pastor already in office, or by officers of the synod, or have the called pastor ordained and introduced, are good and wholesome, but still only of human right. The fact that a congregation stands in an external association with other congregations is not commanded by God. It is quite independent. The congregation is held responsible by God, and God requires it to give account for the fact that in its midst the ministry of preaching is established, the gospel is preached, and the work of the church is done. So the calling is also their business alone.

Furthermore, God's word has described to the churches the persons they should call, the qualities they should have and the standard they should apply. All of this can be found in such passages as 1 Tim. 3 and Tit. 1. The requirements that are mentioned there and elsewhere in Scripture can be briefly summarized as follows: the one who is teachable, who is capable of leading the office, who has the good will to do the works of the office, to be faithful, and who leads a Christian walk, can be called. This is exactly the standard the church should apply, the qualities it should demand of the one to be called - no more and no less.

And finally, God's Word also sufficiently characterizes the sense that should animate the church in calling. It calls as God's church, in His name, by virtue of the authority He has given it, for a work that He has given it to do. It will be guided by one thought: we are looking for a man who will do the work of the Lord among us, who will be a teacher of righteousness to us and our children, a helper of our joy, a guide to happiness.

If the three things are noted, then there should be no more difficulty in answering the question of how the congregation informs itself about a person it is about to call.

A congregation should inform itself. It should not call blindly. It is not to superstitiously put its finger on some name that happens to be in a Lutheran calendar and then think the man is the one God has shown. God trusts His church with something by giving her the right of profession. She is to look at candidates according to the requirements stated in God's Word. She is to apply the standard; for this purpose God has given it to her in His Word. After the apostle has described the necessary qualities that are to be found in a

He continues: "Let them be tried first, and then let them serve, if they are blameless", 1 Tim. 3, 10. People who want to take over a teaching office in the church should be tested for their efficiency and fitness. This information can be obtained by the church on its own; God has not appointed any man or authority from whom it should or must obtain information. The way in which the information is obtained does not cause much harm, as long as the right measure revealed in God's Word is applied and the right attitude and intention are followed.

If a congregation wants to know whether the person to be called is capable of teaching, then it has the full right to examine him itself, if it is able to do so. Yes, even more: she may also train her pastor herself, if she is able to do so. It wants to know and should know whether he is capable of carrying out the ministry in its midst. But a congregation acts more intelligently when it unites with other congregations to form a synod, which then establishes teaching institutions and employs men to train and examine young people for the ministry on its behalf. A testimony from these men will then also be respected by a sensible congregation. And in most cases, when a man is called who has already been in office and has proved himself capable, then a special examination is no longer necessary. But a congregation would not do anything improper, which it had no right to do, even if it wanted to convince itself and check. And a man who is competent in his office and teaches would have nothing to fear from such an examination.

In some places there is also the institution that the prospective preacher holds a trial sermon. Now we have nothing in mind with the trial sermon, but not because a congregation has no right to inform itself, but because this is about the worst way in which one could inform oneself. This institution could so easily only encourage the charging of teachers, after one: fill the ears, 2 Tim. 4, 3. From a sermon one can perhaps already see whether the pastor is a handsome man, has a good voice, and the like. To test this, the church has no commission at all in God's Word. But whether a person has the necessary knowledge and teaching ability, whether he is a true believer and wants to be faithful and walk in a Christian way, that can never be shown in a sermon. If the applicant for the position is a rogue, he may be full of false doctrine, but he is careful not to say so in his trial sermon. The test sermon too easily becomes an ingratiating sermon. And even a pastor who is already in office elsewhere - what a pitiful picture he presents to his present congregation when they see and hear that he is preaching elsewhere on trial! And when he then comes back failed, and she is to keep him longer!

Or lately one has often taken the opposite course: instead of letting the pastor come to him for a rehearsal, one has gone to the pastor and eavesdropped on him unnoticed. For instance, they send the overseers there to hear the man preach. Now it is not wrong for the pastors to come and for the whole congregation to come and hear the man preach. If they only apply the right standard - that's what matters.

When the superintendents ask: Is the pastor doctrinal, is he orthodox, faithful, pious? But this will be lacking in most cases; the wrong standard will be applied. They will probably want to see what he looks like, whether he has a good voice, perhaps even whether he is quite old, whether he has a large family, and so on. But even if they come with the right intention, they will not be able to find out by just looking at him and listening to him. Such visiting ministers would play a strange role in the church of the pastor's previous congregation. Their presence would give the impression of spying on the congregation. Everyone would look at them and say: they want to call our pastor away! And if nothing comes of the appointment, then that visit will hardly raise the pastor's standing in his congregation. A careful and conscientious pastor would also think twice before allowing himself to be sent on such a mission. He would remember that he would be taking on a great responsibility and that he might reap a great deal of reproach afterwards.

The very best way for our congregations to do this is to seek advice from their vacancy preacher, and to keep in touch with the synodical officers. They, after all, can give the best information. They know the situation and needs of the congregations and know the pastors; they can also advise in such a way as is best for the church at large, that the forces at the disposal of the church are used wisely, that the gifts really serve the common good, as God would have it. Then it will not happen so much that, while the church must always complain of a lack of workers, people who can still serve well and who gladly want to serve, against whose efficiency in office and loyalty there is nothing, stand idle in the marketplace and wait in vain for a profession. The church should be economical with the gifts and powers given to it by God.

Experience has shown that this is the best way to serve the communities. In this way, the communities do not relinquish any of their rights; rather, these rights are fully and completely preserved. Only they still use the service and advice of experienced, understanding people. They also make use of this right on top of everything else. One must have confidence in his vacant preacher and the synodical officials. One must choose those in whom one has confidence.

There should not be one source of information, namely, that all kinds of friends and relatives may well want to place people close to them in a certain place for carnal reasons. He who advises a congregation in professional matters should know that he is acting in a serious matter and is taking responsibility upon himself.

Finally, we would like to say that it is also an important matter how one informs the person called. Often, in order to make the vocation important and urgent, special circumstances and dangers are exaggerated in the accompanying letter. When the called one then comes, he does not find it as described. Here, too, it is necessary to stick strictly to the sober truth, even at the risk of calling in vain. - God grant and keep us all in right conscientiousness in matters of vocation! E. P.

## Our missions.

### I.

The dear readers of this newspaper will certainly be pleased to receive a clear, summarized report on all the missions of our Synod. The spreading of the Gospel and the Kingdom of Grace of our highly praised Saviour is close to their hearts; with joy they hear, read and speak about it, pray, work and give for it; with heartfelt participation they also accompany its struggles and tribulations. Moreover, the Synod itself has ordered an annual report on all its missions, because it has recognized this as necessary and useful. This year, for various reasons, the report will be much shorter than last year. The more willing reader will accept the few, here and there interspersed words of well-meant encouragement and admonition to ever greater zeal in the work of the Lord. Now to the matter in hand!

### 1. the Inner Mission in North America.

This is still at the forefront of all our missionary work, and will probably remain so for some time to come. According to the reports given, 409 pastors, 42 teachers and 65 vicars are working in the service of the Inner Mission in 1242 churches and preaching places. But the reports are not quite complete; in fact the number of pastors and places is somewhat higher still. The largest missionary district is the Minnesota and Dakota District, which, though it no longer includes within itself either of the Dakotas, labors at 288 mission stations, 182 of which are in northwestern Canada, and has recently penetrated into British Columbia and as far as Alaska. In the other districts, however, the work of the Inner Mission is progressing steadily, though not in all of them with giant strides. The newest area to which our church work has been extended is the West Indies, especially Cuba (Isle of Pines), and an immediate extension of the mission we have begun there seems urgently needed. Soon, at any rate, the opening of the Panama Canal will also gain great importance for our church work in the states on the Pacific coast.

The Commission writes: "In regard to General Inner Mission, it is to be lamented that we are constantly lacking the necessary funds to help the poor districts. We should have \$25,000-^30,000 to help to some extent. About H20,000 we had last year. 1) More will be needed in the next few years. . . . With the zeal of the false churches, who are placing missionaries and preachers everywhere and contesting the field with us, it will be necessary for us also to fill the large parishes with more preachers, so that a congregation will not be so long without preaching.... In addition to this, every district in the large cities is developing a lively zeal in the missionary work, and therefore uses the funds for itself, so that little remains for our treasury. Hence it is that the cause of the General Inner Mission has been the cause of only a few districts in recent years. It should therefore be worked towards that every district,

1) So after all as much as was asked for.



...as he takes care of himself, also do something for the general fund. If everyone would help, it would be easy to raise the money. Things have already improved somewhat. Through our petitions, money has come from districts that previously did nothing at all for our treasury. But it should be the business of each district and not just individuals."

Certainly, the care of the General Inner Mission Fund should, as far as possible, be a general synodal matter and should also be discussed in the meetings of the district synods during the negotiations about missions. If grateful joy over the continual expansion of our mission fields fills our hearts, then we cannot be sorry that the expenses also grow from year to year. An old teacher of our Church recently declared: "It cannot be too strongly emphasized that the *raison d'être* of all Christians in the world is missions. You are the light of the world,' Matt. 5:14, Christ does not say of preachers only, but of all Christians in general. Not merely of pastors, but of all those who believe in Christ, shall and may flow rivers of living water, John 7:38." What was written a few weeks ago from a synodal district may therefore be said here for general consideration, namely: "We sincerely ask the brothers and sisters that they may also give gifts of love to the mission work, including our Inner Mission, in the time between the mission feasts. It is necessary that this be done. The mission festival collections alone are not enough. We should not only raise enough money for the work in our own district, but also generate a surplus which we could hand over to the General Fund for the support of the great mission in other, not sufficiently well-off districts. In the half of the church year in which no or few mission festivals take place, the celebration of the other old high feast days falls: Christmas, Epiphany, Good Friday, Easter, Pentecost. Each of these feasts is an invitation and encouragement to missionary work, for there we hear of the great deeds of God that have been done for our salvation. But we are also to 'proclaim the virtues' (the grace and works of grace) 'of Him who called us,' 1 Pet. 2:9."

## 2 The Inner Mission in South America.

"Good News for Brazil and Argentina" and "A Glorious Gift" --- under these headings the "Lutheran" last year and again this year brought the highly gratifying announcement that twice six young men, dear, mission-ready candidates from our teaching institutions, had gone out over land and sea to enter the service of our South American mission. With what longing they were awaited! With how great joy they were welcomed! What rich blessings they will bestow with God's gracious help! How their older brothers in the ministry, who were almost despondent under the burden of work, were filled with new joy after such a depressed, difficult time, seeing that their mother church would not abandon them! What an upsurge the whole missionary work took! One of those new traveling preachers, who began with one preaching place, soon had nine of them, and cannot manage the work. But since he cannot do as the disciples once did

Since the other "companions" are much too far away and can no longer pull their nets alone, and must even fear that they will be torn apart or that the ships will sink, there is no other advice than that the "Mother Church" continue to cultivate with ever greater zeal the missionary work that has so far been so wonderfully blessed. Our old, beautiful church prayer for all our missions must appeal to heaven, especially with regard to our inner mission in Argentina and Brazil: "Let your children be born like the dew from the dawn, young and old, soused with the pure milk of the gospel, and henceforth be preached not only to the ears of the hearers, but also to their hearts. . . . Have mercy on so many peoples who are so blind, and let them come to the knowledge of your dear Son, who did not create men in vain. Send out faithful labourers into thy harvest, and strengthen those whom thou hast sent, that they may proclaim thy truth with gladness, and not be ashamed of tribulations for the sake of the gospel, which are their glory and glorious ornament. Ah, faithful Father, let all thy believing children here and everywhere be in thy command, and as thou lovest the head, Christ, bless and multiply also all the members thereof. Let our prayer be a pleasant incense, and our faith a victory, that we may walk in thy power and knowledge, and overcome all evil."

According to the latest reports, we now have in South America 29 pastors and 2 professors (who serve congregations at the same time), 19 male and 2 female teachers, 13 congregations belonging to the Synod and 43 not belonging to the Synod, together with 16 preaching places, 14, 360 souls, 6300 communicants and 1923 voters, 46 schools with 1389 children. The increasing desire for good parochial schools, as well as the large number of baptized (721) and confirmed (367) in the past year, seems especially pleasing. This shows that God, according to His promise (Ps. 8:3, cf. Matt. 21:16), is building His church through the young children, the infants and minors, and that He is making true the word: "Strangers shall build thy walls, and their kings shall serve thee." "Strangers shall stand and feed your flock; and foreigners shall be your husbandmen and your husbandmen," Isa. 60:10; 61:5. Though the aged are in many instances alienated from the church, whose churchlessness is partly a sad inheritance from the old country, and partly an evil consequence of long weaning from God's word, yet they still have their children baptized, and taught Christianity in our schools; and so also parents' hearts are still converted to the children, Mal. 4:6; cf. Luk 1:17. That our pastors in Brazil are gradually beginning to preach in the local language (Portuguese) is, as one of the teachers there writes, "at any rate very good; for one sees that for the Brazilians" (the natives, who are mostly stuck in the papal church) "the hour of grace has struck. Slowly, but surely, the bonds of Rome are loosening; and the full churches of Methodists, Presbyterians, and Adventists, holding services in the Portuguese language, speak a lively language," which we too must not fail to hear.

Since in South America, through the Gospel, a people must first be raised up who will rightly recognize their Savior, who will be blessed through the Lord (Deut. 33:29), and who will serve His holy name, our confessing fellow Christians there (apart from the great poverty of the vast majority) can only gradually be accustomed to gratitude and willingness to sacrifice. But if we "sing with joy and love what God has done for us and his sweet miracle," namely, that we have had his pure Word and his unadulterated sacraments so abundantly for so long, then heartfelt gratitude and love will also drive us to joyfully and willingly collect among ourselves the \$18,000 needed this year to promote our mission work in Brazil and Argentina. Without a doubt, a fire of enthusiasm was lit in all the congregations that Director Wegehaupt from the Seminario Concordia in Porto Alegre (Brazil) was able to visit last summer. This fire should not be extinguished again, but should spread more and more; the participation in such a good, glorious cause should permeate all our congregations. Then much more can be accomplished than is at present asked for.

### 3. the mission in London, England.

In the huge cosmopolitan city of London two pastors and two teachers of our synod are working. They maintain a mission that is in many respects quite difficult, but nevertheless (slowly) increasing; and two brave little congregations of 39 voting and 113 communicating members are the ones who hold up the flag of the pure confession in the colourful crowd of people there. Last year they celebrated a lovely mission feast, because in their church seclusion and loneliness they were visited by one of our heathen missionaries who was just passing through and delighted and strengthened with an encouraging sermon as well as with instructive stories from his mission life. They heard confirmed the same great truths testified to them in the sermon concerning the miserable condition of the natural man, and the blessed effects of the gospel upon his heart. The festive assembly proved their gratitude for the word heard and their zeal in missions by a collection of \$48. 70, two-thirds of which was designated for our Tamulen Mission, the remainder being distributed among the Free Church and the Brazilian District. Later the local pastor received another small gift from a boy, and transferred it (probably as one of the firstfruits) to the school to be established for the children of our dear missionaries. If only we do not overlook it altogether, the necessary contribution of H1200.00 for the continuation of our missionary work in London will easily be collected. "Destroy it not" (by disdain and contempt); "for there is a blessing in it," Isa. 65:8.

Fr. S.

4, 1-4. He showed with eloquent and convincing words: "That we Lutherans by our adherence to pure doctrine and right practice really build the kingdom of God, and do not, as we are reproached, hinder the building and spreading of the kingdom of God by our so-called narrow-mindedness and unkindness."

On Sunday evening a community mission celebration was held in St. Paul's Church. Speeches were held in English by Fr. Kuß on Inner Mission, Director K. Niermann on the church building fund of our district, 4\*. Schmidt on negro mission and P. O. Wismar about heathen mission. The undersigned spoke in German about the missionary calling of the church. Monday evening was pastoral service with celebration of Holy Communion. Director Niermann gave the confessional address and Fr. Hennig the sermon.

The main business of the Synod was the completion of the paper on Creation according to Gen. 1, which had been begun two years ago. For health reasons the speaker, Prof. R. Pieper of Springfield, could not dare to undertake the long, arduous journey. Prof. O. Böckler, however, had been found willing to appear as a substitute for the speaker and to present his work. The lectures dealt with the works of the fifth and sixth days of creation and the Sabbath of creation, Gen. 1:20 to 2:3. Truly, "by faith we perceive that the world is finished by the word of God, that all things which are seen were made of nothing," Heb. 11, 3. "Fools say in their heart, There is no God. They are good for nothing, and are an abomination with their nature," Ps. 14:1. "Our God is in heaven; he can create what he wills," Ps. 115:3.

It will certainly be a great blessing if we diligently read and take to heart the wonderful explanations in the synodal report which will soon be published.

In the synodal address we were encouraged on the basis of Gal. 6, 9, we were encouraged to continue diligently in all Christian works of love, especially in the greatest work of love given to the true church, the work of saving immortal souls through the preaching of the gospel, and not to become lukewarm and lethargic, tired and weary, since an unspeakably great, glorious harvest is promised and in prospect, in that the Lord will richly reward our work, our service done in weakness, in His time by grace. - For thirty years now we have carried on the most important and most delicious of all works of love, the work of missions, in our Synodal District, first for 24 years in connection with our brethren in Texas, and for six years alone in the territory remaining to us in Louisiana, Mississippi, Alabama and Florida. Nor has our labor been in vain during this time. God has promoted the work of our hands. This is clearly shown by the following comparative figures. At the time of the establishment of our district there were 7 pastors in its present territory, 4 in New Orleans, one in Gretna, one in Mobile, and one missionary in Tusculumbia, Ala. and by these 7 pastors about 3000 souls were served with God's Word and Sacrament in as many places at that time. In the same field there are now 24 pastors serving no less than 10,000 souls in 57 places. This does not include the negro mission. Thus our work has had some success.

### Southern District Assembly.

The Southern District of our Synod assembled in the midst of St. Paul's (P. G. J. Wegener) at New Orleans from April 24 to 30. The opening sermon was preached by the Honorable General Vice-President, Fr. Brand, on Ezra

and we want to gratefully acknowledge this and give God the glory for it. This was also shown and confirmed by the report of our Mission Commission, which was supplemented by oral reports from the missionaries. The word of salvation is currently being proclaimed at 40 mission stations.

Closely connected with this work of our Inner Mission is our Concordia College in New Orleans, for the maintenance of which the General Synod annually donates a considerable sum, which obliges us to give great thanks. Many pleasant things have been reported about this prophetic school of ours by the worthy supervisory authority, but in addition to this, the deplorable lack of pupils has also been pointed out. At present the school is attended by 13 pupils, of whom only 6 live in the school; the rest are from the congregations in the city. The institution could easily accommodate 16 pupils. Is our college to be closed for lack of pupils? Certainly not. If laborers are to be sent into the harvest, our educational institutions must first be filled with students who are trained and made capable for the service of the ministry. Therefore, we want to keep an earnest lookout in our communities for pious, gifted boys and give them the courage and desire to study, so that they will enter our college in the fall, and so that the complaint about the lack of students will gradually fall silent.

The honorable Vice-President Brand informed the synod members about the work and the state of the funds in the General Synod and expressed the heartfelt request that the synod funds, the synod building funds, the mission in Brazil and the mission to the Gentiles in India not be forgotten, but that these funds be covered with regular collections and gifts.

The negro mission was also reported in detail, and it filled every Christian heart with heartfelt joy and gratitude, and made the hardships and obstacles that have to be endured and overcome in this work seem small and insignificant to hear how our brave missionaries, by God's grace, are winning one victory after another. May the word of the Lord continue to run and grow and be preached with all joy among the poor children of Ham! May the Lord make the hearts and hands of His Christians willing to give diligently to this work with prayer and gifts.

The reading of the treasury report, the various *Walp len*, and the discussion of the reports of the committees amply occupied the remaining time of Synod.

The next Synodal Assembly, God willing, is to be held over the year again in New Orleans, and Prof. O. Böcler has been cordially requested to deliver the paper, on the Fall of Man.

After all business had been transacted, the Synod closed with the singing of hymn No. 346 and the Holy Lord's Prayer. - But thanks be to the Lord for the beautiful and blessed Synod days! C. E. Scheibe.

## How churches make fools of themselves before the world.

The addiction of sects to fill their churches by all kinds of organized entertainments, and to raise money for the support of the congregation, has often provoked the ridicule of the secular newspapers. An Episcopal church in Philadelphia has been holding a dance for its members and their friends every Friday evening for months. Since this might not have been very successful, they have now surpassed everything that has gone before by organizing a fist fight in their church.

This latest in the field of ecclesiastical amusements then again provoked the ridicule of a large daily paper. Which brought about the following

The article translated by the undersigned under the heading: "The Gloves and the Church" appeared in his editorial columns:

"The fist-fight which took place in a church the previous evening, though not indicated as belonging to the program of the men's and religious movement' now in full activity in this city and other towns, has every appearance of being an excellent means of attracting men to church. On Sundays they probably would not want to attend church to hear a sermon because they had been to church the night before to see a fist fight, but if the pastor had a great reputation as a baseball player or weun he was a football celebrity it would be comparatively easy, to visit the same place of worship on Sunday morning that one had visited the Saturday night before, and through the consistent habit of attending church for pleasure, one might acquire the habit of seeking his edification and spiritual comfort in church as well.

"Many other things might be done to make the church popular with those who are absent from it. A sermon on timely subjects, and on the great news in the Sunday paper, has been quite successful in filling the empty church pews at least temporarily. Some churches have introduced Wandelbilder on Sunday evenings, and the result, so far as church attendance is concerned, is said to have been a very favorable one. The convertible picture theatres, which charge admission, cannot complain of competition from the convertible picture theatres, which are conducted by pastors and do not charge admission, because they are open on an evening on which the former must close anyway, so that they do not desecrate the Sabbath.

"After these progressive, thoroughly contemporary pastors will have had even more experience in these matters, they will also shed the last fear holding them in check, and in their pulpits on Sunday mornings they will demonstrate a fist fight to their listeners. Permission to smoke would also form a great attraction. The latter would, of course, be disagreeable to women, but a special service for men could be arranged, or galleries could be erected where men could smoke without disturbing the women, or it could be arranged that the women should also be allowed to smoke.

There is no greater grace on earth where God's word is preached,  
again no greater sorrow where God's word is not preached.  
(Luther.)

smoked. These attempts to make the church universally popular show how wholly we are on the level."

How shameful it is for these churches that they, who were supposed to show the world the ways of the Lord, now have to be rebuked by the world with scorn and derision!

The above scornful article should be an incentive for us Lutherans, congregations and pastors, to be vigilant that we do not adopt the ways of the sects surrounding us. Where does it come from that the cult preachers resort to such means to fill their churches? No doubt one of the chief reasons is that pastors, under whose ministry the congregation does not rapidly increase in number and income, are regarded by the congregations as unfit preachers, however faithfully they may administer their ministry, however much the congregation may grow inwardly and increase in knowledge. So these pastors leave no stone unturned to attract people, and if the word is not effective, they arrange amusements to attract people, because they do not want to be unfit preachers who cannot bring life into the congregation. They therefore formally exert themselves to devise something new in the field of church amusements, and at last fall into such follies that they must themselves be instructed by the world as to what is proper. If, therefore, congregations wish to avoid this danger of their churches being more places of amusement than places of worship, they should not judge the efficiency of their preachers by the outward growth of the congregation, but should look first to the inward growth of the congregation, and be satisfied if their pastors teach the word of God loudly and purely and with all fidelity. For the purpose and aim of the ministry of preaching is not to make the congregations populous and the revenues great through entertainments and amusements, but: to make the people blessed. But this is done only by word and sacrament, and those who are not thereby drawn into the church and kept in the church are not Christians, and the church is far better off without them than with them; for they form a constant danger, a continual temptation to the honest Christians in the church. E. Totzke.

## To the ecclesiastical chronicle.

**From Synod.** Our two theological schools are releasing 122 candidates into the preaching ministry this year. That is quite an impressive number. When reading such numbers, as experience teaches, some members of the synod have the thought that there might soon be too many workers, and that we could moderate our zeal in recruiting new students for our schools. But the thought is erroneous. Let us remember that these 122 workers are spread over a large area, over the United States, Canada, Brazil, Argentina and India. Next, consider that the number of this year's candidates was actually not too large, but too small. There were 122 candidates and 191 professions. So 69 vocations had to remain unsatisfied. So what the Lord says remains true for us: "The harvest is great, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest," Matth. 9, 17. 38. So we go about with new and greater zeal to find disciples for our

...of the Church's teaching institutions. What should be the annual number of our candidates for the preaching ministry? D. Walther used to say, "God give us by grace so many candidates that they last for the whole year, until there are new candidates again." When vocations come in during the year, it should not be necessary to send out students, but there should be so many candidates that both the vacancies that have arisen and the new fields of labor could be filled by candidates." D. Walther's view is certainly the correct one. But we have become so accustomed to the state of emergency that we find ourselves inclined to speak of an abundance of candidates if all the candidates did not come into office at once, but only in the course of the year, until there were again new candidates. For example, when in 1896 not all candidates were appointed immediately in the month of May, but a few were appointed only in the following three months, the rumor spread among us that we had an abundance of candidates. We therefore recruited fewer students and even reduced some preparatory schools. We have long since realized that we were in error at that time. Humanly speaking, the Synod would now number several hundred pastors more if we had not dampened zeal at the time, but increased it. For the present, it has now for many years again been the case, that as early as the month of May there are more callings than candidates. But the goal set by D. Walther we should keep in view. What a mighty work God has assigned to our Synod! It would not be too many workers if this year we had not only 122, but 222 candidates at our disposal. In May there were already 191 vocations. In the course of the year a number of vocations will certainly come in again, which will have to be satisfied by students on a temporary basis, because there are no candidates. "More workers!" is the continual cry of the men who have an overview of the work in the so-called Inner Mission. "More laborers!" is also the cry of the Commission on Heathen Missions. Whose heart would not be moved when our missionary Nau in Malayalenland, India, writes-as the previous "Lutheran" reports-"From many sides I am besieged by people" (namely, heathens) "who beg me, implore me, to come to them. If I am to give numbers, I believe that if we had the necessary means and forces at our disposal, we could immediately take about 1000 people into the catechumenal classes. . . . everywhere there is a mighty stirring." This is a message from the land of the heathen. So out with your young team, Zion! "Zion, you preachers:, go up on a high mountain; Jerusalem, you preachers, lift up your voice with power!" Isa. 40:9. Out, too, and without delay, with the necessary earthly means! Pity every dollar that is not put to the service of the gospel, when the Lord has need of it. F. P.

**Missionary C. Wiebusch, who has been** working in blessing for eleven years on the west coast of South Australia among the Papuans, the aborigines, who are among the most depraved people on earth, is at present in our country for recreation, and now and then lectures on his mission.

E. P.

**The candidate destined for New Zealand,** Hamuera Hantuirangi Te Punga, born September 16, 1883, at Lower Hutt, Wellington, New Zealand, received his preliminary education at Wellington High School and University. He studied at Springfield Institution from November 8, 1906, to April 27, 1912, and is expected to begin his missionary work among his fellow-people, the Maori, who reside in villages in North Central New Zealand. J. H.

From the annual report of the Milwaukee City Mission, which was sent to us, we see that this mission is doing a blessed work. At the close of his report the missionary, Rev. E. Dümmling, remarks: "By God's grace I look back on a ten years' ministry in the Milwaukee City Mission. It may not be uninteresting to hear a compilation of some of the figures which are the result of ten years' missionary work in the asylums: 64, 886 inmates have attended our services; 14, 699 sick persons have been pastored; 2674 persons have communicated; 108 persons have been baptized; 305 persons have died under my pastoral care." - Blessed be the pastor, and happy the inmates of the pastor who conducts his ministry in the spirit, and if it be to the most depraved of the earth, "Among all the joys which this poor earth affords, there is doubtless none greater than to preach the gospel to the poor, to those who are poor both in soul and body."

, E. P.

In the "Evangelical Lutheran Church Bulletin for South America", which is published by our brothers in Brazil, there is an "Appeal for Cooperation in the Construction of the Seminary". We share something from it to show the zeal with which our brothers are working and the goal toward which they are heading. At its meeting in Roca Salles, the District decided "that the Board of Supervisors of the Concordia Seminary in Porto Alegre should encourage all the congregations, pastors, teachers and lay people of our District to collect as soon as possible for the building of the Seminary". The institution was founded in 1903 and moved to Porto Alegre in 1907. In recent years the number of students has always remained at the level of over 20. Half of them have had to do temporary work. The institution does not yet have its own building, but lives in rented accommodation. Now the house has been put up for sale, so that the institution may soon be homeless. The rent has already been increased. Now it is calculated to the congregations, "With this rent we could pay off in four years the sum it would cost us to have a building as we now plan." After emphasizing how the Missouri Synod has provided and will continue to provide for the district, the question is then raised, "To whom is the work nearest? To whom, I wonder, but to the Lutheran congregations and all Lutherans in our own land? To put it briefly: Our Lutheran Church here must not remain stuck in its infancy, must not always allow itself to be led and carried like an immature, weak child, but must mature into independence, must learn to help itself. The Missouri Synod also expects its local child to become independent. But this requires that our congregations learn to care for their own needs. Here is a supreme need: the seminary for preachers and teachers. So all Lutherans of our district should also help vigorously here. Whoever would not do this would certainly have no heart for our Lutheran Church here, and would be partly to blame if it lagged behind in its development. Would you take this responsibility and guilt upon yourself, dear Lutheran reader?"

E. P.

**Before the last day the** gospel is to be preached among all nations for a testimony against them. And it is as if God the Lord, through His world government, wants to suggest to the Christianity of our time that it should be especially active in missionary work. Pretty much all the countries of the earth are accessible to missionaries. 84 percent of the entire population of the world is under Christian banners, is under the rule of Christian nations. In 1600 it was only 7 percent. That Christian missionaries are everywhere under the protection of powerful Christian nations, what an advantage is that against the position of the apostles, who were driven away by Jews and Gentiles.

were followed! Then the whole great Roman Empire waged a war of extermination against the Christian Church. Now, conversely, Christian nations are keeping barbarian peoples in check and protecting the messengers of the Church. Thus God opens doors to the preaching of the gospel. God also provides the means. The vast majority of earthly possessions in the world are in the hands of Christian nations. Yes, it is claimed that of every dollar in the world, 42 cents are in the United States. One would like to use the expression that God is nudging the Christianity of our time to do missions.

E. P.

**How many pagans are we to convert?** A church paper recently calculated several times for the conversion of how many heathens a single church fellowship and a single Christian would be responsible. Very simple. It simply divided the number of pagans by the number of Christians. To this a reader of the paper replied, "I do not believe that we are obliged to convert so and so many heathen, as is so much written in our day. We are only to help in our part to preach the gospel to the heathen. Conversion is the Holy Spirit's business, not ours." - The man is right. Such arithmetic will be well meant, I suppose, to encourage Christians to mission; but it is raving. We cannot convert ourselves or other people; that, however, is entirely the work of the Holy Spirit. God has commanded us but this: to preach the gospel to every creature. We are to plant and water; God Himself gives the flourishing. If people do not accept the gospel we preach, we have saved our souls because we have told them, Ezek. 3, 19. then the gospel is preached unto them for a testimony concerning them, Matt. 24, 14. we are only to be diligent in the spreading of the gospel, that we may say with the apostle, But I say, Have they not heard it? For their sound has gone out into all the earth, and their words into all the world," Rom. 10:18.

E. P.

**Waste of strength.** At the Presbyterian church meeting recently held at Louisville, Ky. it was announced that 2,000 congregations in the country were without pastors, and resolutions were passed to use every lever to get more students for the preaching ministry. Then a pastor stood up and said, "Hundreds of gray-faced preachers are dismissed every year and cast to the scrap heap. Men of intellect, learning, and good character are cast out for no other reason than because they are too old." And the "too old" sometimes begins very early, at forty, often at thirty-five. This is also the reason why the pastorate has become so run-down. The young men need the advice and guidance of the older pastors, but now there are so few older ones. - Let us see to it that something similar does not happen here, that while our papers and officials complain about the lack of workers - which is true - many a man who is still well qualified for office does not ask himself: "If that is so, why am I standing idle on the market and no one wants me? All men fit and willing for the ministry are powers that belong to the Church, just as Paul and Apollo and Cephas belonged to the Christians. With these gifts the church is to use wisely and judiciously. On wanton and senseless waste God will not place a blessing.

E. P.

**The bishops of the Methodist Church** complain that their church loses probably 500,000 members annually because their preachers do not keep an eye open for people who move, that "persons who have moved without appearance and have not yet settled at home,

be struck off the membership rolls and excluded within a year". You quite rightly say, "We have special obligations to souls who belong to the flock. How anxious are we to bring them to the fold and count them as converts! But how easily, alas, do we let them go as soon as they can no longer serve the local church!" How it stands with us in the piece is beyond calculation. Congregations and pastors should see to it that those who move away get a recommendation to the congregation in their new place of residence, and inquire whether they have arrived there properly. Mission also and above all includes faithfully holding on to what one has.

E. P.

**Of REVIVALS**, those Methodist bishops say, "It has been sufficiently proved that revival meetings, sensationally organized and conducted, do not promote the spiritual life of the church. Large numbers of chicks may be produced by artificial incubators, but they are motherless creatures, and many of them die away for want of maternal care." - This is quite true, as we have often said.

E. P.

**Roman superstition.** In the area of Grand Bayou, La., the leaking Mississippi River has flooded everything. According to newspaper reports, 200 Catholic families there are in danger of their lives, because they will not be saved, but pray unceasingly to the Virgin Mary. On a higher place stands an image of the Virgin Mary; and the people have the firm belief: the water cannot and must not come so high that the image of Mary is touched by it. There is water in almost every Hanse, and from three to six feet deep in the streets. It is but a few inches from the image, and so people believe the water must now have reached its height. AuSended government boats to pick up the people had to return empty. This again shows how the Roman people conceived of the service of Mary and the veneration of images, may at least the theologians put a cloak round their doctrine to repel the charge of idolatry.

**The British and Foreign Bible Society** distributed 903, 527 Bibles, 1, 119, 720 New Testaments, and 4, 872, 720 individual Gospels, Epistles, and Psalters, in 400 languages, within the year.

**The Protestant Kolportageverein in Baden-Baden** has distributed 36, 413, 100 writings for forty years, including 144, 182 Bibles and individual Gospels. They have been given to prisons, hospitals, coachmen and waiters, hostels for journeymen, Italian earthworkers, sailors, and Russian soldiers captured in Japan. The Berlin Evangelical City Mission works on an even larger scale.

**Sweden no** longer wants to tolerate Mormon proselytizing. Both houses of parliament have agreed on a law according to which all current Mormon missionaries are to be expelled and in future such people are to be forbidden to land. They are not trusted with their assurance that they have given up polygamy.

E. P.

**The distribution of the Holy Scriptures** is gradually being permitted almost throughout the world. Countries where only a few years ago the distribution of the Bible was only possible with constant danger to life are now open to the Bible messengers (colporteurs) of the various Bible societies from one border to the other, for example, Persia, China, etc. An exception in the middle of Europe is Austria, where the permitting or forbidding of Bible distribution depends on the governors and, depending on the situation, is sometimes permitted with restrictions, sometimes forbidden altogether.

will be. In Tyrol, for example, all Bible distribution by colporteurs is simply forbidden. In Upper and Lower Austria it is tied to the condition that only Protestant editions are distributed, so that the bigoted population can be more easily protected from the book, which is already called a heretic book on the title page. The provincial president of Carniola, where Bible colportage had hitherto been completely forbidden, had a particularly clever idea. He allowed the colportage for fourteen days, and when the colporteur of the British and Foreign Bible Society Chraska did not observe this time limit, he was recently sentenced to fourteen days in prison.

(Ae E. L. K.)

## Brother's keeper.

In common proverb they say: Why should the Romans care that the Greeks die? We think that no danger concerns us but our own. But how is this in harmony with God's commandment that we should all live among ourselves as brothers? Therefore Cain accuses himself severely with this, saying that his brother is of no concern to him. If he had said to his father, "Alas! I have slain him, and now I am sorry; punish me as thou wilt," counsel would have been found. But because he denies sin, and will not accept his brother against God's commandment, his sin is increased, and there remains no hope of mercy.

(Luther.)

## Jesus alone.

When the famous painter Leonardo da Vinci was working on his famous painting of the Last Supper, he always had one goal in mind, that the figure of the Lord Jesus should immediately attract and capture the attention of all. In one part of the painting, however, there was a very small ship, on which he had painted for three whole weeks and to which he had devoted much effort. Now when the painting was exhibited and the public was pouring in, Leonardo, who was standing near, noticed that people were crowding into one corner to look at the little ship which had given him so much trouble. "Look how wonderful it is," he heard them say, "what a great painter he is!" So in the evening, when all were gone, he took his brush, and with one vigorous stroke he blotted out the little ship for ever. "Let no one ever again turn his admiration to anything but Christum," he said.

## A resounding sermon in the inn.

"Papa," said a schoolgirl to her father one morning, "please give me half-a-crown for my new hat." "No, child," said the father shortly and sharply, "I cannot spare the money." The disappointed girl went sadly to school, and the father to his place of work. On the way he met a friend and invited him "for a drink." Alf he asked for his bill at the pay-table as he was leaving, it was, "Half-a-crown." At the moment he laid the coin on the table, the landlord's little daughter came jumping up and said, "Father, I need half a crown for my new hat." "All right," said the innkeeper, taking the coin from the table and giving it to his daughter, who pranced away smiling. The father of the first-named girl went out to the inn in confusion, and said to himself, "Shame-".

lich that I brought my money, which I refused my own daughter for her hat, to the innkeeper for his daughter's hat. Never again will I carry my money to the inn!" And the man kept his word.

The inn gobbles up a lot of money that should be used to support the family, to relieve many a need on earth, and to further the works that the church has to do.

### More backbone.

The well-known English preacher Spurgeon once said: "In our tender age, it seems, people can do anything without the least trouble of conscience. There is such an abhorrence of bigotry that whole shells of nominal Christians will not stand by anything for fear they should be thought of as dogged people. You can't accuse anybody of being a coward nowadays; but the swallowing of camels, humps and all, is something quite commonplace both in public and private life; and he who raises his voice against it is considered bigoted. People stare at you in horror if you so much as hint that there is such a thing as an established truth; and they look at you with the deepest contempt if you so much as hint that the opposite of truth must be falsehood. There one is considered retarded, antediluvian; otherwise one could not think and say such things! The sooner one goes back to Noah's ark, they tell one, the better. Where are the stalwart confessors who earnestly contend for the faith once given to the saints? A typesetter once had to typeset the text where it is said of Daniel, 'that a high spirit was found with him'. But our artist made a reading mistake and in the proof it said: 'that a strong spine was found with him'. This was by no means a serious error in the description of a man who was so fearlessly devoted to the Lord his God. If only some brethren could be given more such backbones! That would be a good thing. But with backbones they would not be in fashion; that would give war."

### The stone from the church road.

On the church road, which the mountain village of Muß has to make to its parish church Pfaffrath about half an hour far, is on sloping ground in the forest a deeply trodden place. There, in the middle of the path, lies a stone of which, as of so many other stones, it is said that the heathens left it lying around. It is a pebble cliff that barely protrudes above the ground. During the day one hardly notices the stone. One lifts one's foot over it without paying much attention to it, and thinks no more of it. In the dark, however, the stone makes itself quite noticeable in that many a person has stumbled over it and fallen. In the village of Muß there is probably no person who has grown old who has not often fallen over it.

It is said that many years ago an old man, when he was about to die, remembered the stone as well as his sins. He told how he had often stumbled over it in the dark, and that he had always resolved to go there in broad daylight with a pick and a spade and clear away the object of his disgust. But he had always forgotten this good resolution, until one Sunday evening he was reminded of it by a new stumble with the same success.

The grandchildren of the then deceased with this declaration

nen have now also become old people; they have also often stumbled over the stone, and yet it still lies there, although old and young, at every fall over it, made the resolution to take it away. If the fall is forgotten, so is the good resolution, until a new fall reminds one of it again. One thinks: it is time; another says: "What need have I to take the trouble, since there are so many who can do it just as well?" A third thinks: as he lay there, so might another fall down, and does not want to have been alone in being so clumsy. A fourth wants to take the place and be careful in the future. A fifth even believes that what has lain there so long may lie further away, and whoever finds it too burdensome may change it. But the stone remains where the pagans left it, and it is still there today.

But there are also many such stones of disgust lying around in life elsewhere.

### God makes nothing out of nothing.

God's nature is that he makes nothing out of nothing; therefore whoever is not yet nothing, God can also make nothing out of him. (Luther.)

### New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

*SERMONS ON THE EPISTLES OF THE ECCLESIASTICAL YEAR.* By *H. Sieck.* Concordia Publishing House, St. Louis, Mo. IX and 385 pages 6X9 in green uol<ram binding with gilt title on page and spine. Price, \$1. 50 postage prepaid.

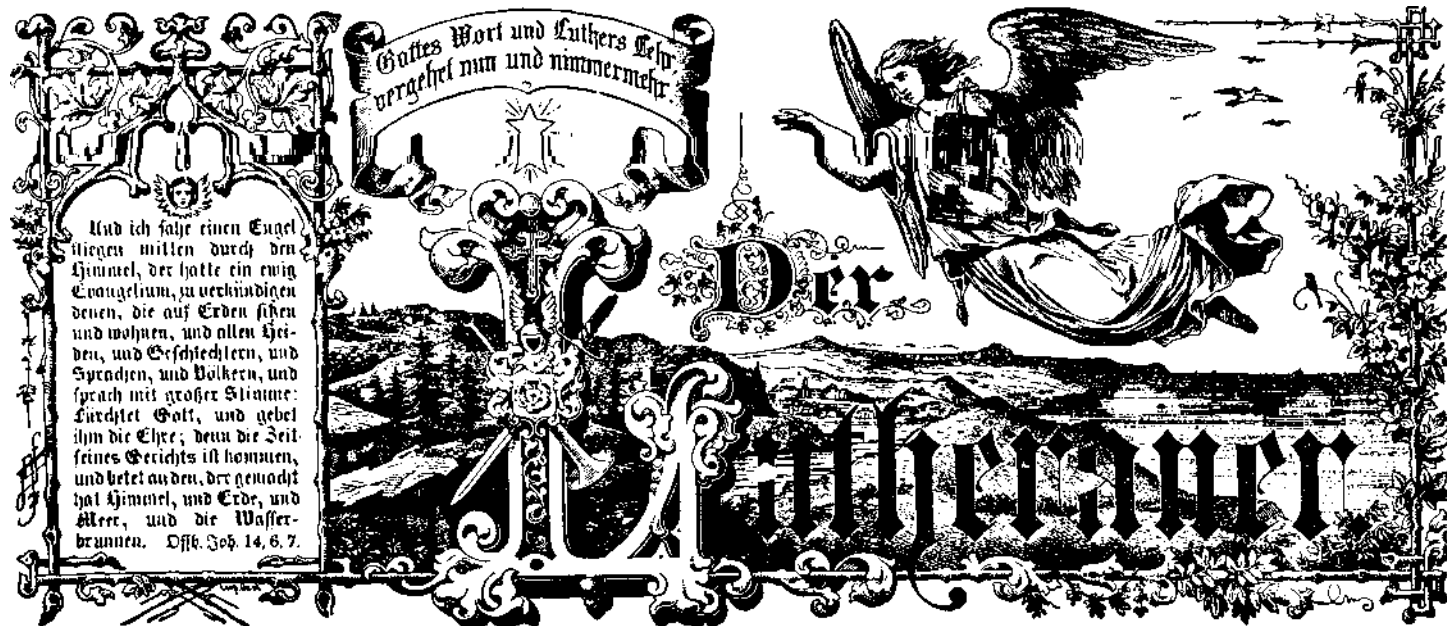
There is no abundance of epistles and no abundance of good Lutheran literature in the English language. Here we have both: a volume of epistle sermons in English. The author is known among us by publishing books of sermons in German and English. In this volume, too, God's Word and Luther's doctrine are presented, justification by faith and, as the epistles entail, the equally necessary sanctification of the blessed Christian by faith. The book may serve well for young pastors and those to whom English preaching is something unfamiliar. The language is a simple one, and that is a borzug. If the language of preaching is to be easily understood at all, the language of English preaching is even more so under our linguistic conditions. E. P.

*THE PASTOR IN THE SICKROOM.* A Handbook of Lessons and Prayers for the Visitation of the Sick. Compiled by *C. Abbet-meyer.* 58 pages in patbbiegfamem Seber, with Gotbfdjnitt. Concordia Publishing House, St. Louis, Mo.. Price: 85 Cts. postpaid.

A beautiful book in a beautiful, dignified exterior. It starts from the quite correct principle that the pastor at the bedside is what he always is, namely a man who calls sinners to repentance and comforts penitent sinners with the grace of God in Christ. It contains a collection of sayings and prayers for the sick and dying about sin and grace, the cross and comfort, death and eternal life. It is intended to minister to the young pastor; but even the experienced pastor does not disdain such help. Especially may it do good service to such pastors as are not accustomed to officiate in English. And because the pastor has no secret means at the bedside or elsewhere, but the same Word of God that all honorists have, the common Christian can also use this book for his own and other people's edification. E. P.

*DR. WALTHER CENTENNIAL SERMON.* By *N. J. Bakke.* To be obtained From Concordia Publishing House, 8t. Louis, Mo. Price: 6 Cts. postpaid.

The Walther Jubilee is already over, but the sermon, imbued with warm love for the Lutheran Church, is not yet out of date.



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## The difficulties of the preaching ministry and their victorious overcoming.

(Farewell address to the 1912 candidates' caucus by F. Pieper.)

2 Tim. 2, 1: Be strong therefore, my son, through grace in Christ JEsu!

Candidates of Concordia, my dear brothers in Christ!

You have now completed your studies in preparation for the public ministry of preaching. After the preparation, it is time for the work itself. Of course, you are not entirely unfamiliar with practical work. Many of you have already done vicar services for a longer or shorter time. All of you have preached repeatedly. But this work was done on a trial basis and under the supervision of others, and those who worked temporarily outside the institution returned to it. Now you are leaving the asylum for good, being scattered over the whole country, nay, over the whole world, to administer on your own account, that is, on your own responsibility, the most difficult and responsible of all public offices, the sacred office of preaching. Will you rightly direct the office? The right direction of the office is what matters, both to yourself and to your hearers. The apostle says in this connection, "Though a man fight, yet shall he not be crowned, but fight aright," and, "Where thou doest these things," that is, rightly directing the ministry, "thou shalt save thyself, and they that hear thee." The right direction of the ministry is implored for you by God from your parents, your relatives and friends, your teachers, the whole synod, indeed all Christendom on earth, when it prays, "Thy kingdom come!" The right direction of the ministry is also to be served by this assembly with its intercession and with the word of exhortation which I now intend to address to you. The apostle Paul cries out to the young preacher Timothy, "Be strong therefore, my son, through grace in Christ JEsu." This exhortation of the apostle is first of all

a reminder of the great difficulties facing the preaching ministry, but then also an assurance of the victorious overcoming of all these difficulties.

1.

"Be strong therefore, my son," exhorts the apostle. He is saying that the preaching ministry does not need weak people, but strong, spiritually strong people. Strong people are needed where there are difficulties and obstacles to overcome. Thus, by exhorting us to be strong, the apostle reminds us of the difficulties of the ministry. Yes, it is so, as the whole of Holy Scripture teaches us: the Christian preaching ministry meets with resistance, with opposition and hostility here in the world.

After all, it should not be so. The message of Christian preachers does not deserve contradiction, but is worthy of all acceptance. Christian preachers, after all, preach the gospel to the world. They bring to the sinful and guilty world the most joyful message that can be heard here in the world, namely, the message that God has made peace with the world, has reconciled the world to himself through the death of his Son, that the world shall not be lost but shall be saved. Therefore the world should welcome the preachers of the gospel with open arms everywhere, and, where possible, establish orders for them and hang them around their necks, just as Scripture values the ministry of the messengers of the gospel when it says: "How pleasant on the mountains are the feet of the messengers who proclaim peace," Isa. 52:7.

But in fact, the world turns out differently. Look at the apostle Paul. The apostle Paul was a great preacher of the gospel. He labored more than the other apostles, and he was, when he wrote our exhortation, in the capital of the world, Rome, but not adorned with orders, and dwelling in the emperor's palace, but as a "bound man," as he says in the preceding, 2 Tim. 1:8, laden with chains, in prison. Also already before



he was held in small honors. From Jews he received five times forty strokes less one, 2 Cor. 11, 24. In Lystra they stoned him, Apost. 14, 19. And when he made a speech before his people at Jerusalem, pointing out his patent as a messenger of the gospel to the Gentiles, they shouted him down, and judged, "Away with such a one from the earth, for it is not fair that he should live!" Apost. 22:22. Thus the world opposes the gospel and its messengers. Why? They know the reason. The religion of the world does not agree with Christianity. The world has a very different religion from Christianity. The world, in so far as it is concerned with religion, wants to get to heaven by its own works and its own worthiness. All heathen religions are tuned to this tone. The religion of the lodges, the religion of the pope's sect, and the religion of the Protestant sects, which change the gospel of Christ into a doctrine of works, are of the same kind. All these, therefore, have the natural applause of the world. But the Christian doctrine is of quite a different nature. It is the very opposite of the religion of the world. The Christian doctrine is that all the works of men are useless for obtaining the grace of God, and that all men, without distinction or exception, must cast themselves in the dust before God as sinners, and expect salvation by trusting in the works and worthiness of another, namely, by trusting in Christ, the incarnate Son of God, who by his deeds and sufferings has purchased grace for men. As the apostle describes the situation: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus." But this religion is not accepted by the world, but rejected as long as the world remains the world, as the apostle likewise testifies, "The natural man heareth nothing of the Spirit of God; it is foolishness unto him, and he cannot know it," 1 Cor. 2:14; and again, "We preach Christ crucified, an offence to the Jews, and foolishness to the Greeks," 1 Cor. 1:23.

You too, my dear brethren, need not deceive yourselves about the position of the world toward the gospel. The circumstances of the world are such that most of you will not suffer external persecution as the apostle Paul did. But though you may not be stoned, or put in chains, or receive forty strokes less one, yet the same inward hostility against the gospel will meet you here in the United States, in Canada, in South America, in Asia, and whithersoever you may come. The inward hostility will also manifest itself in words and works. People will speak contemptuously and evil of you. They will say that the gospel you preach has long since become obsolete. They will accuse you of reprobation when you preach that there is no salvation apart from faith in Christ crucified. They will even claim that you are damaging morals by preaching grace in Christ Jesus. And the deeds of the world will also correspond to this contradiction in attitude and word.

And not only with the world, but also with those who have already

Christians have become Christians, the preaching of grace in Christ JEsu encounters obstacles because Christians still have a piece of the world about them. They know from their own experience, and will experience it even more in the practical ministry, what difficulties it is for Christians to remain and hold fast to the "by grace alone".

But shall you despond in the face of these difficulties? Look to the exhortation of the apostle! Paul does not say to his: Timothy, "Desist therefore, my son; the preaching of the gospel is a difficult and thankless business, as thou canst see by thyself. Now therefore get thee in good time into safety. You have a good worldly education; you speak several languages. Enter, for instance, into a merchant's business, or report for employment with the Roman government." Thus the apostle does not speak, but exhorts to endurance, when he says, "Be strong therefore, my son!" with the assurance that all difficulties can and shall be victoriously overcome, and that "through grace in Christ JEsu."

## 2.

"Be strong therefore, my son, through grace in Christ JEsu!" Grace in Christ JEsu, this content of your message, which is foolishness and vexation to the world, shall be your strength. God's grace in Christo against the sinful world of men: what a glorious theme! What wonderful, singular truth! It never entered into any man's heart. The world does not and cannot trust God. It has an evil conscience towards God. It knows itself guilty toward God, and yet it cannot wipe out the guilt. So in its heart it is hostile to God, and it also trusts God only with resentment, anger, hatred, and enmity. In this she is deeply unhappy. For fear of death, she remains a servant throughout her life. She is without hope. It's like that all over the world, even here in ours: Land that has been called the land of sunshine and "unlimited possibilities." You remember that the heathen poets ascribe to their gods envy, jealousy, and gloating. To the same class belong at bottom all the thoughts which the world has of God. The world does not know God. But they may now reveal to the world the true name of God, make known the true mind of God against a lost world of sinners. They may proclaim to the world: "Merciful and gracious is the Lord," Ps. 103, 8. "God is love," 1 John 4, 16. And that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3, 16. This is ointment on the death wound of the world. This is saving light in the darkness. That is hope in the general hopelessness. Who would not want to be a messenger of the gospel? O do not think yourself pitiful, but thank God, thank God daily on your knees, that you may be messengers of grace in Christ JEsu here in the world. Be strong, then, through grace in Christ JEsu!

But here again the question arises, "But who will believe our preaching, and to whom: shall the arm of the Lord be revealed?" After all, the world does not and cannot believe this message. So we will labor in vain. We

find everywhere firmly closed human hearts. However, they do not have the natural applause of the world. And all human rhetoric and logic cannot mndle human hearts. But in the preaching of grace in Christ JEsu there is a power that works more powerfully than all human rhetoric and logic. This is God the Holy Spirit. Whose office it is to work faith in the grace of God in Christo in the hearts of men, as the Saviour Himself expressly promises, "The same shall transfigure me." And the Saviour keeps his promise. The Holy Spirit does His work in the most difficult circumstances and among all kinds of people. A thief on the cross becomes a believer, and exclaims in faith, "Lord, remember me when thou comest into thy kingdom!" A Zacchaeus, a chief of publicans and sinners, receives the Lord with joy. To a Lydia the Lord opens the heart, and in the same city even the jailer, who before had put the feet of God's messengers in the stocks, becomes a believer and rejoices with all his house. Even in Athens the apostle preaches not in vain, and in Corinth the city's rentmaster or treasurer is among the faithful. The great sinner at JEsu's feet believes, and even respectable, genteel women become disciples. Yes, never forget: Wherever you preach grace in Christ Jesus, whether before individual souls or before a large congregation, God the Holy Spirit is always there to change hearts, to work faith, to transfigure Christ. You may be strong through grace in Christ Jesus! Let only one thing be your concern: preach the gospel purely! Do not be tempted to mix works of men into the gospel. God the Holy Spirit takes care of the fruit of the preaching.

And still more! Where grace in Christ Jesus, the gospel, is preached, there is not only the Holy Spirit to make the word effective, but there is also your Savior, the Lord of the world and the Head of the church, even in personal presence. O wonderful Lord and Saviour! He not only sends you forth, but He Himself goes with you and never leaves you alone. Earthly kings may give orders to their messengers, but they cannot go with them and be with them everywhere. Christ does it differently. He not only gives His messengers the commission, "Preach the gospel!" but He adds to the commission the promise, "Behold, I am with you always, even to the end of the age." So, as preachers of the gospel, you are never alone, but always in high, majestic, and strong company. Your Saviour is with you by day and by night, at home and on journeys, in the pulpit and in private chaplaincy, with the healthy and the sick, in those places which are said to be especially healthy, and in those places where pestilence and disease prevail. Everywhere he is with you with his light, with his strength, with his consolation. Everywhere you are in his gracious and strong hand. So you have no cause to be fainthearted and despondent. But you have every reason to be strong through grace in Christ Jesus.

And lastly: Where grace is preached in Christ JEsu, and the messenger himself abides in the faith of grace, there also is the heavenly inheritance, the crown of eternal life. After all, you do not serve for wages. You serve because you yourself have become partakers of grace. This is in advance

all paid for profusely. Your heart overflows with gratitude that you may serve your Saviour here in this life by the word of the gospel. But because here on earth, as it is for all Christians, so also especially for the messengers of the gospel, they have to go through much opposition, struggle, humiliation, and lowliness, our gracious and faithful Saviour, in this tribulation, puts before us for our strengthening another image: the eternal heavenly inheritance, the crown of eternal life, which follows the tribulation of this time. The apostle says, "I am already being offered, and the time of my departure is at hand. I have fought a good fight, I have run the race, I have kept faith." Then he lifts up his eyes, and adds, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all them that love his appearing," 2 Tim. 4:6-8. And Luther speaks in the name of all preachers of the Word, "What do we ask after the tribulation of this present time? We have the promise and hope of the kingdom of heaven, and will the recompense and recompense of this affliction of ours be so great, that we shall also reproach ourselves greatly, that for the sake of such contempt and ingratitude of the world, we have ever allowed a tear or sigh to escape us. Why, we shall say, have we not suffered something more grievous? Would that I had never believed that such great glory would be in eternal life. (On Gen. 39, 5. 6. St. Louis Edition II, 1237.) So also, in the lowliness and affliction of this time, do not despair at all, but fix your eyes in faith on the shining heavenly inheritance, and so also be strong through grace in Christ JEsu. May the triune God, Father, Son, and Holy Spirit, highly praised in eternity, rule and grant this! Amen.

## Our missions.

### II.

#### 4. the mission of the Ev.-Luth. Free Church in Saxony a. St.

After not only the Hermannsburg, but also the Danish Free Church united with the Saxon Free Church a few years ago, we no longer have to deal with European Free Churches, but only with one European Free Church, which knows and defends the same expensive, unadulterated faith with us in all things, and this under the most difficult, mostly also poorest conditions, namely with the Evangelical Lutheran Free Church in Saxony and other states, or, as we can also say, with the Saxon Free Church. Lutheran Free Church in Saxony and other states, or, as we can also say, with the Saxon Free Church. To the latter, as to the London Mission, we may apply the saying, "Spoil it not, for there is a blessing in it," although its mission is a considerably more extensive one, as it is J. in Germany, namely, a. in: Kingdom of Saxony, b. in: Kingdom of Prussia, c. in the Grand Duchy of Hesse, d. in Hamburg, e. in Bremen, P. in Alsace-Lorraine, 2. in Denmark, namely in Copenhagen and Lösning with two preaching places each, and 3. also still receives a small increase. We cannot, of course, expect people to flock in large numbers to

The more so as the connection to the Free Church is connected with difficulties and repulsions that are quite unheard of here in America. To take these on joyfully for the sake of Christ and His Word requires a clear understanding, a firm heart and a strong faith. All the more must we praise the grace of God that in our dear Free Church over there the faithful Lutheran Zion stands as a banner for all who are still to be gathered into the orthodox church in the old fatherland. A few months ago the following report brought an excellent test of their joyfulness and faithfulness: "At our last Synod, after the detailed presentation of Father Willkomm, the doctrine of the literal inspiration of the entire Holy Scriptures was discussed to the great refreshment and strengthening of the faith of the participants. Once again our entire Synod unanimously and joyfully confessed that the Bible is the book of our great God, literally inspired by Him to the holy writers. In the face of all modern objections, it intends to stand by this doctrine without wavering. About 50 synod members attended that meeting in Chemnitz (Saxony), along with guests from the East Indies, London, and the United States. On the afternoon of the synodal fondue a mission feast was celebrated. The collection of 350 Marks was earmarked for the Tamulen and Negro missions, the Free Church Scripture Society and the building of a chapel in Denmark." Later it was reported from Schleswig-Holstein: "In Kiel the work has been made very difficult by the unfavorable location of the rented church hall. But an old member of the Missouri Synod, who has been in Kiel for some time and has attended the services of the congregation diligently, has decided to help it. He has bought a piece of land, and intends to build a chapel on it for the congregation." But can such things and many other good things not also be done by people who have never seen Kiel and all the other places of our dear Free Church, but who are abundantly blessed by God with earthly goods? The building of a chapel or a little church would be very necessary in many Free Church preaching places and would be exceedingly beneficial to the right Inner Mission in Germany and Denmark. Who has a desire to establish a charitable endowment there? Cf. 1 Tim. 6, 17-19.

### 5. the mission in Australia and New Zealand.

If evil-minded or ill-informed people still raise the wild cry about our synod that it is like Ishmael, whose hand was against everyone and everyone's hand against him (cf. Gen. 16:12), then not only the European Free Church, but also the synod of Australia and the church conference of New Zealand are proof of the opposite. The latter even asked last year to be admitted as a member of our Synod, "since the pastors of the latter were sent out from America, and the Christians of America must still render help for years to come, if the work of the Inner Mission in New Zealand is to be continued". However, the Synod decided, "We advise the brethren in New Zealand to join the sister Synod of Australia. We give

Assurance to them that we will continue to support them regardless."

This promised support, for which the faithful Lutheran mission in Australia and New Zealand is now also painfully waiting, consists to the very least in the provision of funds, since about \$1000.00 per year would suffice, but to the very greatest extent in the fact that we are helping them to gain more workers, sprightly, eager traveling preachers. The fields of work there are so immense that most of us will hardly be able to get a correct idea of their extent from so far away. A tour of the Inner Mission on the double island of New Zealand (southeast of Australia) was vividly described in the previous volume of the "Lutheran" (in No. 2), so that one had a clear picture before one's eyes. The Synod of Australia has long since been divided into three district synods on account of its mission territories, which are so widely extended and scattered; and new doors are always opening to its richly blessed ecclesiastical activity. Their school of learning at Adelaide, the capital of South Australia, now has four professors, and is in a flourishing condition, but is far from being able to supply enough pastors and teachers to be sent as labourers into the great harvest field. Our dear co-workers in Australia and New Zealand are working with touching diligence, partly under very difficult circumstances and on lonely posts, to bring souls to the Lord Jesus and to gather them into congregations of the Lutheran confession. We must not and do not want to forget these faithful men. Certainly our Christians have gifts for these missions as well, if only they are made aware of them.

Our brethren in New Zealand, at their last meeting, also considered the question whether they should resume the mission among the natives of New Zealand, the Maori, which was formerly carried on by the Hermannsburg Free Church, but was given up some years ago. The matter was thoroughly considered and discussed on all sides. Though at first somewhat hesitating, yet, persuaded by good reasons, cheerful courage was gained for this work, so that it was unanimously and with great joy resolved "to resume the Maori Mission, if the Commission in America pledges its support," to which, indeed, authority has already been given by our last Synod of Delegates to commence this Mission again, if, in conjunction with the General Praeses, it deems it time to do so. This time seems to have come now, for, apart from other reasons, the Maori Mission, by God's providence, has at its disposal a well-equipped man who can begin the work at once. The man's name is Hamuera Hautuirangi Te Punga. He is a native Maori from New Zealand and a nephew of the two false prophets, Tohu and Teveti, and came to America six years ago to prepare for the holy preaching ministry in our seminary at Springfield. He burns with zeal and eagerness to return to his native land and preach the gospel of Christ to his people. After passing his exams, he is already on his way back to his homeland, where he intends to work as a missionary among his fellow tribesmen. According to human judgement he will probably be able to achieve more among his fellow countrymen than a white man. Ver-

The people of the world have desired his services, and other places also offer him the opportunity to scatter the heavenly seed of the word of salvation. May the Lord watch over his going out and coming in from now on until eternity!

#### 6. the heathen mission in India.

So much has been written lately about our mission to the Gentiles that the undersigned is not able to write more or at least nothing better about it. May what is already known be taken to heart in all our churches by all our dear church members, by all men and women, by all young men, virgins and children!

As is well known, we already have 464 indigenous Christians in India in twelve villages in two large fields of work several hundred miles apart. Eleven missionaries serve as their pastors, one of whom is on leave in this country. These missionaries have also already founded 25 schools, in which they teach 995 pagan children the Christian faith, while 46 for the most part still pagan teachers are teaching secular subjects in the same schools, but under the supervision of the missionaries. Moreover, our zealous missionaries endeavor to reach the heathen by distributing the Scriptures and especially by street preaching, going out according to the teaching and example of our Savior, not only to the streets and markets in the cities, but also to the country roads, to the fences and hedges, and inviting whomever they find there, even compelling the poor and the crippled and the lame and the blind to come into the kingdom of heaven, so that the house of the Lord may be filled. But now there is a lack of laborers everywhere for the great harvest in the wide Gentile lands. Yes, it is a persistent, crying lack of laborers that we must deeply lament. Everywhere the doors are open to us. We are even being called. Let us consider what this means: from the great heathen world they are crying out to us: Come over and help us! Our missionaries, burdened with work, are also urgently and imploringly asking for more co-workers. Our commission, too, sends out verbally and by letter throughout our synod the questioning (and complaining) voice of the Lord: "Whom shall I send? Who will be our messenger?" But it is very difficult and very rare to find one who says, "Here am I, send me" into a foreign land, into far-off India, to preach the Gospel to the poor heathen, which "is the power of God, which maketh blessed all them that believe, the Jews chiefly, and also the Greeks" (the heathen). And when once a little willingness and joyfulness is shown in one, oh, how many contrary counsels and misgivings are put in his way, lest he should follow the impulse of the Spirit of God! This be lamented to God. The writer of these lines says with a member of the commission, "I call in JEsu's name for laborers for our blessed mission field in the East Indies! And this I do not at my own choice, but in orderly profession, and by express commission."

As is well known, when nineteen years ago it was decided to undertake a mission to the heathen, we had a considerable sum of money on hand in advance. By the time the mission was actually inaugurated, the supply had been reduced to about

\$16,000; and from year to year the love of our Christians has always furnished the Commission with the means necessary for the continuance and extension of the Mission. It was not until last year that a shortage occurred, and at the close of the annual accounts there was a treasury debt of \$1450. 80, which swelled still higher during the winter months, so that even necessary appropriations to missionaries had to be postponed. Debts in the heathen missionary treasury instead of the former abundance! Dear brothers and sisters, are such debts an honor for us before God and man? Or do they not rather attract to us the rebuke, "Your glory is not fine"? (1 Cor. 5:6) When we consider how abundantly God has blessed us with all kinds of spiritual blessings in heavenly goods through Christ, and also with the good of the land, out of pure undeserved mercy, must we not be ashamed that our love for the mission to the Gentiles has slackened so much, whereas with knowledge and faith love should also increase in all directions and bear ever more abundant fruit? Is it not high time, then, that we stir ourselves up to new and greater zeal for the house and work of the Lord, that the poor Gentile world may henceforth enjoy the fruits of our Christian faith and love much more abundantly than before?

O dear fellow Christians, let us once again lift up holy hands without anger and doubt in earnest prayer for the prosperity and well-being of our mission to the Gentiles! Surely we must not and do not want to let our dear mission to the Gentiles go to pieces? Rather, we want to nurture the small beginning in such a way that the glorious work of God can be extended much further. Let us all, then, in our own closets, in the family circle, and in the assemblies of the saints, diligently and fervently pray to God that he himself may give his word with great multitudes of evangelists, and also raise up and equip more and more Gentile missionaries, and send them into the great harvest, that he may enlighten the blind hearts of the poor Gentiles, and open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and inheritance with them which are sanctified by faith in Jesus! Oh, let us all again be more diligent and regular in offering our missionary contributions willingly and with joy, so that the \$60,000 needed for this year may soon be collected, so that such need may not again arise in the treasury, so that our commission may also have a free hand to let the newly-acquired missionary director travel to India quite soon for a visitation that will be blessed with God's help! Let us also thank God that the special collections for the much-needed Bergheim in India, in the interest of which even one of our much-read political newspapers, the "Rundschau", has most kindly opened its columns, are, as it seems, going nicely, so that the requested \$10,000 will hopefully be easily collected. Summa: Long live, grow and flourish our heathen mission!

Bro. S.

The evil spirit does not attack rightly believing and living well secretly and with oneself so hard; but if one wants to spread it out, confess it, preach it and praise others too well, he does not like that.

(Luther.)

## Eastern District Assembly.

Those were busy days, but also richly blessed days, the days from May 1 to May 7, as the Eastern District Synod met in Baltimore, in the midst of the Immanuel congregation (P. H. Th. Stiemke).

It was a great joy for us to have the second General Vice-President, Father J. W. Miller, in our midst for once. In a powerful sermon on Rom. 3:28, he exhorted all Synod members to faithfully hold fast to the biblical Lutheran faith, and in the communications of the General Presidium he called upon them to exercise this faith in love and to take an active part in the work of the Synod. In a lively, vivid manner, the needs of the teaching institutions, the Inner Mission, the emigrant, Heideu and foreign-language missions, and the Free Church were brought before us. We should now begin in all earnestness to collect the necessary funds through ordinary collections, or better through envelope collections, or best of all, through home collections. Large sums are necessary, but it is a small matter for our great Synod to raise these sums, if only all the congregations will participate. Synod resolved: 1) We ask our visitators ("the principal officers of our Synod at the present time") to keep an accurate account of what each congregation in their district contributes to the three principal treasuries of the Synod. We ask our visitators to talk in a brotherly, evangelical way with those in their visitation circle who have not done anything for these funds for a long time.

It is very necessary, especially in these months, to look around for boys who would like to be trained as preachers and teachers in our schools, and also for people who can help to support these boys during their studies. Often it is like this: One has the boy, the other has the money. It should be easy to bring boy and money together. - Principal Feth was also present and solicited students for Bronxville. Whoever wants to send his son there should register him before August 1.

Mission Superintendent Bakke put in a warm word for the often despised Negro Mission and was strongly supported by Prof. Wahlers, P. Lauterbach and Praeses Walker. It was decided to recommend to our congregations to take up an annual collection for the Negro Mission in addition to the usual mission festival collection.

The parish school also came into its own at the Synod. In the Synod service on Friday evening, Fr. W. Lüssenhop warmly reminded us of the scriptural passage John 10:12-16: "The shepherding of Christ's lambs" and showed 1. that the shepherding of Christ's lambs is to be done, and 2. that it is therefore important to practice right shepherding, faithfulness to the shepherd and right shepherding of Christ's lambs. Vice-President Miller encouraged all representatives of the congregations not to give up hope, but to continue to work confidently even in fields that are no longer as fertile for the congregational school as they once were. In large cities, where the people no longer live as close to church and school as in former years, it would be a good plan to establish common schools in outlying districts. By the way, the common school system

not so much in decline all over the East as is thought in some places. Schreiber this has a school in which the old Missourian ratio still prevails, namely, that the school has more pupils than the parish has voting members. And that our whole district does not misjudge the importance of the parochial school is also evident from the fact that for some years now it has been supporting parishes from the missionary treasury also for the maintenance of school teachers.

Our missionary work continues to expand year by year. Our missionaries work in more than forty churches and preaching points: in the states of New York, Pennsylvania, Maryland, Virginia and North Carolina. Two churches have become independent this year, and over P8000.00 will have to be raised to operate the missionary work of our district.

The Student and Auxiliary Fund Committees were able to submit gratifying reports. The Student Fund has a balance of ^30,000, from the proceeds of which twenty-four students are supported. The Auxiliary Fund has a balance of P63,000, which is loaned to twenty-two churches free of interest. A property in Farmingdale, N. I., has been donated to the Atlantic District.

There are many more interesting things to be reported from our negotiations, but we will put off our dear readers until the Synodal Report, which will again be distributed to all members of the District. Each congregation is to report soon to P. E. G. Hahn at Eden, N. A., how many copies they desire, and are required to send in the cost price to Treasurer C. Spilman for the number ordered. In this report one will be able to read that the Synodals once exercised their civil right and sent a protest to President Taft against the employment of nuns in Indian schools. One will also have before one's eyes a further continuation of a thoroughly elaborated paper from the pen of P. W. Bröckers on Paul, the Apostle of Jesus Christ. From the whole course of the proceedings one will get the impression that our Hon. Praeses Walker spoke from the heart of all of us when he replied to the messages of the General Presidium: "I can assure you that we have received and accepted with gratitude what has been said here for the cause of the Lord, which we are pursuing together, and I hope that from this the Eastern District will pick itself up by the grace and in the power of the Lord to stand shoulder to shoulder with the brethren in other districts and to continue to pursue the work of our God with joy and zeal." Theo. Mackensen.

## Good news.

With regard to the new teachers' seminary to be established in Chicago, the last General Synod passed, among other things, the following three resolutions:

1. to request the Lutheran Education Society of Chicago to donate land valued at ^50,000 to the Synod for the seminary;
2. to request the Northern Illinois District to allocate the \$30,000 already raised for a new building in Addison to the proposed buildings in Chicago;

3. That the General Synod grant an additional \$100,000 for this purpose.

Now, as to the first resolution, the request of the Synod has already been fully complied with. The Lutheran Education Society, in connection with the Chicago congregations, has purchased and paid for a splendid lot of 40 acres for \$50,000. On June 1, at the meeting of the Northern Illinois District, the Secretary of the Lutheran Education Society, Teacher P. Th. Buszin, presented to the undersigned the deed of purchase (deed), which states that the land is now deeded to our Synod for ownership without any covenant. For this most generous gift, warm thanks were expressed to the dear donors by the whole Northern Illinois District and the General Presidency.

In regard to the request to the congregations of the Northern Illinois District, President W. C. Kohn, in his report to the District Synod, stated that \$22,000 had already been transferred to the new institution. A friendly request was made to the other congregations to do the same on their part.

The first two tasks necessary to begin the new building are thus nearly accomplished, and only the third needs to be accomplished, namely, that the congregations raise \$100,000 for the synod building fund. As this concerns all congregations, the task is considerably easier in relation to what the brethren in Chicago and Northern Illinois have done, and the zeal of these brethren should stimulate us all to diligent action. (2 Cor. 9:2.)

The undersigned now asks all our congregations and their pastors to report to their district presidents by July 20, either directly or through their visitators, how much they have decided to contribute to the synodal building fund so far, and how much they already have on hand in cash. The district presidents will then report to the General Praeses as soon as possible, so that the latter will be able to determine by about August 1 what the present state of our Synodal building fund is, and whether the necessary building up can be begun this summer. The plans have already been drawn up and will be examined by the General Presidency on June 15.

With the wide ramifications of our Synod and the many transactions it has to carry out, diligent reporting by the Synod to the congregations and by the congregations to the Synod has become necessary. The last Synod of Delegates therefore also decided "that regular reports be made in the 'Lutheran' on the new contributions and signatures for the building fund".

F. Pfothner, President of the General Synod.

**To the ecclesiastical chronicle.**

**On June 12, the** academic year of our St. Louis Seminary came to a close with a solemn evening service. D. F. Pieper preached the sermon reported elsewhere in today's issue, and the second and third classes of students, as well as a smaller choir, sang appropriate farewell songs to the departing class of 85 candidates. The close of the school year has also come for our other institutions, for the candidate classes at Springfield. Addi

son and Seward the conclusion of the whole period of study. 122 young preachers and 49 young teachers have again been prepared for service in church and school. For this rich, noble gift, the Lord of the Church deserves fervent thanks. It is he who gives shepherds and teachers to his church, Eph. 4, 11. May he lead these young workers happily to the places of their activity in the coming weeks and months, equip them for their holy, glorious ministry with his Holy Spirit's power and grace, lay his heavenly blessing upon their work, and make and keep them faithful and conscientious in word and deed. Our other students and pupils are now released to their homes and home communities for the summer holidays, until the new school year begins in September. During this time, too, they are to walk in all ways as befits Christian young people, especially those who are preparing for the ministry of preaching and teaching. They will be admonished to do so at the end of the school year, and certainly also during the holidays by their parents and pastors. If one or the other should forget himself, then let a Christian man kindly take care of him and tell him what needs to be said. God bless and keep our educational institutions! L. F.

**This month marks** ten years since our General Church Building Fund was founded. A statistical report on income and expenditure, as we have received from the treasurer of this fund, will be welcome to our readers. The report shows what a beneficial work this fund is doing, and how the money, once given, always flows back into the fund and is lent to other congregations without interest. And the benefit of this treasury to the missionary work might be much greater if it were more richly endowed. We also note that almost every synodal district has its own church building fund, and that of the listed fund balance, \$4800.00 has already been granted, and new petitions are constantly coming in. We do not want to tire in this work, but to promote and expand it in every way.

## Statistical report of the General Church Building Fund

from June 1902 to June 1912.

Intake.	Issue. Borrowed from communities
From the districts: Atlantic\$2323. 96	in the districts:
California and Nevada 1147.04	Atlanticert28900.....00
Canada .....8. 60	Brazilian ..... 1000.00
English ..... 147. 93	California and Nevada 1000.00
Iowa ..... 1728. 87	Canada ..... 3500.00
Kansas .....670. 62	English ..... 1700.00
Michigan .....2396. 88	Kansas .....6700.00
Minnesota and Dakota 2435. 28	Michigan ..... 156.00
Medium ..... 5917.01	Minnesota and Dakota 18400.00
Nebraska .....2932nd 49	Mean ..... 2000.00
Northern Illinois .....5271. 73	Nebraska ..... 6050.00
Oregon & Washington 480. 15	North Dakota & Mont. 3000.00
Eastern .....3285. 97	Oregon & Washington 8800.00
South Dakota ..... 451. 11	South Dakota ..... 4500.00
Southern Illinois .....1196. 41	Southern ..... 1800.00
Southern ..... 433. 18	Texas ..... 1500.00
Texas ..... 792. 87	Western ..... 4400.00
Western ..... 5264. 10	
Wisconsin ..... 4404. 89	
Central Illinois ..... 1823.01	57 Municipalities borrowed... \$74206.00
Waltherseier in St. Louis 2791. 72	Borrowed funds back
	paid .....5975.00
	For church plans ..... 60.00
	For one set of drawers. 9. 75
	Travel expenses ..... 22. 95
	Advocate's fees for legacies ..... 43. 60
	Expenses for the Walther celebration
	.....544.00
	Administrative expenses, etc. 283. 88
	Kafsen stock .....4988. 62
Loans reimbursed by municipalities	
.....10421. 54	
Gifts and bequests .....16122.00	
Interest-free borrowed funds.. 13667.00	

The student body of our seminary in Springfield celebrated the anniversary of Prof. Herzer's twenty years of service at that institution on June 13.  
E. P.

Several Adventist preachers have kindly pointed out to us that what was said in the article "Warning Against Adventists" does apply to those of the Millennial Dawn, but that it should not be held against all Adventists, of which there are several parties. Both to do justice to these people and in the interest of our readers, we share this here.  
E. P.

Our Australian sister synod held its general assembly in Adelaide from March 16 to 20 in the midst of the congregation of Father W. Janzow. The Synod's various works: Concordia College in Adelaide, the Inner Mission in the States of Queensland, West Australia and New South Wales, and the Heathen Mission are in a prosperous condition. The College had 61 names on roll during the school year closed in December: 12 students of theology, 8 students of teaching, and 41 students of college. Four preaching candidates were dismissed to the ministry; however, 9 vocations had come in. The first preaching candidates are expected to be dismissed in December 1913. Praeses Nickel writes us in a letter: "Our work is increasing. God giving grace, in the course of five years, with the students studying in America, about 26 candidates for the preaching ministry will come into the ministry, and these will hardly suffice to fill all the fields. In Queensland especially we have a large field of labor. Where a few years ago there was only one pastor working, we now have 6 pastors, and congregation after congregation is coming to us from other synods asking to be served." Some of our pastors and congregations will be informed directly about the progress in the Australian heathen mission, which counts about 60 baptized heathen Christians, since missionary Wiebusch is currently staying in our country. - The synod also decided to establish a synodal printing office. An attempt is also to be made to publish an English church bulletin in addition to the "Luth. Kirchenbote für Australien", which is now in its 39th year. Likewise, the necessity of drafting an English order of worship emerged. The Synod also took a stand on a threatening school law of the State of Victoria, in which state the Eastern District of the Synod has its headquarters. President Nickel wrote about it: "We are troubled by the Victorian School Law, which places our schools under state control and thereby indirectly hinders the development of our institution. No teacher can be employed in Victoria who has not passed certain examinations recognised by the state. If we were to take this into consideration, our school board candidates would have to take their examinations at Adelaide University. This would change the whole course of our institution, which is also a college and a seminary. Here, too, the state schools are regarded in a certain way as national idols, and according to the socialist principle all children of the whole state, even country, are to be educated according to one template. Few church communities, however, realize how foolishly they have acted in handing over the education of children to the State. What ought to be regarded as a state of emergency is held to be an ideal. And, of course, attempts are now being made to introduce religion into the State schools, because the consequences of an education without religion are seen only too clearly before one's eyes. May God keep his protecting hand over our schools, to which, by God's grace, our Synod in particular owes its growth." - Fr. Nickel returned to the General

Praeses elected, P. Janzow as Vice-President, P. Q. Müller as Secretary and Mr. Appelt as Treasurer. According to the "last" statistical reports, the synod, consisting of four districts, numbered 137 synodical congregations, 14 congregations not yet belonging to the synod, 46 preaching places, 14, 644 souls, 9273 communicant and 3177 voting members, 46 pastors, 39 teachers, 62 parochial schools, and 1675 school children. The total amount of money raised for extra-parochial purposes was about P16,000. - We leave some more personal news to follow, as most of the younger Australian pastors were fellow-students of our younger pastors. Father Janzow was ill in a hospital at the time of the Synod as a result of an appendicitis operation, but according to the latest news was on the road to recovery. - The congregation at Perth, Western Australia, which had been vacant for over a year, awaiting a pastor from our Synod, will now soon be supplied. Father Woy of Schenectady, N. Y., has accepted the call and left June 4. - Missionary Wiebusch leaves for Germany this month, and will arrive back at his station in October or November. During his absence this will be cared for by Bro. Schwarz. - tP. Dorsch, who was active in the city mission in Adelaide and was touched by the stroke last year, is again much better. - May God's blessing and protective hand continue to rule over our fellow believers in faraway Australia!  
L. F.

**Harmfulness of the so-called REVIVALS.** Even sectarian ecclesiastical papers have in recent months proved by statistics, that is, by figures, that the revivals brought about by Billy Sunday and other "revivalists" have done great harm to the church. After a time it was shown that church attendance was worse and church activity was lower than before the revivals. One need not be surprised at this. It is certain, first of all, that the church can only be spread by the preaching of the gospel of the free grace of God in Christ. The "revivalists," however, do not preach the forgiveness of sins for Christ's sake, but rather the improvement of life or morals after the example of Christ. Through such preaching, however, no man can come to faith in Christ. Faith in Christ is faith in the grace or forgiveness of sins, which Christ purchased for all men by his suffering and death. Then it must not be forgotten that even when the gospel of Christ is really preached - and this still happens with revivalists - one must not, for example, at 9 o'clock in the evening, take the clock in his hand and announce that by 10 o'clock all the unconverted must be converted. What we men can and ought to do is this, to preach repentance and forgiveness of sins in the name of Christ, and also to entreat and exhort in the name of Christ, "Today, if ye hear his voice, harden not your hearts!" But we men are not to presume to fix the time and hour of conversion, to try to enforce and compel it by human driving and human posturing. If we attempt this, the result is a "counterfeit" and a terrible disappointment. It is just as if someone were to lower a plant into the ground and try to encourage it to grow and flourish by pulling diligently on it. How God's Word bears fruit, the Lord tells us in the well-known parable: "The kingdom of God is as when a man casteth seed on the ground, and sleepeth, and riseth up night and day, and the seed cometh up and groweth, that he knoweth it not: for the earth itself bringeth forth of itself first the grass, and after that the ears of corn, and after that the full wheat in the ears of corn." - Mark. 4, 26-28. F. P.

**An apt comment on the struggle against Rome** is found in the *Lutheran, Observer*. . A German paper had reported that the Protestant Church of Germany was fighting against Rome in our time in a different way than Luther did at the time of the Reformation. Luther had fought primarily against Rome's false doctrine, while in our time they are fighting against Rome because it does not allow personal freedom to come into its own. To this the *Observer* now remarks: "This is only too true. The axe which Luther wielded against the Papacy has become a blunt instrument in the school of liberal theology, an instrument of which the Papacy is not afraid." So it is. Rome's rule is rooted in its domination of consciences through its false doctrine of the forgiveness of sins and the authority of the pope. If one wishes to overthrow the Pope's rule, he must show, as Luther did, from God's Word that the forgiveness of sins is obtained without works of man through faith in Christ, and that the Pope's authority in the church is an arrogated authority and a great lie, because Christians are to be subject only to God's Word. But the "liberal" theologians have given away the gospel of the forgiveness of sins through Christ's merit and the Holy Scriptures as God's Word. If they themselves are free from Rome and do not kiss the pope's slippers, they outwardly enjoy the fruits of the Reformation without knowing the tree on which the fruit grew.

F. P.

**A Roman Catholic Hungarian**, named Stephen Dagonya, of Perth Amboy, N. J., married Marie Csoma, a member of the Hungarian Reformed Church, August 4, 1909. The bride's pastor, Louis Nanassy, performed the marriage ceremony. On Nov. 5, 1910, a baby daughter was born to the Dagonyas, who was baptized Nov. 10 by Roman Catholic priest Francis Gross in Perth Amboy and named Anna Susanna. When the child's father asked for the baptismal certificate, the priest told him that his marriage was not a marriage, that he was living in fornication with his wife, and that their child was illegitimate; but that Dagonya could make a marriage out of his relationship with Marie Csoma if he would pay him fifteen dollars and be "re-married." Dagonya stated that his marriage was legally entered into and recognized in the State of New Jersey, and refused to be "remarried." The priest then wrote him a certificate of baptism. The *Protestant Magazine of Washington, D. C.*, has had this baptismal certificate photographed; it is found in vol. IV, no. 2, right at the front. The first sheet is Latin, the second the English translation of the Latin text. The baptismal certificate states that Anna Susanna Dagonya is an illegitimate child, and that her parents are in concubinage. - This atrocious mischief of the Roman priest, who hereby defiles the civil good name of two blameless people, and sets aside the civil marriage law of the State of New Jersey, - this mischief comes from the Pope, who recently sent out an order that his priests should commit this very mischief. The order begins with the words "Ne Temere," and is therefore called the "Ne Temere" order. It decides that marriages of Catholics are valid only if they are performed by a priest. Therein lies the fact that only such marriages are valid at all. Germany vigorously opposed this papal decree, as did several other countries, and the pope then hastened to assure them that Germany was exempt from the decree. What will Americans say to the "Ne Temere" order?

D.

A pastor of another **church** fellowship spoke of the **value of a church bulletin** as follows: "I would rather have a church bulletin than an assistant preacher who might only be in my way. A pastor's assistant, his silent,

undaunted assistant who works in the evening and in the morning, and even in the leisure hours - this is the church bulletin. The distribution of our church bulletins is first and foremost the task of the pastor. It is not enough for him to stand up once and say, "Brethren, it is time again to renew your orders on your church bulletin; Brother so-and-so will take your orders. That does not stain. The pastor who does his duty in this arouses enthusiasm in his congregation and will perceive an increase of missionary spirit. People are 'on fire' with enthusiasm when they read what is going on all over the mission field." - The man seems to be speaking from experience.

E. P.

**Much discussed in the papers** is the example of an old negro woman in St. Louis. She has saved up the sum of P3250.00 in the 47 years since she was a slave. She said she had been able to do this because she had made it a rule never to spend money uselessly. Now she felt that her wealth was also imposing obligations on her. Then she heard that her parish wanted to build a parsonage. For this she sacrificed her money. We must say that if this attitude inspired all the members of the church, then there would be no complaints about empty coffers, then the great work of the church could be carried out quite differently. Much more common are the people who spend money uselessly, and have nothing to spare for important, great things. How few give to the extent of making a real effort at it, of putting on an offering! We can become much more complete.

E. P.

**Lack of workers in missions everywhere.** In a meeting of Methodist bishops at Lincoln, Nebr. Bishop Isaac H. Scott, a Negro, said, "The great problem for mission work among the black race of Africa is that of finding laborers to gather the harvest. The people are literally begging to have the gospel brought to them. There are at least 100,000,000 Negroes on the continent; and the task of winning them to Christianity is a mighty one."

E. P.

**Craft pastors.** From Omaha, Nebr. it is reported that a minister, who has acquired the name of "marriage minister," keeps a standing agent, who, at the courthouse, where marriage licenses are issued, calls the attention of young couples to the minister, and assigns them to him. Such parsons should be put out of their shameless trade. The congregation of that pastor should cause him to make a confession to himself for his private confession about 1 Tim. 6, 5: "Such men as think that godliness is a trade. Get rid of such!"

E. P.

**A German newspaper testifies** against the annoyance given to Christians by the use of the word "baptism" during the launching of ships. It speaks of "baptisms," "baptismal acts," "christenings," and "godparents. It says, "Surely it would be easy to make a substitute here, and the court preachers of the German princes would have the duty to come out against this abuse." - In our country, too, this is called "ship-baptism." It is an annoying game with the sacred.

E. P.

**In Westphalia**, Kunkel, the Bible salesman, went to the priest's house to show him his Bibles which he intended to sell. After looking at the Bibles, the priest said, "Your Bibles have no expository explanations. You will do me a great favor if you do not sell them in my village. But if you insist on selling them, then I am compelled to take the books away from the people; and if any will not give them out, then I must refuse them from the sacrament." Kunkel replied that the Lord did not say, "Seek in the declaratory



Notes," but, "Search the Scriptures!" The priest reflected and said, "Yes, yes, it is true, that is what the LORD has said to the people, and perhaps the time will come when we too can relax a little from our strictness."

Socialist God Denial. In Milwaukee a Socialist named Barnard gave a lecture on "God or Man." In this lecture he traced the conception of a God from the most ancient times, where God was thought of as cruel and terrible, to the church of the present day, where the conception of God has become more or less nebulous. He said, for the most part, the orthodox idea of God has dwindled. In ancient times, people believed in a God because they could not fathom the mysteries of the universe. Nowadays, people realize that it is not man's task to fathom the secrets of the universe, but to develop himself. And man does not need God to do this; he must do it himself. - The *Lutheran* remarks: "Whoever still doubts the anti-Christian character of the leading Socialists in this country and in Europe need only read some of their most widespread literature. While not a few Protestants are playing with the Socialist fire (and it is quite certain that sooner or later they will burn their fingers in the process), it is remarkable that the Roman Catholic Church is declaring war on it. There are good, harmless Socialists-and a whole bunch of them-but they are not in good company."

E. P.

## "Now rejoice, dear Christians."

At the end of July in the year of salvation 1523, Martin Luther received the news in Wittenberg of the death of the young Augustinians Heinrich Voes and Johann Esch in Brussels in Belgium. Then he took up his lute and began to sing. But what he sang was not a lament, but a victory song to the praise of God and in honor of the heroic young men, the first martyrs of the renewed Protestant Church. Luther sang, "Ein neues Lied wir heben an, das walt' Gott, unser HErr." With this, his first song, he had tapped the fountain of evangelical songcraft in his heart. A short time later he sang his second song, "Now rejoice, dear Christians," and thus opened the round of singing and sounding Zion. In the first hymnbook of our church, which contained no more than eight - but what a delicious eight! - this "Nun freut euch" (Now rejoice) was the first to appear under the heading: "Ein christliches Lied Doktoris M. Luthers, die unaussprechlichen Gnaden Gottes und des rechten Glaubens begreyfend."

Later orthodox hymnals gave it the title: "Of the Order of Salvation and the Work of Redemption" and "The Great Deeds of Redemption through Christ. Luther himself said of it, "that we also may boast as Moses does in his song 2 Mos. 15." And indeed it is a song of exultation to the infernal Pharaoh. Nearly every single line of the ten verse song can be accounted for by scriptural words. No wonder that great power is inherent in it and emanates from it.

### Blessings of the Song.

Tilemann Heßhusius, professor and superintendent at Heidelberg in 1558, testifies: "Luther's very first hymn: 'Now rejoice, dear Christians,' has won the hearts of thousands, who at first did not like to hear his name, that they no longer want to be too close to the truth.

were able to resist and give glory to God and His Word, so that, in my opinion, the spiritual songs helped not a little in the spread of the Gospel."

The Jesuit Konzen claimed: "The songs of Luther have seduced more souls than all his other writings. And indeed, if "to seduce" means so much as to lead to Him who is the truth and the life, the man may not have been wrong.

Thus D. Heerbrand relates that in 1557 some princes who were together in Frankfurt am Main had a desire to hear a Protestant sermon in the church of St. Bartholomew. After the bell had rung for this service, a Catholic priest ascended the pulpit out of hatred for pure doctrine and delivered the text according to his doctrine. The assembled congregation, however, which had a longing for the pure word of God, finally interrupted the priest in anger by singing the hymn: "Now rejoice, dear Christians. The offended priest turned to one of the princes present and asked him to exercise his right and give him testimony on the Last Day. But the wise prince rejected him with remonstrance of his wrong, and added, "As to the testimony on that day, I think we shall not be so near together, nor know one another." The incensed priest threw the hourglass in his hand to the ground, left the church, from which the congregation had sung him out, and the evangelical service was completed undisturbed.

Luther's student Cyriacus Spangenberg, who glorifies his teacher in his delicious book "Cithara Lutheri", tells a strange story that happened before 1569. As Dean General of Mansfeld, Spangenberg had to make many official journeys. Once he spent the night in a monastery. After the meal, a young clerk made fun of Luther's hymns and called the song "Nun freut euch" a song of Babel and the devil. Spangenberg warned the impudent man not to blaspheme God. Thereupon the latter cried out that God might punish him if it were not true. Spangenberg replied, "Well then, God will not let him be mocked; he will let himself be seen terribly before a year perishes, and will not be silent to this wanton blasphemy." Scornful laughter was the answer of the scribe. But before a year was um, the scribe went mad. He ran around screaming and finally threw himself into a well. The unfortunate man was helped out again, and more was done to him: pious Christians prayed for him, and God gave grace that he came to his senses again, confessed his sins, and began a new fief. He sang the song "Now rejoice" daily and with great devotion.

The Archduchy of Austria above the Enns had become three quarters Protestant. Then the emperor sent for the Jesuits, and these "Jesuits" made the country Catholic again. Then the order went out that all who would adhere to the Protestant doctrine should be deprived of their offices and expelled from the country with the loss of their goods. A schoolmaster, alarmed by this order, forsook the truth he had perceived and turned back to the Catholic Church. His pious wife, however, who regarded everything as a loss in comparison with the exuberant knowledge of God's grace in Christ, told her husband how wrong he had done, and added that he would learn on his deathbed that he had built his faith on sand. After a short time the schoolmaster lapsed into a severe illness, which surely brought death before his eyes. To soothe his troubled conscience, he summons the priest; but with his encouragement, his

Heart cold and desolate. Then all at once it became light within him, he remembered the comforting song "Nuy rejoice" and asked that his wife sing it to him as a consolation in his agony. When she was in the middle of the song, he gave his spirit into the hands of Him who even in the last moments offers His grace to the lost.

5 "Heavenward to my Father I go from this life" (v. 9). In 1566, old Bartholomew Rieseberg, a disciple of Luther, was on his deathbed. He had endured many tribulations for the sake of the gospel. When the plague broke out in his parish of Gardeleben in the Mark of Brandenburg, he faithfully served his pastorate. The plague also seized him. His fellow believers stood around his bed and begged the Lord that His holy will be done. They asked their teacher how the church should be governed and ordered after his death. Rieseberg answered, "All according to God's word and Luther's dear." Hereupon he raised his voice brightly and spoke audibly v. 9 and 10 of our hymn to the end. The third last line of the final verse he repeated: "And beware of man's law," adding the words: "A short and good church order."

(After "Song Stories.")

### **"And lead us not into temptation."**

A rich gentleman had once been startled by God out of his earthly-worldly life through serious illness, and had then vowed to leave off the old sins, to serve God with all his heart, and especially to sanctify Sunday in the future and to use it for his soul. Then one day a friend came and invited him for the next Sunday to a ride and a merry society in a neighboring town. He was reluctant for some time, because he knew his heart and that he was acting contrary to the vow he had made. At last he yielded to the encouragement, thinking to beware of his old recklessness, and to prove his better conviction in earnest conduct. They rode off together early on Sunday morning, and came to a village where the bells were just ringing for church. He proposed to dismount and attend the service. His friend did not want to. They talked back and forth for quite a while. At last he prevailed. They still went into the church.

The preacher just told a parable: "A deer had just gone out to pasture and was grazing on the edge of a forest in a beautiful meadow. Suddenly a shot was fired. He was not hit. He got up and fled. He thought: You won't go to this meadow again, the hunter is lurking here. Some time passed. He forgot his fright and his resolution. The lush grass lured him again. Suddenly a shot was fired, and the stag was wounded in the foot. Bleeding, he ran away and reached the thicket in pain. His resolution was stronger than ever: "Never again will you go there. Again some time passed, the stag came near the lovely pasture. He looked around and saw nothing of danger. It was all so still and so beautiful; mightily the meadow beckoned. Timidly he stepped into it and began to graze. Then a shot was fired, and, struck, the stag fell to the ground." Tensely the stranger had listened to the preacher. He was deeply moved. After the service he wanted to go to the parsonage to spend the whole Sunday there. But fiercely his friend resisted him. So he gave in. They got back on horseback, and soon they arrived at the cheerful

Company. At first he sat at dinner serious, quietly introverted. Soon, however, he was carried away by the conversation. One glass after another was drunk. His better principles evaporated, the old frivolity seized his heart and mind. He rose to make a toast in the old spirit. Just then he raised his glass-then the blow struck him. He staggered back with the words, "The deer am I!" His life was over.

(Freimund.)

### **"God resisteth the proud."**

Once a noble lady addressed Bengel: "I hear, Mr. Prelate, that you are a prophet; so tell me: Are there also special seats in heaven for people of high rank?" "Indeed there are such seats," answered Bengel, "but they are, alas, very dusty, as you may read Matt. 19:24 and 1 Cor. 1:26."

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### **False comfort.**

I still remember that at one time a godless man and a great enemy of the gospel fell from a scaffold while looking at the building that was being erected in that place. As he felt no harm from the fall, for no limb was hurt, he cried out with a loud voice, "Now I know that I have a gracious God." So the world is wont to do. From bodily benefits it misses itself and creates such a delusion that God is gracious and favorable to it; so is our manner and nature. Therefore it is necessary that it should be put to death, which is done by the law.

(Luther.)

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### **Obituary.**

The good Lord has put our church at the Silent Ocean in deep mourning by taking from it by death a faithful and highly gifted minister, namely, Rev. J. H. Schroeder. The deceased was born at Pittsburg, Pa. on November 19, 1864, the fourth of eight children born to Mr. Johann Hermann Schroeder and his wife, Maria, nee Borgerding. He enjoyed his first school instruction in the school of Trinity parish at Pittsburg, and in 1878 was confirmed by Blessed Father Beyer. Immediately after his confirmation he entered our high school at Fort Wayne. In 1883 he graduated from the high school course, and in the fall of the same year entered the theological seminary at St. Louis. In 1886 he passed his theological examinations and was, by God's grace, "ready to preach the gospel of peace." A calling as assistant preacher and city missionary of St. Paul's parish at San Francisco was assigned him, and on October 3, 1886, he was ordained by Blessed Father J. M. Buhler and inducted into his ministry. Soon, however, through his faithful ministry, a second congregation came into being in San Francisco, St. John's Parish, which called him as its preacher and pastor, and which he served with fidelity, diligence and self-sacrifice until his last illness. The splendid gifts and abilities with which God had endowed the deceased before others were widely known. For years he also rendered notable service to the California and Nevada Districts, holding at the same time the office of Visitor, Secretary of the Missionary Commission, and a member of

of the Board of Supervisors of our Progymnasium at Oakland. For twenty-five years he had been allowed to serve his Lord in the preaching ministry, when at the end of August last year he began to be plagued by indescribably violent headaches, the manifestations of the disease. After long observation and various examinations, the doctors finally determined that he was suffering from sarcoma of the brain, a cancerous growth. Three operations were then performed: the first on September 28 last, the second on January 15, and the third on April 16. A few hours after the last operation, at 2 o'clock in the afternoon, he passed away gently and blessedly in childlike faith in his Saviour. His last sigh was, "Father, into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God!" The mortal body was buried to the earth on April 19. In the morning at 10 o'clock a farewell service took place in the parsonage, in which E. P. Block, a friend of many years of the deceased, addressed words of comfort to the mourning survivors on the basis of the Scripture: "Our faith is the victory that has overcome the world", 1 John 5, 4. Thereupon the dear body was laid out on the steps of the altar of the richly decorated church. At 2 o'clock in the afternoon the solemn funeral service began, in which also 25 ministers of the deceased took part. President G. A. Bernthal preached in German on Joh. 12, 26 and P. M. Liebe in English on 2 Tim. 4, 7, 8; the undersigned served on the altar. At the graveside the two Vice Presidents of the District, P. J. H. Theiß spoke on Deut. 33, 3 and P. J. Kogler on Joh. 11, 11; the undersigned offered prayer and benediction. - The deceased leaves behind his wife, with whom he had lived in happy marriage since June 8, 1887, and six children.

His mourning, his affliction, and his misery,  
Have come to a blessed end. He hath  
borne Christ's yoke, He is dead and yet  
liveth.

A. Bm.

## New printed matter.

**Lutherhefte.** The first issue of the Luther booklet was published in 1917 by Johannes Herrmann, Zwickau i. S. Price of each issue: 5 cents; 12 copies: 40 cents.

In booklets of 16 pages each, especially important writings of Luther are presented to the Christian people. It goes without saying that we favor every undertaking to bring Luther to the people. The following numbers have been published so far: 1-3. Luther's Large Catechism. 4. Luther's Preface to the Epistle to the Romans. 5. 6. Of the Freedom of a Christian Man. 7. of the mystery of the Holy Trinity. 8. of the person of Christ. 9. of the Holy Spirit. 10. of the Holy Scriptures. 11. of true repentance. 12. of justifying faith. 13. of the means of grace. 14. believing a resurrection of the flesh. 15. Of the election of grace. 16. The Christian and the Word of God. 17. The Christian and the Law. 18. of the unjust steward. 19. ye shall not resist evil. 20. Luther's Words on Mission. 21. 22. Luther's words against the Union. 23. 24. The Schmalkaldic Articles. 25 Luther's Prefaces to the Book of Job and the Psalter. Luther's Prefaces to the Books of Isaiah and Jeremiah. 27. Luther's Prefaces to Ezekiel. 28. from Luther's prefaces to Daniel. 29. from Luther's prefaces to Jonah, Habakkuk and Zechariah. 30. Luther's Preface to the Revelation of St. John. 31. 32. Luther's Prefaces to the Old and New Testaments. 33. Christmas Voices from the Old Testament. 34. Noah's prophecy of Christ. 35. of the beginning of the Lutheran clamor. 36. the Reformation a separation. 37. the Lutheran church - the true visible church. 38. Every Christian congregation has right and power to appoint and dismiss preachers. 39. Luther's words on school and religious instruction. 40. of holy baptism. 41. of the holy supper. 42. of the wholesome use of the holy supper. 43. of the angels. 44. of giving. 45. Luther on War. - A series of new booklets is published annually.

E. P.

## Ginführvrrngen.

Introduced on behalf of the respective District Presidents:

On Sun. Quasimodogeniti: L. F. R u h l a n d in St. Matthew's parish at Rochester, N. P., assisted by UU. Saar, Qldach and Möller by L. C. Röper.

On Trinity Sunday, L. L. M. Wagner in the congregation at Gravelton, Mo. by Rev. L. Buchheimer. - P. C. M ü l l e r in the congregation at Knoxville, Tenn. by Prof. C. A. White. - L. C. Jordan in St. Paul's parish at Amherst, O., by L. J. A. Schmidt. - L. R. Siebert as English pastor and assistant in Zion parish at Schenectady, N. P., by L. L. Schulze.

On the 1st Sunday, n. Trin: L. A. H. Meili at St. John's Church, Maspeth, L. I., assisted by UU. Petersen, Frey unv Th. Kühn of L. A. J. Beyer. - L. A. Menkens in St. Johanues parish at North Prairie, and in Bethlehem parish at Wales, Wis. by L. J. M. Kempff.

On the 2nd Sunday, A.D.: L. F. Schoppe in St. John's parish at Cole Camp, Mo. assisted by Bro. Sieving of L. F. A. C. Meyer.

Introduced as teachers in parochial schools were:

May 31: Teacher J. L. K o c h as teacher at St. John's parish school near Victor, Iowa, by P. O. Kitzmann.

On Trinity Sunday: teacher P. Streufert as teacher of the first grade in the school of St. Paul's parish at Aurora, Ill, by L. A. M. Loth.

On the 1st of Sonnt, n. Tritt: Kand. L. Tränke n s c h n h as teacher of the third grade at the Christ Church School at Peoria, Ill, by L. Fr. W. Jaß.

## Ginroeisturr.

To the service of God, were consecrated:

Churches: St. Paul's new church (26X40 feet) near Lincoln, Kans. on Pentecost Monday. Preachers: UU. Flour and Hilmer. The dedicatory prayer was said by L. J. H. Hoyer. - The rebuilt, renovated church together with pipe organ of the congregation at Decatur, Ind. on the 1st Sunday, in Trin. Preacher: 1>I>. W. J. Schmidt, Wehmeyer, and Bro. P. E. Wambsganß (English). The dedicatory prayers were said by L. G. Bauer.

## Groundbreakings.

The foundation stone for the new church was laid:

The Immanuel congregation at Holloway, Minn. on the 1st of Sun. and Trin. Preacher: L. Rädeke (also English). - St. Paul's parish at Concord, Nebr. (L. Bullinger), on the 2nd Sunday, n. Tritt. Preacher: L. Gehrke.

## Indiinen.

Celebrating the 25th anniversary were:

The Immanuel congregation at Chattanooga, Tenn. on Sun. Trinity. Preachers: UU. H. A. Klein and Heckcl (English). - St. Paul's congregation at Little Rock, Mo. (P. Klindworth), also 25th anniversary of church, on the 1st Sunday, A.D. Trin. Preachers: IU'. Rohlfing and Falke.

## Show conference.

The annual conference of the teachers of St. Louis and vicinity will, w. G., be held at the St. Trinitatisgemeinde school on the 1st and 2nd of July. Those desiring quarters or luncheon are requested to report to Teacher Hörber in good time. H. F. Hölte r.

The Pastoral and Teaching Conference of Randolph and Monroec Counties will meet, w. G., from the 1st (noon) to the 3rd of July, at Nickel's church at Wine Hill, Ill. Concerning labors, see "Evang.Luth. Bote for Southern Illinois," No. 3. Confessional address: Rev. Nickel (Rev. Brewer.) Sermon: Fr. Schneider (Fr. Henkel). Timely registration requested.

F. H. Mclzer, Secr.

The Litchfield - Special Conference meets, w. G., July 2 and 3, at P. Mueller's church at Brunswick, Ill. works: 1>( ro-ions (paper): Bold. Exegesis on Eph. 4, 1 ff: p. Dankworthy. Formula of Concord, art. II: p. Broders. Disposition on 1 Pet. 3:8-15: Schultz (p. Reith). Sermon read aloud: Fr. Dierker (Fr. Fedder-



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## God's word and Luther's teaching.

### V.

Now there is another reason why a Christian may take offence at the saying "God's word and Luther's teaching". And this will probably be the case in most cases. Yes, it would be strange if even Lutheran Christians were not often infected by it, because it is, as it were, in the air. This is unionism and indifferentism, that is, indifference to pure doctrine. One does not like to hear it at all when people are sure of their doctrine and say: We have the pure doctrine. That is regarded as self-praise, self-conceit, conceit. One likes even less to hear people say of the contrary doctrine: This is false doctrine; the people who lead it are false-believing churches. That is thought to be unkindness, pride, forbidden judging and condemning, and who knows what. It is considered natural and human to quarrel about external things, such as money, violence, power, and honor; but to quarrel about doctrine is beyond our time, and belongs to the Middle Ages. One should be liberal, that is, not be strict about doctrine, not give a damn about doctrinal differences. One should let everyone teach and believe what he wants, and if there are differences in doctrine, the churches should unite outwardly. The more liberal one is, the more popular he is naturally with the unbelieving world. This indifference in doctrine has become a formal fashion and pestilence. Christians are not to lose their minds spiritually over this. They are to be guided by God's Word even in this.

Now what is the right view? Is there a pure, certain doctrine? Oh yes, and it is very pure and very certain. For God Himself has given His word to man, and the Son of God Himself says to the Father, praying, "Thy word is truth.

But is it possible to understand the Scriptures, to find the truth in them and to be certain of it? Yes, if it is true what the scripture itself says, that it is a light and a lamp, that it can instruct to salvation, 2 Tim. 3, 16; if it is true what the psalm says: "The testimony of the Lord is sure and makes the foolish wise", Ps. 19, 8. The Son of God has decided this question when He says: "If you abide in my word, then you are my true disciples and will know the truth", Joh. 8, 31.

How does one become certain of the truth? By diligently handling the truth, that one does as those Bereans of whom it is said, "They received the word very willingly, and searched the scriptures daily, whether it were so," Apost. 17:11. 17:11. Where then is there true and pure doctrine? "Where the word of God is taught pure and true." Who teacheth falsely? "But he that teacheth otherwise than the word of God teacheth." "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness," 1 Tim. 6:3.

Does this testify to arrogance and conceit when someone says: We have the right doctrine? If there were no Bible, yes. If we had to think out and search for the doctrine of God ourselves, then it would be insulting arrogance for anyone to say: I alone have found it, you others are all in error. But if God gives us his word and tells us, "This is clear, this can be understood, and from it you will know the truth," what is there to be arrogance about if someone who learns this word and lets himself be taught by it says, "I have known the truth? Is it praiseworthy modesty, then, that one is never certain of his faith and doctrine, and even despairs of ever becoming certain? The Scriptures speak of such men as "learn continually, and can never come to the knowledge of the truth," 2 Tim. 3:7; but they do not mean to commend such men. We know

Of a man who to the testimony of truth had only the shrugging word, "What is truth?" Ah, what truth! Go to me with your truth! Everybody says he has the truth; there is no such thing. But the man who spoke thus has no good name in Scripture or among Christians; it was Pilate. Does that mean to be liberal, is that a good thing at all, not to be exact about doctrine? If a man goes to a rich man and says, "Here sign a goodly sum!" and he writes an order to his bank, that is liberal. But if a steward or cashier hands over handfuls of another man's property, thinking, "It is not mine after all," that is liberal only to a rogue. If the doctrine were ours, then we could give it away. But now the doctrine of God is ours, and we must be faithful to the word. Is it uncharitable judgment and condemnation if we call false doctrine so and reject it? Yes, if we had to make doctrine out of our own heads. But when God's Word teaches truth and rejects error, we are simply repeating God's judgment; and surely God will still be allowed the right to say and judge in the church! Do we sin against love when we punish false doctrine? Not if it is true what the Saviour says, that false prophets are ravening wolves. Do we divide the church when we hold above pure doctrine and reject error? No, the divisions in the church come about because "there arise men speaking perverse doctrines to draw the disciples unto themselves," Acts 20:30. No, uncertainty and indecision in doctrine is a grievous disease; by it the church loses respect even among the understanding world.

God's word also speaks a clear language in this matter. Christians are not to be such "children, who are swayed and lulled by every wind of doctrine, by the craftiness of men, and by deceitfulness, to deceive us," Eph. 4, 14. "Beloved, believe not every spirit, but try the spirits whether they are of God," 1 John 4, 1. God's Word gives Christians the serious instruction: "Beware of false prophets!" Matt. 7, 15. Matth. 7, 15. "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye hold fast one to another in one mind and in one opinion," 1 Cor. 1, 10. 1:10. "Now I beseech you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from them," Rom. 16:17.

Luther takes this position according to the Scriptures. He is certain of his cause. "Our doctrine is pure by God's grace; we have all the articles of faith firmly and well founded in the Holy Scriptures." (IX, 650.) "One jot of doctrine counts for more than heaven and earth. Therefore we suffer it not to be violated in the very least. Doctrine is not ours, but God's; he shall suffer nothing; there patience ceases. . . . If they assail doctrine, there God's glory is assailed; there love and patience shall come to an end, and not be silent." (XI, 569.) Luther has no false respect for false doctrine. "For it is

There is no poison under the sun more harmful and worse than false teaching, which does murderous and unspeakable harm, and leads people further from God without ceasing to vile abominations and blasphemies. (III, 1873.) Nor was he misled by the false teachers saying, for instance, "We are not so particular about doctrine; the main thing, after all, is life." "The greatest power lies in doctrine; if this remains pure, one can bear all kinds of imperfect life and weakness, so far from holding to doctrine and confessing that life should be different. But where the doctrine is adulterated, the life is no more to be helped." (III, 180.) Let the unbelieving world call the fight against error what it will, it misses nothing. Yea, a fool would the devil and unbelief be, if they would praise this. "So we also must hear it said to us, 'You are obstinate fools, stiff-necked heads, you will hear no one.' I have had half a shock of such spirits, which have reproached me with such things. But I have the glory, so proud-headed and stiff-necked am I, God grant that if emperor, pope, and bishops, universities, doctors, or all angels should meet me, I will boast of the gospel and will not depart from it. . . . The pride I must have, and from the pride no man shall bring me; and could I here but be curmudgeonly and proud enough, it would be well; for I stand not on myself, but on one called Christ; on whom I am baptized." (VIII, 146.) The battle is to be waged not only against such as reject all things, but against all false doctrine, as the apostle says, "A little leaven leaveneth the whole lump." So also Luther says, "Nor does it help them to say that they otherwise held much and great of God's words and the whole Gospel without' in this piece alone. Dear, God's word is God's word, that may not much Menkelns. He that blasphemeth and blasphemeth God in one word, or saith it is a small thing that he should be blasphemed and blasphemed, blasphemeth the whole God, and despiseth all blasphemy against God. It is a God that cannot be divided, or praised in one place, reproached in another, honored in one place, despised in another." (XX, 775.) "Therefore it is not to be suffered in Christendom, where they will make such mixture and patchwork in doctrine." (XII, 481.) And where should the yielding also well end? Luther says: "Where I would have obeyed any one, I should verily have changed my doctrine thirty or forty times." (II, 1309.) Yes, what a miserable part the Christian Church would have played if, in the course of time, as pretty much every doctrine has been dragged into controversy, she had said to all the erring spirits, "That is right, dear brethren!" Then she would have nothing at all now. And today many churches that have been lax in doctrine see with horror where that leads. There is no limit to it; they cannot resist manifest unbelief.

We do not want to have this disease of our time. Because we are convinced that our doctrine, the doctrine that Luther proclaimed again, is the old pure Word of God, and because truth and error are not equally dear to us, therefore we want to hold on to what we have and say:

God's word and Luther's doctrine Vergehet nun und nimmermehr.

E. P.

## Which is not faith.

According to Christian doctrine, we are saved by faith. Where Christ commands the preaching of the gospel, he gives this as a short summary: "He that believeth and is baptized shall be saved," Mark 16:16. 16:16; and this is what the Scriptures say in all places. That is why it is so important that the individual man stand in faith and know that he stands in faith. Therefore the Scripture exhorts to such self-examination. "Try yourselves, whether ye be in the faith; try yourselves. Or know ye not yourselves that Jesus Christ is in you? And in the hymn, "Salvation is come unto us," after it is said that the law must be fulfilled, but the sinner does not and cannot fulfill it, but as Christ has fulfilled the law for us, and offers us his righteousness in the gospel, which faith then takes hold of, it is said in the sixth verse, "So now a devout Christian learneth the right form of faith." Yes, if the Christian is to test himself whether he stands in faith, then he must know what faith is, know the "right form" of faith. That is why there is so much preaching about faith. And on the other hand, lest the Christian fall into self-deception, it is also important that he should know what is not faith, what is often passed for it.

In a secular newspaper it was reported that, according to the account of survivors, the poor people who went down with the "Titanic" had prayed, making the remark that it was a daring thing to be an unbeliever; it was safer to be somewhat religious. The writer then goes on to say that the incident reminded him of a story once told by an old preacher. A Christian on board a ship had argued a lot with an unbeliever about religion and had not been able to convince him. Finally the Christian overcame him with this argument and won. The Christian said: "Suppose this ship should sink, are you so sure of your cause in your unbelief that you would like to go to your death with it? It must be a terrible thought for you: What if I am wrong? If there were a God and an eternity, I should be in a bad way. I, on the other hand, play the conscience. If what I believe is true, then I am a happy man; then no real harm can befall me, even if I should sink in the sea the next moment. And if I should be mistaken, and all were to end with death, what would I have lost by having believed? I have had comfort and support from it in life. So I am on the safe side." Neither of them knew what faith was. And anyone who tells people stories like that in order to get them to believe on the basis of reasonable thought and calculation doesn't know either.

Faith is quite a different thing. It is not something that man can give himself, to which he can decide after natural deliberation, "I will now also become a believer," where, after wise calculation, he says to himself, "When you weigh everything, it is probably safer to believe; well, then, I believe." This is pure human work, human thought and human imagination.

Of this, true faith is the opposite; it is wholly God's work. "I believe that I cannot by my own reason nor strength believe in or come to Jesus Christ my Lord." Man cannot work faith in himself; that is not in his power at all. He can do nothing in the spiritual; he is dead in trespasses and sins. Nor does he even want to believe. "The natural man heareth nothing of the Spirit of God: it is foolishness unto him," 1 Cor. 2:14. It is all foolishness and vexation to him. Faith, then, is not the product of a human resolution, "I think, I also will believe"; not of a human calculation, "Surely it is safest to believe; so I also will believe." True faith is a divine work in us; God must work and give faith, or faith never comes. "Ye are risen up by faith which God worketh," Col. 2:12; and indeed God worketh all things thereby, beginning and ending. It is God that worketh in you both to will and to do, according to his good pleasure," Phil. 2:13. Therefore Luther says, "Faith is not the human delusion and dream, which some take for faith." They make a thought in their hearts of their own power, which says, I believe; and they think that this is a true faith. But as it is a human thought and thought, which the heart never knows, so it does nothing." "But faith is a divine work in us." Faith is God's work. Man can make a delusion for himself, but that is not what the Scriptures call faith.

What then believeth faith? If it were true that we are justified and saved by works, then one might say, "To play the safe man, I will do works. If then there is no God and no retribution, then I have just done the works in vain, and further I have lost nothing." Or if that were the belief that one holds a certain number of propositions to be true, then it would still have at least some sense for one to say, "Convinced I really am not; but I will let it stand, I will leave it undecided; at least I will not contradict." He could then at least pretend to be a believer before men. But faith, after all, is this, that a sinful man says, "I believe that God, for Christ my Saviour's sake, forgives my sins and makes me blessed." This cannot be put on screws, and said in a calculating sense, "For the sake of certainty, we may suppose it to be so." It is either whole, full, sincere conviction of the heart, with the will also involved, willing and accepting it, or it is hypocrisy and fraud. "Faith is my whole heart taking hold of the same treasure." (Apology, p. 95.)

Faith, as it was said in the church of old, consists of knowledge, applause, and confidence. Of these, the human delusion, which presumes, "I will now also believe," has not a single one either. He has no knowledge. He does not know what he believes, but he wants to act in a matter of which just really nothing is known or can be known. In the important spiritual things about which mankind is divided, where the one says, "I know in which I believe," and the other asserts, "There is nothing in it."

then human delusion says, "Whether there is any truth in it, I know not; but for safety's sake I will leave it undecided, and hold with him that saith he is sure of his cause." He has no applause; he does not hold God's word to be true. There is a dispute about it among men; so he wants to play the safe man and suppose it to be true. If it is not true, he has lost nothing but that he is deceived in a matter of which he never knew in the first place whether he should hold it to be true. And there can be no question of confidence, of the cheerful trust that relies on God's word, builds on it, trusts in it, and is sure of its cause. He leaves everything in doubt. He reckons, "It may be that I am mistaken in what I will believe." But if there is a God, let him take it to his credit that he did not want to be an unbeliever. So it is basically a doctrine of works again. God is to reward him for it, to let him enjoy it, that he did not want to be an unbeliever after all, that he had resolved to believe what he did not quite know whether it should be believed or not. True faith, on the other hand, which is worked by God, is certain of its cause, relies on it, trusts and builds on God's promise. Luther says: "Faith is a living, bold confidence in God's grace, so certain that it would die a thousand times over, lind such confidence and knowledge of divine grace makes one cheerful, defiant, and merry toward God and all creatures; which the Holy Spirit does in faith."

True faith also has a very different antecedent from human delusion. The human delusion that presumes: I believe, acts after a reasonable consideration and calculation, which he considers the safest and most advisable. True faith, wrought by God, has as its condition earnest repentance. This is preceded by the terror of the law, the anguish of conscience, the anguish of sin. Then a human heart in fear and trembling asks, "Men, brethren, what shall we do?" Apost. 2, 37. "Dear sirs, what shall I do that I may be saved?" Apost. 16:30. "Whither shall I flee? Where shall I find salvation?" To such a broken heart is then said in the Gospel, "Believe on the Lord JESUS Christ!" And as the terrors of the law were earnest and real, stirring mind and will, the whole heart and soul, so also the confidence of faith that follows is earnest and real, making certain, bringing comfort and joy.

The human delusion of a self-made faith also causes much harm in the church by making the doctrine of faith and of justification by faith hateful and contemptible among serious people. Luther complains about this in his preface to the Epistle to the Romans: "Faith is not the human delusion and dream that some take for faith. And when they see that no improvement of life nor good works follow, and yet they can hear and speak much of faith, they fall into error and say that faith is not enough, that works must be done if one is to become pious and blessed. This makes, when they hear the gospel, they fall therefore, and make them of their own strength a thought in their heart, saying, I believe; which then they think to be a right faith." Then he says of true faith wrought of God, "But.

Faith is a divine work in us, which changes us and makes us new out of God, and kills the old Adam, makes us completely different people in heart, courage, mind, and all powers, and brings the Holy Spirit with it. Oh, there is a living, busy, active, mighty thing about faith, so that it is impossible that it should not work good without ceasing. Neither doth he ask if there be good works to be done; but before he is asked, he hath done them, and is always doing them."

Luther's warning must be heeded: "Therefore beware of your own false thoughts and useless talkers, who want to be wise by faith and good works, and are the greatest fools. Ask God to work faith in you, or else you will remain without faith forever, denying and doing what you want and are able to do.

## More students for our teacher seminars!

In the last issue of the "Lutheran" Mr. D. Pieper has spoken - yes, in a way he has shouted to everyone - about the topic: "More workers for the different branches of our synodal work, our mission work!" This, of course, includes our "innermost mission," the parochial school. But that more workers, namely, more teachers, are needed for this very purpose, and that therefore, in order to supply them, more students than heretofore must be sent to our teacher seminaries in Addison and Seward, that is the purpose of these lines.

One might think: Surely this cannot be so necessary; for while in the last distribution of candidates 69 professions for preaching ministry candidates had to remain unsatisfied, there were only three in the teaching professions. Against this, however, the following must be considered.

1. after all, there were fewer candidates than professions.

2. so many requests for substitutes for the next school year have already been received in Addison that, if they were all to be considered, a third of the next first class would have to be sent out and thus the class would be very paralyzed. And by the time the next school year will be far advanced, there will no doubt be again, as usual, from 40 to 60 such petitions. It will be similar in Seward. Do not these numbers reveal a great and dangerous want and emergency?

The fact that so many more preaching than teaching positions come in is easily explained, apart from the lack of workers in general and the growth of our work. A vacant congregation can usually be easily served by vacant preachers from the vicinity, and can wait for a longer period of time, namely until the distribution of candidates; a vacant school, however, can seldom be served without suffering damage or even having to close down. For a neighboring teacher cannot teach in his own school and at the same time in the vacant school. Such a community, therefore, immediately begins to appoint teachers who are in office.

- 4 A part of the callings to the preaching ministry then still comes on account of the school. For candidates for the preaching ministry are often called precisely because of the school. There has perhaps a large

The congregation has several school districts and schoolhouses for its members who live far apart. If such a school becomes vacant, the people think, "How would it be if we appointed a pastor? He will not only teach us school, but also preach to us; then we will not have so far to go to church, we will be able to form our own congregation, and we will also be able to carry on the church work in our district more vigorously and more precisely. So part of the preaching ministry comes on account of the school.

5. The next classes in Addison and Seward are small. So there will be fewer teacher candidates available in the next few years than there have been in the past. This will increase the teacher shortage. In order that it may only last as short a time as possible, quite a number of pupils should be sent now, so that the outgoing classes will soon be larger again. There is danger in delay; haste is necessary here!

6 Do not the figures of the last "Statistical Yearbook" of our Synod reveal a great deficiency and evil? According to the same, the 1047 teachers in the Synod are still opposed by 1155 school-keeping pastors! Is this a correct ratio? It is not! If now, as is not otherwise to be expected, more and more congregations come to the consciousness of their duty in this point and want to call teachers, whence are they to be taken? So then the futile teacher callings, vacant schools, and teacher changes must become more and more frequent. Should this contribute to the prosperity of our churches and schools? Certainly not!

(7) It should not be forgotten that every year a rather significant number of old - and sometimes young - faithful teachers die; others resign, often because of illness. If not only this loss is to be covered, but also the growth of our church and school system is to be provided for, then many more teachers must leave our seminaries than the loss amounts to. But this is not the case. Therefore: More students, more students than before!

And if even once or regularly some candidates were left over in the distribution, that would not be a misfortune but a happiness. We are so used to the emergency that we no longer even think of the normal. For then congregations would not need to call so long in vain, and to trouble and disturb so many other congregations and schools. Then there would be no need for so many seminarians in our institutions to interrupt their studies in order to help out in the school here and there for a longer or shorter time. What a blessing that would be! Such would certainly not have to wait long for a profession.

More and more people are beginning to envy our Christian schools, even if they think they cannot imitate us. Shouldn't we therefore put new energy into this "innermost mission" of ours and try to expand it even more? But for this more and capable teachers are needed. How the Romans hold fast to their schools and seek to elevate them! Should we allow ourselves to be put to shame by them in this - we who, moreover, with the obscurity of our time in church and state, have in our hands the right means against the Antichrist? Certainly not! And with this means we should also continue to teach our children -

and many other children - with the right knowledge of the gospel.

I hope that many pastors and teachers will not let their efforts be wasted and that they will soon recruit new students for our seminaries, pious, gifted and educated boys who have mastered the subjects of the elementary school. Many of them, so that the rooms of the new seminary in River Forest, the construction of which will soon begin, will be filled. Dear parents, will you not give a son for this work in the vineyard of the Lord, for this so glorious and necessary "innermost mission"? God grant it!

G. E.

## North Elliuois District Assembly.

"The damages of the Corinthian church and Paul's instruction to dismiss and overcome them, a lesson also for our congregations" - this was the topic of the doctrinal discussions of our district, which met from 29 May to 4 June in Fr Büniger's congregation in Chicago. Three damages were presented to the congregation by the worthy speaker, Fr. Albert Brauer: 1. the failure of church discipline, 2. the accusation of the members among themselves before the secular court, 3. sins against the sixth commandment. How timely is a treatment of these three harms! Not only in the Corinthian church was the church discipline commanded by God, especially the brotherly punishment, in decline, but even today many a church suffers from the same damage. For Satan never sleeps; but when a fellow-Christian has committed a sin, we are to beware of the sense of Cain, and of the language of Caius, "Shall I be my brother's keeper?" If individual Christians and congregations are silent about the sins of their fellow Christians, God lays such sins to the charge of the whole congregation. Therefore, with a heart full of love and an evangelical spirit, we should pursue and seek to win those who have taken evil, perverse paths and are in danger of being eternally lost. Above all, when cases of sin occur, the first degree of brotherly admonition must be diligently pursued; if the punishment takes place in private in Christ's mind and spirit, then the third step, "Tell the congregation!" will occur less and less frequently. But if it should come to that, then those Christians who have practiced brotherly admonition would be all the more skillful in applying the third step properly.

Also the accusation of the members among themselves before the secular court is a pity, which not only occurred in Corinth, but which has often been repeated since those days. If it is already a defeat for Christians to be right with one another instead of suffering injustice and being taken advantage of, there is added great annoyance when brothers in the faith quarrel with brothers in the faith before the secular court. Such Christians forget their high position and whose spiritual children they are; they give the children of the world cause to mock at the Christians, who, after all, want to be called children of peace, and, through guilt, to make a mockery of them.



of such disputing Christians, therefore, the word of the apostle is fulfilled: "For your sakes God's name is blasphemed among the Gentiles." Disputes between church members were to be settled and decided by the church. - But it was also shown when a Christian may sue before the authorities, and when he may seek their decision in the form of a suit, for example, in the determination of boundaries, in matters of inheritance, and the like. A Christian may also be compelled to sue a worldlying, for example, in cases of gross slander. But the general rule must remain with Christians, rather to suffer injustice, rather to bear it than to become liable to suit, according to the words of the Saviour: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you."

The congregation was deeply moved when the third damage was discussed: sins against the sixth commandment. What a nightmare of sins the speaker unrolled before the eyes of those present, sins whose mere mention of their names brings a blush of shame to the face: Fornication, fornication, prevention of childbearing, murder of unborn children, the so-called two-child system. In our day the sacred barriers of the sixth commandment are brazenly and shamelessly broken within and without the marriage state. It is a part of God's world order that through marriage the human race should be propagated. Begetting children is the primary purpose of holy matrimony. To enter into marriage with the intention of not having children is ungodly. Childbearing, as a result of sin, is considered a burden, even a disgrace. What God calls a blessing - Ps. 127 and 128 - is often ridiculed, even considered unseemly. In our day the word of the Lord is violated with a sacrilegious hand: "Be fruitful and multiply!" By sinful means, often so refined that even physicians are astonished at the shrewdness of some married couples, the blessing of children is prevented. Unconscionable agents go from house to house offering means to protect women against too many children, or even against any children at all. It has been proved that in our country at least a quarter of a million - 250,000 - children are killed in the womb every year. And how many night sins are committed outside of marriage! Not conjugal love, but "free love" is the slogan of many thousands. Among the younger sex, self-abuse is rampant, and other sins shameful to say. In regard to sins against the sixth commandment, Sodom appears against our country like a pious city. These sins also threaten to gain entrance into our churches. As the Christians at Corinth lived in a veritable pestilential air, so our Christians are surrounded by the same air. How great, then, is the danger of contagion! Oh, how many of our Christians may have already defiled and polluted themselves with these sins! How important it is, therefore, to watch over ourselves and over our dear youth in this matter, and not to lack the right instruction! With holy earnestness and with chaste words the speaker put his finger on this damage. He did not arouse a thrill of the flesh, but a shudder through marrow and bone, so that every listener probably sighed in his heart: "Oh God, in what dreadful times we live! Create in me, God, a pure heart!"

But as with the first two damages, so also with this greatest damage the physician and the healing were put into the right light: JESUS and his saving word. Finally, let the Holy Spirit, who is the Spirit of chastity, speak about these sins and the warning to beware of them. He says: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them members of harlots? Far be it from me! Or know ye not that he that cleaveth to the harlot is one body with her? For they shall be two in one flesh, saith he. But he that cleaveth unto the Lord is one spirit with him. Flee fornication! All the sins a man commits are outside his own body, but he who commits fornication sins against his own body. Or know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and are not your own? For ye are dearly purchased: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:15-20.

Purify yourselves from your lusts, Conquer them, you who are Christians, And stand in the Lord's strength. Strengthen yourselves in JESUS' name, so that you do not stumble like the lame. Where is the quality of faith?

This report should have the widest circulation. Not only should adults study it, but parents should also put it into the hands of their sons and daughters as they grow up, so that they may be preserved by God's grace "from the pestilence that creeps in darkness, from the pestilence that destroys at noonday," Ps. 91:6.

In the business meetings, the work of the mission in all our various areas at home and abroad was discussed in particular. The honorable General Praeses asked our district not to tire of helping so that all blessings could be received, and so that through us the world would be filled with the knowledge of the Lord.

"Therefore, my dear brethren, be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord," 1 Cor. 15:58, A. P. f.

## South Dakota District Negotiations Report.

The South Dakota District assembled in the midst of the hospitable St. Paul's congregation at Freeman, S. Dak. (P. G. Doege), from the 5th to the 11th of June. In attendance were 85 pastors and deputies and 9 guests. The Honorable General Vice-President Strasen preached in the opening service on Rom. 12, 4-6. The Sunday sermon was preached by Rev. O. E. Heilmann, the pastoral sermon Vice-President F. Oberheu, the school sermon H. Lübke, a mission sermon F. Leyhe. The confessional speaker was Father G. Waack.

On the afternoon of June 5, the Synod organized itself under the presidency of Praeses J. D. Ehlen. A total of nine meetings were held, which were chaired by the president of the synod, J. D. Ehlen.

H. Kretzschmar, were opened each time with a liturgical service.

In its doctrinal proceedings the Synod dealt with the doctrines of distinction between the Evangelical Lutheran Church and the Methodist Episcopal Church. The speaker, Prof. F. Streckfuß, stated the following by way of introduction:

Just as in the apostles' times and also at the time of the Reformation, when the pure Word of God was again placed on the lampstand, false prophets rose up. The same thing was repeated when the fathers of our Synod came on the scene in this country with the pure doctrine of Luther. Each time the fighters for the pure doctrine, according to the command of their warlord, fought back the invading wolves in sheep's clothing. Thus we are still to fight against the false doctrines and ravings of our time with the same weapons that our fathers used.

In the first part of his work, the speaker then dealt with the origin and development of Methodist fervour with a detailed description of the lives of the Wesley brothers and George Whitefields. In the second part he showed on the basis of their church order how the Methodists, like the Pope's church, want to govern their followers by outward rules of conduct and human orders, how they place these rules above God's Word and thus rule the consciences contrary to Scripture and preach a false Christianity to the people. In the last part, the speaker exposed the following false doctrines of the Methodist Episcopal Church on the basis of Scripture and the Confession: original sin, justification, means of grace, baptism, the Lord's Supper, absolution, conversion, sanctification, the ministry of preaching, and church rights. To this he attached the exhortation not to grow weary in the fight against everything in doctrine and practice that is inconsistent with the clear Scriptures.

During the business discussions, the representative of the General Presidium, Vice-President Strasen, presented the status of the various funds and missions and drew particular attention to the deficit in the synodal and building funds and recommended systematic collection for both funds. He also pointed out the ever-increasing danger of lodges, which is also worrying our congregations more and more.

P. Hempel reported on the mission in Brazil and put in a warm word for our institution in Porto Alegre. Praeses Ehlen described our work in the East Indies and asked warmly for gifts for the Bergheim to be built. Mission director N. J. Bakke gave a vivid description of our Negro mission from its first beginnings to the present day and pointed out the "mission dove" and pioneers. Prof. Arndt was at in the interest of the intended mission in China.

The election of officers resulted in the following. Praeses J. D. Ehlen was re-elected to the office of Praeses. First Vice-President was P. F. W. Leyhe, Second Vice-President P. F. Oberheu, Secretary P. K. Rudolph, Treasurer Mr. Christoph Günthner from the congregation in Freeman, Chairman of the Mission Commission P. G. Döge. O. E. Heilmann was appointed reporter for the "Lutheran", P. G. Trömel for the daily prizes. A bequest of P300.00, intended for the building of an educational institution in South Dakota, was accepted with thanks and it was decided to invest the sum beneficially.

The Synod expressed its regret that so many of our missionaries, after only a short period of service, had been dismissed by important

areas are being called away to communities in eastern parts of the country, causing untold damage in the new fields.

The Synod sent a letter to our representatives in Washington protesting against the so-called Canyon-Shepherd Bill, which would prohibit the importation of spirituous beverages into prohibition states; it argued that communion wine must be exempt.

The invitation of the congregation at Wentworth to hold the next synod there was accepted. The subject of the doctrinal proceedings, "The Baptists." - The thanks of Synod were expressed to the congregation at Freeman for their hospitality, as also to Mr. Speaker and the retiring officers for their services. Adjournment followed at noon on June 11, with singing and prayer.

O. E. Heilmann.

## To the Ecclesiastical Chronicle.

### America.

**From Synod.** There are presently negotiations going on in the congregations of the Synod as to how we may keep our Synodical treasury constantly filled, so that this treasury may meet its expenses, which amount to about \$150,000 annually. These negotiations are prompted by circulars that have gone out not only from synodical officers but also from individual pastoral conferences. All the proposals made agree in recommending regular contributions by congregations to the synodical treasury. This order is both the original order recommended by our Fathers and entirely appropriate to the situation. The synodal treasury is used primarily for our educational institutions, where preachers and teachers are trained for the service of the congregations and on behalf of the congregations. Our fathers, therefore, used to enjoin that the synodal treasury should be considered by the congregations in the same manner and as regularly as the congregational treasury. It is not proper order for congregations to leave the maintenance of their treasury to chance, so to speak. Congregations have called their pastors and teachers, and all members of the congregation owe a duty to contribute willingly to the congregational treasury according to the earthly means God has given them. D. Walther, in his "Pastorale", rightly reminds us that contributions to the church treasury are not "alms", but "owed retribution" for services rendered. Thus, too, not merely incidental but regular contributions should be made to the synodal treasury, because the persons who are to be paid out of the synodal treasury, for example, the General Praeses, the large number of professors of the teaching institutions, etc., are also employed and appointed by the congregations and devote their whole time and strength to the offices assigned to them by the congregations. These regular congregational contributions to the synodical treasury were, as I have said, the original order intended by our fathers. This order has been eclipsed among many congregations by the fact that for a time the expenses of our teaching institutions were largely met out of the income of our Concordia Publishing House. The number of our educational institutions has now, thank God, increased to such an extent that, especially in the last decade, the surpluses from the Publishing House have long since ceased to cover our needs. The parish contributions for the

Synodal funds have also increased in comparison to the past. But they are still not sufficient. Also, at the last Synod of Delegates, the congregational representatives allocated to the synodal treasury expenses that had previously been paid for in other ways. All congregations should therefore return to the original order and introduce regular contributions to the synodal treasury. After a shorter or longer presentation and discussion of the situation, all congregations will certainly be willing to do so. It says in one of the circulars sent to us: "To the question how a congregation can raise its synodal contribution, our synod answers: 'It is, of course, left to each congregation to decide in what way it wishes to do this.' By request, however, we are informed here that a congregation can do this in the following ways: 1. by introducing a weekly or monthly envelope system for external purposes, or 2. by using the weekly Sunday collections for this purpose, or 3. by employing special collectors who collect monthly for synodal purposes, or 4. by taking its synodal contribution from the congregational treasury." The last way mentioned was especially pleasing to our fathers, because it clearly expresses the fact that the congregations also want to provide for those they put into office. Several congregations have already introduced this order.

F. P.

**Two of our institutions** closed the school year with a death. In Springfield, the candidate Wilhelm Nickel died, and in Milwaukee, the primer Albert Schirm drowned on the last day. At such a time of God's activity, when Christians are crying out for laborers in the harvest of the Lord, and when the Church is looking forward to every laborer who will soon be able to enter the work, we must exclaim: "Truly thou art a hidden God," but also add: "Thou God of Israel, the Savior. His is the kingdom, not ours. He comfort the parents who have been so sorely stricken, and give to His Church workers who will make others blessed, and Himself.

E. P.

**From the Synodical Conference.** The "Congregational Journal" reports, "According to the catalogues of the institutions of higher learning in our General Synod of Wisconsin, Minnesota, Michigan, &c. St., published in these days, these institutions were attended by 407 pupils during the last year. Of these, Saginaw accounted for 18, New Ulm for 122, Wauwatosa for 63, and Watertown for 204." At the institution at New Ulm, Prof. J. E. Sperling celebrated his fiftieth anniversary in office. In the high school department of the institution at Watertown, 14 students graduated. The Minnesota Synod was assembled at St. Paul this year. The subject of the doctrinal proceedings was, "The Care of Confirmed Youth." Fr. Justus Naumann was elected president.

F. P.

**God urges us in every way to missionary zeal.** James Bryce, the English envoy to the United States, says in an article, "Impressions of a Traveler among Non-Christian Peoples," that the present time is the most serious for these peoples. Our occidental civilization is penetrating everywhere to all peoples. Today's fast means of transport would bring Westerners to every corner of the earth. In the next fifty years our civilization would have eliminated the customs and traditions of the barbaric and semi-civilized peoples, and with them their pagan belief in gods and their religious doctrine, which had kept them somewhat in check morally, would also fall away. A better religion must be brought to them as a substitute, or they would become morally worse than they are now. Thus God lays the heathen right at our door, arranges and directs the outer circumstances in such a way that we almost cannot avoid carrying the gospel into all the world. To whom does not the word of Christ come to mind (Matt. 24:14): "It shall be preached

the gospel of the kingdom in all the world for a witness unto all nations; and then shall the end come"?

E. P.

**The American Bible Society** recently sent to South America in one week a shipment of Bibles in Spanish, Portuguese, and several Indian languages, weighing seven tons. The mass distribution of the Bible is a good thing and certainly not without blessing. If only all the churches would stand whole and full on and behind the Bible!

E. P.

**We recently read of a congregation** in Wakefield, Nebr. that was without a pastor from April, 1910, to April, 1911, because they had decided that they did not want a pastor who was over fifty years of age. Finally they asked a 72 year old man to serve them temporarily, and in September he was called permanently. Since that time, over P6000.00 has been collected from the congregation for the beautification of the church, and forty new members have been received. The pastor preached every day during Lent except Saturday. The congregation will have learned something from history for the future.

E. P.

**A miraculous saint.** In New York there is a Roman church dedicated to "Saint Rita, the saint of the impossible." Every Tuesday there is a great throng of Catholics asking for healing or some other favor. A relic, a piece of bone from the saint, is kept there. She is said to have been born around 1386 and was made a saint by the Pope in 1900. She converted her unbelieving husband. When he was murdered, her two sons sought to avenge their father's murder. But the saint prayed to God to let them both die rather than stain their hands with blood. So it came to pass. She performed many miracles in her life. When she died, she kept her beautiful features and colour for a long time. And to this day her body is said to be unbroken and to spread a lovely smell in the Augustinian nunnery where it is buried. From her childhood she had bees that were always with her. When she died, they flew around her body. Pope Urban VII had one of these bees brought to Rome; but it flew back to Cascia in a few hours. These bees were first white, and then turned yellow. They have no sting and make no honey. Nor do they mate, and they dwell in a hive shaped like a thorn. - So these bees are also monks and nuns, and they also have this in common with their two-legged comrades, that they don't make honey, they are drones, and they lead a lazy life. Such stories are reported long and wide in secular newspapers in our enlightened times. The old Roman fables and fairy tales!

E. P.

**A former Socialist on Socialism.** In Buffalo recently David Goldstein, formerly an outstanding Socialist, gave a lecture in which he characterized the anti-Christian spirit of Socialism. He said, "No one can be both a Christian and a Socialist. In spite of all the hypocritical disguises for the purpose of attracting church members into their ranks, yet the Socialists cannot entirely conceal the fact that their doctrines are diametrically opposed to religion. Socialism aims at wiping out all existing institutions, both bourgeois and ecclesiastical, from the face of the earth. The tactics of the Socialists are not difficult to understand when one knows what the real creed of the Socialist is. 'Religion^, it is said, 'is only a capitalist cudgel with which to hold down the people.' What does this mean? It means that if Socialism were to come to power, it would destroy all religious institutions,

including the sanctity of the marriage order. Free love, one of the cardinal doctrines of Socialism, would be introduced. But here the roguishness and duplicity of the Socialists comes to light. Notwithstanding the doctrine that religion and marriage must be dismissed; notwithstanding the fact that the authoritative works of Socialist literature profess this doctrine; notwithstanding that in their meetings the members of the party loudly applaud this doctrine, yet they carefully withhold their true views on religion and on marriage when they are setting up a political platform, or when they are speaking before people whom they are first trying to win over. Publicly in their meetings they have approved the conduct of concealing a part of their doctrines; for they know if they set it all forth plainly, no Christian would ever be troubled with Socialism." - There can be no doubt as to the sincerity of Goldstein's motives for fighting Socialism, to which he was formerly most loyally devoted, but still less as to the truth of his accusations; for there is nothing new in what he brings forward, but only a confirmation of what had long been known to us and to many others, but which, as the testimony of a former Socialist, we consider particularly suitable to throw light on all those who may have looked upon Socialism with indifferent eyes, because they did not know its true spirit and its real aims. (W. K.)

### Abroad.

A movement is afoot in **Germany** to erect a Lutheran cathedral in Rome. Signatures are coming in, and individual cities want to donate special objects to decorate the church: Wittenberg the ringing of bells, Magdeburg a beautiful, ornate pulpit, Eisleben, Luther's birthplace and baptismal city, a magnificent baptismal font, Mansfeld a silver font, Erfurt an altar, etc. Several sheets bringing this news add the question: Will this please the Pope? At any rate, no. But the church will harm the pope and benefit Christ only if the old gospel, God's word and Luther's teaching, will dwell in it. But if modern unbelief and bogus wisdom are to be preached in it, then it may also annoy the pope, but it will not then serve the kingdom of Christ. And in the present state of the Church in Germany, not much good can be hoped for. E. P.

**The mischief of the Church of Germany** comes for the most part from the universities, where unbelieving professors lead the studying youth away from God's Word and the faith of the Church. The church, that is, the Christians and congregations, have no control over this. They must resort to pleading and begging that positive, that is, orthodox, professors may be employed alongside the negative, that is, unbelieving ones. And how they fare in this has recently been shown again with regard to the University of Heidelberg. Some time ago a member of the Landtag expressed the wish that the number of positive theologians in Heidelberg, where there is only one positive theological professor, should be increased. The Minister of Culture, Dr. Böhm, replied: "I can only answer with a flat 'no'," and in his explanation of this "no" he said, among other things, that the university had only the task of introducing students to science; the "direction" was to be sought later by the student himself; and a student who did not like the faculty could study elsewhere. The Minister concluded: "After all this, I regret that I cannot offer Mr. Schmidt the slightest hope for the future. - So this is the answer of the state to the wish and the request of such of its subjects who still like to hear the word of God.

for themselves and their children. Thus believing Christians, who are indeed the best and most reliable citizens, are coldly and uncharitably rejected by this same state. One would like to call out to the Christians: Why do you continue to rely on a carnal arm? You believers, gather together, found free churches, establish your own teaching institutions, educate your own preachers, elect your own teachers! Christ's kingdom is once not of this world. State government has never brought blessing to the church. The sad fruits of the mingling of church and state are before everyone's eyes. One day the separation must take place. E. P.

### "Let your light shine!"

"Come in!" called a gruff voice. I entered and took the chair I was directed to.

I made my request. "I want to rent the hall on the second floor of the A. Building and have been directed to you. I wish to use it for worship purposes."

"At what time and how often?"

"We want to hold services in it every Sunday night. What would your conditions be?"

"Three dollars the evening; I couldn't rent it for less."

He seemed to think that this was the end of our conversation, at least he spoke as if this were his last word. But I took courage, and remarked, "Our missionary treasury could spend: so much. Would you not let us have the hall for less, say two dollars?"

"No, that barely covers expenses for lights, etc. What company do you represent?"

"The Evangelical Lutheran."

"Lutheran!" he said, and at this a friendly smile took the place of the impatient and fretful expression of his face. "Lutheran," he repeated; "that's right, we need more Lutheran churches. You know, I'm beginning to think a great deal of the Lutherans. I have a maid at home. She's a Lutheran, and if all Lutherans are like her, and if what she lives is Lutheran doctrine, then this country needs Lutheran people and Lutheran teaching. Yes, you can have the hall for your church at two dollars."

This is not poetry. This conversation took place between the narrator and the gentleman who rented out the hall. This maid saves the missionary treasury a dollar every week.

Thus even the least Lutheran can let his light shine, that people may see his good works and praise the Father in heaven. (Z. u. A.)

### Why do many people hate the Bible ?

Many people hate the Bible because it shows them their ruin; they do not want to be sinners, and that is why they hate the book that makes it clear to them that they are such, corrupt to their innermost being, so that there is nothing, not even anything good about them.

A London Bible Society, in order to give the missionaries easier access to the natives of South Africa, sent various things there which they could sell to them. Among them were small hand mirrors, such as our ladies use to have. The natives there had never seen their own faces except in the waters of a lake or

Soon the rumor spread of the miraculous thing by means of which one could see oneself, and the missionary was invited by all the tribes of the natives to visit them with the mirror.

Now there lived deep within her tribe a princess who had been told that she was the most beautiful of women, indeed the most beautiful on the face of the whole earth. She, too, heard of the miraculous object and immediately sent to the missionary and invited him to come to her, so that she herself might see her great beauty. In truth, however, the princess was the ugliest of her tribe. But how could she know it, since she was told the contrary! She took the mirror and went into her hut, in order to enjoy her beauty by looking into it. When she saw how ugly she was, how coarse and shapeless her every feature, she smashed the mirror with her royal hands, banished the missionary from her vicinity, and passed a law that no mirror should ever again enter her tribe.

Why did this princess hate the mirror? Because it told her the truth about herself, and this truth was not pleasant to her, since she now knew that she was very ugly, while she had thought herself beautiful.

And why do men hate the Bible? Because it shows them that even the greatest righteousness cannot stand before God, and that evil thoughts come out of their hearts: Murder, adultery, fornication, thievery, false witness, blasphemy. And when the Bible, like a bright mirror, shows man all his sinfulness, his hatred awakens, and the Bible is wrested away, as the heathen princess did with the mirror. But after she had broken the mirror, was she not as ugly as before? So also the people. They may throw away the Bible, or even trample it under foot, but they remain sinners and go on to eternity just as before they threw the Bible away. But woe to those who go away hating the word of God! For Christ says John 12:48, "The word which I have spoken shall judge him in the last day."

Why do we also need to love the bible from the heart? It shows us our great sinfulness, to be sure, but also God's even greater mercy.

A man who had never heard of the Bible was given one as a present, and at once began to read it. "Woman," he exclaimed, "if that book is true, we are walking in a very wrong way." He read on. "Woman," he said, "if the book is true, we are lost." But he did not throw the Bible away, but read still further. God's grace helped him, and joyfully he exclaimed, "Woman, if the book be true, we are saved." (The German Lutheran.)

## Life saving by a nutshell.

The old Count of Norstein held with great zeal to truth and justice. Some wicked people were therefore so incensed against him that they conspired to murder him. Indeed they also appointed an assassin to murder him the next night. The noble count had no idea of what was in store for him. In the evening he was visited by his grandchildren, who were very amiable children. He was very gay and merry in their midst, and entertained them with apples, pears, grapes, and nuts. After the grandchildren had gone, he went to rest, recommended himself to the protection of God, and fell asleep without a care. Alone at midnight the murderer, who had crept secretly into the palace, entered the room quietly. The good count was asleep. A small night-light burned behind a

green umbrellas. The murderer raised a dagger of sharp steel in his right hand and approached the bed. But suddenly there was a crash in the room so loud and mighty that the Count awoke. He started up, saw the murderer, took a pistol from the wall beside his bed, and aimed at him. The villain was frightened, dropped the dagger, and begged for mercy. He had to give himself up and discover his accomplices.

The Count looked whence the violent crash had arisen; and behold, one of the children had dropped a nutshell on the ground, and the murderer had trodden upon it. "Good God," cried the earl, "so then, under thy direction, a nutshell has saved my life, and delivered the malefactor to the sword of justice."

## The World Machine.

"No, no! I'm not that stupid anymore. I've heard and read too. God is supposed to have created the world? That's what you tell your children. We know better today: the world is a great machinery, a most intricate, ingenious clockwork that -" thus spoke with superior pride of knowledge Kaufmann Arnold Hellmuth.

Eisenmann, the master locksmith, interrupted him: "I have known for a long time that the world is an elaborate piece of machinery; but you can't get rid of a creator God with that."

"But allow me!"

"No, really I don't. Listen: you often ride the railroad to visit your customers, don't you?"

"Yes, certainly, but what's the point of this?"

"Listen to me! Such a locomotive is also a machine. Has it ever occurred to you that the locomotive which arrives at our station with the train at 148 o'clock in the morning has made the journey from the initial station by its own impulse? And why, then, does the train always arrive at our station at the appointed time?"

"Ask but foolishly!"

"When the locomotive in question was about to come into existence, did a certain number of iron stones in the earth conspire among themselves to rise to the light of day, to form themselves by free will and their own strength into boilers, valves, wheels, pistons, etc., and then to assemble themselves automatically into the machine? And of all things, at the right hour, it occurred to the water under the feed-pump to walk into the steam-boiler; then, by accident, the coals came and ignited, and suddenly the machine became conscious of its life and power, stirred its arms and feet, and spoke with a glance at the railway clock: Well, if I want to get to Xhausen at 8 o'clock, I must quickly get a dozen wagons together and start!"

"Stop your silly talk!"

"But, most honored one, I have only put the silliness of your phrase of the world-machine without God in its proper light, and illuminated it by a simple example. Every machine requires a man of genius to invent and build it, and every machine requires a knowledgeable man to operate it. Thus the great world machine is not conceivable without a wise creator and sustainer. Or do you think that this is the case with our little human machines, but not at all with the greatest work of art there is, with the magnificent clockwork of the world? If you can still think rationally -"

The clever Mr. Hellmuth suddenly remembered that he still had a course of business before him, and recommended himself. One never heard him brag about his world machine again, (Chr.-B.)

## Obituary.

According to his unsearchable counsel, it pleased God to call one of our high school graduates of this year suddenly from this life. The deceased's name was Albert Schirm and he was a native of Atkins, Iowa. He met his death by drowning while bathing in the Milwaukee river. On the morning of June 21, the Primans had cheerfully gone out to spend a day in the great outdoors, when at five o'clock in the afternoon we received the terrible news by telephone that Albert Schirm had drowned. With this God humbled us deeply; only we rejoice that we can confidently hope that even in death the departed one clung to the rock of salvation, JEsu Christum, whom he confessed in life. May God comfort the dear parents, whose hope of soon seeing their son in the pulpit has been so abruptly destroyed, with the certain hope of a joyful reunion in eternal life!

M. J. F. Albrecht.

## New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, 61 Donis, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**This and that from early official life.** A continuation of "This and That from the Life of an East Indian Missionary". By Carl Manthey-Zorn. Concordia Publishing House, 81st Dorns, Llo. 203 pp. Price: H1.00.

The book contains amusing and serious, for the most part serious and instructive, from a much moved life, told by a man who has something to tell and who knows how to tell. The parts describing the missionaries' faithfulness to their confession and the serious negotiations about a preaching profession are instructive. Included are many briefs by D. Walther. Even the entertaining has a serious background.

E. P.

**Biblical Home Devotions.** A devotional book for all days of the year with a home prayer book. Presented to Christendom by Aug. Pieper. 1912. northwestern publishing house, Milwaukee, Wis. 451 pages 7X10, bound in cloth with gilt title and cover decoration. Price: \$2.00.

This newest devotional book is already precisely designated by its title. It does not contain human reflections on Scripture, but rather Scripture passages. These are carefully selected, the main texts of the Old and New Testament, in which approximately the entire doctrinal content of Scripture is presented. At the same time they are arranged according to the church year and follow the usual gospels and epistles. The Scripture passage is followed by a short puffing prayer, especially from the Psalter, and secondarily from the treasure of the hymnal. Each devotion concludes with the Lord's Prayer and Benediction, comprises one page each in large print, and can be read aloud by even the busiest family man. The home prayer book then contains on 40 pages a series of the well-known, excellent morning, evening and table prayers, as well as feast prayers, professional prayers, intercessions, penitential and confessional prayers, prayers in all kinds of distress and for the sick and dying, and finally a number of comforting sayings for the sick and afflicted. Thus in this part of the book, though there are not prayers for every occasion, as in a larger treasury of prayers, yet there are prayers for the regular times of prayer, and for the principal occasions in the Christian's life. The whole plan of the book is very pleasing to us, and we recommend it with caution to all who wish once more to make a variety in home devotions. We add that the book also contains a dedication page, as well as several pages for making a family register, and is adorned with 12 pictures, so that it is especially recommended as a gift work.

L. F.

**Milwaukee Lutheran High School Catalog.** Wis. 9th ed. With an essay, "The school is the daughter of the church." To be obtained from Dir. Bro. Meyer, 621 131ü 81st, ZVlii^vnulcos, Wis.

E. P.

The 100th Psalm. For a medium voice. By Herm. M. Hahn, 1203 Park Ave, York Wn^ne, Inck. 4 pp. 11X14. price: 60 cts.

A fresh, strong melody that matches the underlying lyrics. L. F.

## Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 4th of Sonnt, n. Trin.: Kand. W. Rüter in the Bethlehemsgemeinde at Ferren, Ill, assisted by D?. Schönleber, Hußmann and Lehmann by P. W. P. Stöhr.

Ordained and inducted on behalf of the District President concerned:

On sunday. Nogäte: Kand. W. Kemner in the morning in the Bethel parish near Paiol Grande and in the afternoon in the Trinity parish near Eapoere, Rio Grande do Sul, Brazil, by P. J. Busch.

Introduced on behalf of the district prefects concerned:

On Sun. Rogate: Fr. T h. G o h 1 k e in the parish at Sertao do Sao Vicente, Brazil, assisted by Dk. R. Müller and L>ardcr by Fr. E. W. Wehrs.

On Sun. Exaudi: P. A. Hofius at St. John's parish near South Auburn, Nebr. assisted by P. Grupes of P. H. W. Robbert.

On sund. Trin.: Fr. R. Franke in the congregation at Code, Md, by Fr.

On the 2nd Sunday, A.D.: P. H. R. W r e d e in St. Peter's parish near Cushing, Okla. by P. T. C. Otte. - P. H. J. K o l b in St. Panlms parish near Sherwod, Org. by P. L. Stübe. - O. Bahr in Zion parish near Jefferson City, Mo. by P. H. Heise.

On the 3rd Sunday, A.D.: Rev. H. Wacker at St. Paulsgemeiude, near Lincoln, Kans. by Rev. - R. Krenke at St. John's parish at Washburn, Wis. by Rev. H. F. C. Schulz. - P. W. C. Burhop in Reddeemergemeiude at Irvington, Md. assisted by DD. Steffens, Sorge, Spilman and Stiemke by P. R. Eirich. - P. Chr. Wehking in the congregation at Mapleton, Iowa, assisted by DD. R. Amstein and A. Amstein by P. A. D. Greif.

Introduced as teachers in parochial schools were:

On the 1st of Sunday, A.D.: Teacher E. A. Wendt as teacher in the parochial school at Mount Clemens, Mich. by Rev. Th. Engelder.

On the 3rd Sunday, A.D.: Teacher O. Backhaus at the parochial school at Lincoln, Kans. by P. M. Senne.

## Ginnreihungen.

Dedicated to the service of God were:

The new church (53X77, steeple 84 feet" of the Emmaus congregation at Denver, Colo. on the 1st Sunday, A.D. Trin. Preachers: Herzberger and Lüssenhop (German), Th. Hoyer and A. Brauer (English). The consecration prayer was said by Kretzmann.

The new bell at Zion church, T. Green Isle, Minn. on the 23d ult. Preacher: P. Haidmann

## Groundbreakings.

The foundation stone for the new church was laid:

On the 2nd Sunday, A.D.: Christ Church at Bean City, Mich. Preacher: P. Trinklein.  
On the 3rd Sunday, A.D.: The congregation at Farley, Mo. Preachers: Fr. Schwartz and Dick. - The Zion congregation at Longtown, Mo. (Rev. E. F. Müller). Preacher: P. Hirschen. - The Salem congregation at Forest Green, Mo. preacher: P. A. W. Mueller. - St. Peter's parish at Nhineland, Ont. can. Preacher: Kutter and Neeb (English).

## Jubilee.

Celebrating the 60th anniversary were:

On the 3rd Sunday after Trinity: The Immanuel congregation at Richton, Ill (Fr. Merkel). Preachers: Fr. Piehler and Pound. The collection for missions resulted in 162. 58. - The Immanuel congregation at Golden, Ill. (P. Ltting). Preachers: Kuppler, Doswell and Heidtmann. The collection for mission

vielded H290.00.



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No. 15.

## Is the Lodge doing a work similar to that of the Christian Church?

In Milwaukee, a Reformed congregation had invited the Grand Lodge of Masons of Wisconsin to lay the cornerstone of their new church. On the occasion, the Grand Master of the Lodge gave an address in which he began by saying, "This congregation of Christians has invited the Grand Lodge of Masons to participate in this celebration, a society dedicated to God, which exists to build and strengthen the Kingdom of God. Both institutes are engaged in similar work. I am a member of the Christian Church. I hold that membership in high esteem, and I look upon the church as the most glorious institution we have for ministering to our fellow-men, for making them better men, and for planting in their hearts and souls the seed whose fruit is: the aspirations, the character, and the ideals of JEsu Christ. If I should come to the conclusion that I could not in good conscience hold both positions, I would rather give up my affiliation with Freemasonry than my membership and affiliation with the Christian Church. But fortunately I am not at all faced with that choice. For I find that in the one position I am strengthened and completed by the other."

The speaker gives the impression of an honest man. Where does he lack? He believes that the Church and the Lodge are essentially engaged in the same work, and that they complement each other in this work; that one, therefore, is most zealous in this work when he belongs to both the Church and the Lodge. And for this work, which both are engaged in, he regards this: to make people better men, to improve their way of life. But this is not the chief work of the Church. The main task of the church is this: To make people who are under the wrath of God for their sin, and are lost, blessed through the forgiveness of sins which Chri-

stus has acquired. This is told to the church right there where it is told what to preach in the first place. She is to preach the gospel to every creature. And the apostle is this: "He that believeth and is baptized shall be saved," Mark 16:16. The church has "the word of reconciliation," 2 Cor. 5:19, "the gospel of your salvation," Eph. 1:13. That is the chief duty of the church, to make men blessed, through repentance, and through faith in Christ, the Saviour of sinners, in the gospel of the forgiveness of sins. After that the church also shows the believing and saved Christians "how to walk and please God", 1 Thess. 4, 1. After making disciples of the people through the teaching of the gospel and through baptism, she also teaches them to "keep all that I have commanded you", Matth. 28, 20. But salvation is "without works of the law", Rom. 3, 28.

This doctrine, that man should improve himself and then become blessed through his virtue and good works, yes, this is the doctrine of the Lodge. But this is not something similar to the Gospel, but the exact opposite, a difference like light and darkness. Indeed, all too many churches practise a similar doctrine to that of the Lodge, moral doctrine, doctrine of works, self-improvement, blessedness through one's own deeds and works. But this is no longer Christian doctrine, no matter whether the name of a lodge or of a Christian church stands before a place where such teaching is carried on. Hence it is that honest men can see no difference between the doctrine of the church and that of the lodge, or even consider the lodge a substitute for the church, because they have never been told what is really Christian doctrine, what is gospel. Hence it is explained that preachers belong to lodges. They do not preach the gospel, but the doctrine of works, and this is what the lodge also does; so they feel at home in the lodge, and then, of course, do the same work in both places.

Christian doctrine never leads man to trust in his works, but begins by taking away the trust in his works that is in his heart, by bringing him to repentance. Christian doctrine has only one thing to say to man, as it gets hold of him, about his works, namely, "Their works were evil," John 3:19. It does not say to man, "It is quite well with thee," but: There is no difference here; they are all sinners, and lack the glory which they ought to have in God." Rom. 3:23. "The Lord looketh from heaven on the inferiority of men, to see if any man be wise, and inquire after God. But they are all gone astray, and are all unfit: there is none that doeth good, not one," Ps. 14:2, 3. It saith not unto man, Thou art, as thou art by nature, under God's favour and pleasure; but, We also were children of wrath by nature, even as the rest," Eph. 2:3, "Ye would be dead in trespasses and sins," Eph. 2:1. It does not say to man, Thou standest quite well; only keep it up, continue thus, increase a little more; but it says, Thou art altogether in a wrong way; there is need of thorough repentance. "Turn again!" Jer. 3:12. "Thou must be born again. That which is born of the flesh is flesh," John 3:6, 6. Summa: Christian preaching begins by directing man's gaze, not to something good in him, but to evil; not to his good works, but to his sin; not to reassure man in his condition, but to make him dismay, despair of himself; not to set him on his own feet, but to cast him on his knees in the dust. It begins with repentance.

And this is what God's Word has to say to all men. He "commands all men everywhere to repent", Apost. 17, 30. 17, 30. With this call the prophet of the Old Testament appeals: "Only know your iniquity, that you have sinned against the Lord your God", Jer. 3, 13. This is how the forerunner of the Lord starts his sermon - with the call to repentance. And people who, for the sake of their own piety or for the sake of fleshly advantages, because they had Abraham for a father, thought they did not need repentance, he addresses especially harshly as vipers and testifies to them that they will not escape the wrath to come. The call is continued by the Son of God, "Repent, and believe the gospel." Mark. 1, 15. "I am come to call sinners to repentance, and not the righteous," Mark. 2, 17. And to men who think they have no need of repentance it is not said, However, I did not mean you, you have no need of this; but to them it is said, You of all people are the hopeless. "Verily I say unto you, that the publicans and the harlots may as well enter into the kingdom of heaven as ye," Matt. 21:31. Why? Not because the Lord takes special delight in gross sin, but because gross sinners are more likely to come to repentance, more easily brought to the knowledge of their sin and to despair of themselves, more likely to recognize their lost condition and to be terrified at themselves than the outwardly respectable and self-righteous. The publican who in the anguish of his soul cries out, "God, be merciful to me a sinner!" goes down justified into his

House. The Pharisee with his pride of virtue receives what his deeds are worth, but not according to his own judgment, but according to God's judgment. This is the beginning of Christian preaching at all times: "Christ had to preach repentance and forgiveness of sins in His name among all nations", Luk. 24, 47. The apostles preach at Pentecost: "Repent and be baptized every one in the name of Jesus Christ for the forgiveness of sins", Apost. 2, 38. 2, 38. Only for people who have despaired of their own deeds and merits, and who ask with anguish of heart, "Beloved, what must I do to be saved?" they have the saving answer, "Believe on the Lord Jesus Christ and you and your household will be saved. 16, 31. If any man know the law, and "reason about it," begin to understand the deep, spiritual meaning, and the heavy, great demands of the law, the Lord says to such a one, "Thou art not far from the kingdom of God," Mark. 12:34, because there is but one step left for him to repent. And conversely, no man is more hopeless for the kingdom of God than the self-righteous. "Thou sayest, I am rich, and full, and mayest have nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. He will not get gold and white raiment from the Saviour before he has known his poverty and nakedness.

Christian doctrine does not set man upon himself, but deliberately pulls the ground from under his feet, does not favor confidence in his own doings, but teaches him to say, "It is lost with our doings, yet serve but vain wrath." It accustoms no: man to the language, "Do right, and spare no man," but to such language, "Out of the depths I cry unto thee, O LORD. O LORD, hear my voice; let thine ears be attentive to the voice of my supplications! If thou wilt, O LORD, impute sin, O LORD, who shall stand?" Ps. 130:1-3, "Go not into judgment with thy servant: for in thy sight there is none living that is righteous," Ps. 143:2. It does not encourage self-help, one's own improvement and salvation, but habituates man from that as a useless occupation, yea, as the greatest hindrance to his blessedness. Israel has experienced this. Its very self-righteousness did it harm. "What then shall we say here? This we will say, The Gentiles, who have not stood according to righteousness, have obtained righteousness; but I say of the righteousness which is of faith. But Israel hath stood after the law of righteousness, and hath not come over unto the law of righteousness. Why is this? Because they sought it not by faith, but as of the works of the law," Rom. 9:30-32. "Now therefore it is not of any man's willing or running, but of God's mercies," Rom. 9:16. Thus the Christian religion is not something like the works doctrine, but the greatest antithesis there can be. First the delusion of man's own righteousness must be torn out of his heart before the Christian doctrine can do anything with him.

E. P.

(Conclusion follows.)

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In baptism you began a brotherhood with Christ, all the angels, saints and Christians on earth; keep the same, and you will have enough brotherhoods. . (Luther.)



## On the question of unification.

In discussing our position on the unification movement within the Lutheran Church, the Iowa "Church Gazette" made a very strange oversight. It claims that we "Missourians" are trying to prevent a union because of the Lutheran confession. The Iowa paper cites two examples of this: first, our position on the unification movement among Norwegian Lutherans, and second, our position on the union which the Synods of Ohio and Iowa are seeking to form. Both of these examples prove just the opposite. All of our comments on the intended unions urge precisely a union on the basis of the Lutheran confession.

The peculiarity of the Norwegian Unification statements on the doctrine of election by grace is, after all, that they are not content with confessing the teaching of Scripture and the Lutheran Confession, but also include the teaching of later dogmatists in the basis of Unification. According to the teaching of Scripture and the Lutheran Confession, faith is included in eternal election, and the faith which the children of God have in time is a fruit and effect of their eternal election. According to the teaching of later dogmatists, under God's foreknowledge a man must have remained in faith to the end before God elects him. This latter doctrine departs from Scripture and the Confession. We have therefore reminded that one does not wish to exclude the doctrine of the later dogmatists in the Unification basis, but to confess only the doctrine of the Lutheran Confession, which is a confession of the doctrine of Scripture. If, in spite of this, the Iowa "Church Gazette" writes that we "Missourians" seek to prevent a union on the basis of the Lutheran Confession, everyone can see that there is a direct reversal of the facts here.

It is the same with regard to the other example given by the "Church Gazette." With regard to the union of the synods of Iowa and Ohio, we have said that, according to the doctrinal position of the synods so far, it would be a union not on the basis of the Lutheran Confession, but a covenant against the Lutheran Confession. The Lutheran Confession teaches with regard to the "core question" of human "conduct" that those who are converted and saved also behave badly and are equally guilty with those who are lost. Iowa and Ohio, on the other hand, teach that converting and saving grace is according to man's "right" or good conduct. We have therefore reminded the Synods of Ohio and Iowa that they should abandon the allegedly good conduct as a "ground of explanation" for conversion and return to the Lutheran Confession, which thus teaches according to Scripture: If a man is converted and saved, he owes this solely to the grace of God; if a man remains unconverted and perishes, it is his fault alone. Or as the Lutheran confession sums it up: "For there is no injustice done to those who are punished and receive the wages of their sins; but to others, when God gives and upholds his word, and thereby enlightens men, converts them, and brings them to salvation.

and are preserved, God praiseth his pure grace and mercy without their merit. If we go so far in this article, we remain on the right track, as it is written in Hosea 13: 'Israel, that thou shouldest perish, the guilt is thine; but that thou shouldest be helped, it is my grace only.' But what wants to run too high and out of these barriers in this disputation, there we fall with Paulo, putting our finger on our mouth, remembering and saying: 'Who art thou, man, that wilt be right with God?' " From this example also, then, it appears that the Iowa paper directly reverses the facts when it ascribes to us the attempt to prevent Iowa and Ohio from uniting on the basis of the Lutheran Confession. -

With regard to the Unification movement among Norwegian Lutherans, it should be added that the Unification Articles have been unanimously adopted by the so-called "United Church" and the Synod of the Hague. The old Norwegian Synod, which has been in church fellowship with the Synodal Conference, has not yet held a general meeting. But the districts adopted the articles of agreement with a large majority. Only a small minority voted against or abstained. As far as we can tell from the reports we have received, however, the districts of the Norwegian Synod adopted the Articles of Unification with the express declaration that the doctrine of the later dogmatists (election intuitu fidei finalis, in view of persevering faith) does not fei the doctrine of Scripture and the Lutheran Confession of the election of grace. If this explanation is given the proper consequence, we shall be induced to delete from the basis of Unification the confession of the doctrine of the later dogmatists. God grant that this may be done before the negotiations are fully concluded, and that a union on the basis of Scripture and the Lutheran confession may thus be effected among the Norwegian Lutherans! We wrote in regard to this point in "Lehre und Wehre": "In the Scandinavian countries, and especially in Norway, the Reformation won a great victory in the 16th century. While Germany remained papist in part, the Reformation gained rapid and general acceptance in the Scandinavian countries, especially in Denmark and Norway. How wonderful it would be, therefore, if here in America, at first at least the Norwegian Lutherans would again all rally around the truth banner of the Church of the Reformation! All true Lutherans of all other tongues should heartily rejoice over this, even if the Norwegian Lutherans naturally retain their own ecclesiastical organizations because of the language."

In order to create a completely clear matter, we also consider it necessary that, before the conclusion of the negotiations, the question be once more put before us: "Are we on both sides united in the confessional truth that those who are converted and saved do not behave 'rightly' or 'better', but also evil and are in equal guilt?" This truth of the Lutheran Confession, after all, is what some leaders of the "United Church" have so far rejected and fought against as Calvinism. Without unity in this truth of the confession, however, all unity is only appearance and actually disunity before-

This is not a side issue, but the fundamental truth of Christianity, that we are saved by grace and not because we are better than others. Again, to the Synods of Iowa and Ohio, we again submit the decisive question, "Do you believe with Scripture and the Lutheran Confession that those who are converted and saved are not better, but are also evil, and in like fault, and thus owe conversion and blessedness to the grace of God in Christ alone?" This gives a plain point. Pressing this point is not "disturbing the peace," but honest endeavor for godly union on the ground of the dear Lutheran confession. Let us not forget that the disturbers of the peace in the Lutheran Church are those who depart from Scripture and the Lutheran Confession. There has been talk recently of "broad Lutheranism" in regard to the Unification issue. Broad Lutheranism is as "broad" and as "narrow" as God's Word and the Lutheran confession confessing God's Word. Adding nothing to God's Word and dismissing or abandoning nothing of God's Word for the sake of men—that is the unchanging "platform" of the Lutheran Church. The Christian church is not for concealing, but for confessing revealed divine truth in the world. In this position she has the divine promise that she will make her profession in the world. Every advantage we think we can gain by concealing the truth must always be to the disadvantage of the Church. May God grant us grace to assert this position of the Church with all patience and meekness, as well as with all fidelity and firmness! F. P.

## From Parish Life.

Dear "Lutheran"!

At last, in No. 13, you again bring a communication that will surely serve to move some congregations to lend a hand to the work.

All the buildings and repairs decided upon at last year's Synod were already so necessary at that time that the whole sum granted should be incessantly agitated and collected for. The "Lutheran" cannot do the collecting, but he can do a good part of the agitating.

If, for example, we are planning a new building in a community, the local newspaper, if the community has such an organ, will talk about the matter in every issue and try to inspire people for it.

The organ of all congregations of the Synod is you, dear "Lutheran". In your columns there should always be something to read about the buildings and repairs that have been decided upon. How here and there the collecting is begun, what obstacles are encountered, etc., should be written to you. If each number of the "Lutheran" brings something about the needs and the progress of the building fund, then this has the effect of the proverb: "Constant dripping wears out the stone." Thus even those who do not read their "Lutheran" regularly are reached. There are not a few of these in this busy age.

You want me to start right off with a note from the readers? Good, that's what I want to do.

Our congregation negotiated building fund needs - more than \$200,000 for the next three years - shortly after last year's Synod. It has also been emphasized that the Hon. Synod has decided that the relocation of the school teachers' seminary to Chicago should take precedence in expenditures.

Now how much should we raise in our church, and when should we do it?

The interjections soon came in - and so did the answers.

Interjection 1: We are all workers, living here in the city from hand to mouth. We have always given, in the last three years again more than our actual share. The rural congregations should finally take more care of the synodal building fund.

Answer: Of course, we have given bravely, but not too much. There are also rural congregations that give a great deal for synodal purposes, just as there are urban congregations that do not excel in giving. We should and will all take hold.

Interjection 2: We send in a large sum of money over the course of three years, and afterwards we don't build what we gave for.

Answer: We can make sure of that. How would it be if we promised a certain sum in such a way that the first third would be due as soon as they lay the foundation stone for the new buildings in Chicago, the second third when the buildings are under roof, and the last third as soon as they are finished.

Interjection 3: We still have debts ourselves and cannot build our own school because of lack of money. We have also just signed for the building of an orphanage. (So these speeches were made a year ago.) The money must be raised. If they start building quickly in Chicago, where will the money come from that we promise?

Answer: We will borrow it for the time being. Perhaps there are some in the congregation who will advance us the money. If not, we will borrow from the bank, as we have often had to do for our own purposes. We will then collect as best suits us in the course of the three years.

Interjection 4: I have heard it said by many that it was a great mistake to move the institution from Addison to Chicago.

Answer: We do not need to struggle with this question. The Synod has taken care of that for us. It has been decided by majority vote that the institution shall be moved. If we gave in the last triennium that the institution should remain and flourish in Addison, let us give now that it may move to Chicago and continue to flourish there.

No other objections were raised, because the people are very fond of their synod and the works they are allowed to do together with the other congregations. It was decided to pledge P1000.00, payable in the manner indicated. This is, of course, 2s^ times as much as comes to us when the number of communicant members of our Synod is divided into the sum to be raised. But

When one gives for the synod, one must reckon in the same way as when one gives for one's congregation: one must always seek to give for the one who cannot give much, as well as for the one who wants to give nothing or only a little. Because of the latter, the work of the Lord must not lie idle.

All in all, building in Chicago has not been stopped on our account, nor will it be stopped now. And yet we do not need to send money before it really achieves its purpose. We can also choose our own time and our own pace (that's not only in music) for collecting. So far we have been able to allocate an ordinary monthly collection in church to this purpose. As a result, of the one thousand, five hundred dollars are already with the offertory treasurer of our congregation, far more than the third part that we might be asked to send all of a sudden. If the authorities would only begin with the new building in Chicago, the treasurer would send them the thousand dollars at once as well as, according to our promise, in three installments. And the parishioners will approve. That's the mood.

With humble greetings

Your reader

B. V.

Editor's comment. We publish the letter of the zealous brother; perhaps it will have an awakening effect in some places. The "Lutheran" has brought the official statements of the officials of the Synod, of the General Presidency, of the General Board of Supervisors, and the judgment of experts. This is the material with which pastors and congregations must agitate. If they want to tell us how the matter is progressing, what experiences they are having, we would like to bring this to the attention of the readers in a suitable form and thus help to keep the ball rolling.

E. P.

## Our missions.

### 7. the emigrant mission.

The Emigrant Mission has proved to be a most beneficial institution of our Synod from the beginning to this day, for more than forty years in New York and Baltimore, then also in the aid stations of Bremen and Hamburg, and for some years also in Philadelphia and in Porto Alegre, Brazil. In this latter place it is not yet synodical. In Galveston, Tex. the good work, scarcely begun, has unfortunately soon come to a standstill again, hopefully only temporarily.

"The Emigrant Mission is established and maintained by the Synod to serve you and your friends and acquaintances in a spiritual way when you travel across the ocean. But also in outward matters it can render you much more and better service than any agent at home can. Please, convince yourself of this! Make your friends aware of it! Write to one of the missionaries at an early stage in the case of an intended sea voyage or in foreign affairs of any kind, and arrange for the provision of ship's tickets, lodging, remittances, in short, everything that concerns the voyage, and everything that is to be done at home.

you want to arrange legally without travelling abroad, into their hands. All sorts of inconveniences, great and small, will be spared to anyone who follows the tried and tested advice of the missionaries. In New York, the 'Lutheran Pilgrim House,' No. 8 State street, is peculiarly recommended to all travelers as a Christian hostel."

"When a steamer docks, whether on a feast day, Sunday, or weekday, our missionary is there to take charge of the co-religionists. He sees that they enjoy the full protection of the immigration laws, defends them before the Board of Inquiry, exhorts them to keep to the old word in the new country, writes down the address of their new home, and sends it to the pastor of our synod in whose congregation they intend to settle, 1) so that he may be given an opportunity to visit them at once and take care of them, gives them writings, such as 'Lutheran', 'Missionary Dove', calendars, tracts, so that they may become somewhat acquainted with the work and institutions of our Synod on the often long inland journey. By sending the addresses of immigrants to our pastors, many immigrants have already been won to our congregations. One can easily imagine how soon Lutheran immigrants who are still church-minded, especially when they move to the big cities and fall into the hands of unchurched or false-believing friends, acquaintances and relatives, are dechurched or fall into a false-believing church. But if a pastor of our synod has their address, 2) so that he can call on them at once, invite them to attend the services, and warn them of the dangers that threaten them in the new country, many a family is saved from falling away to the world and to the false church. It is true: many an immigrant who is unchurched or a false believer may call himself Lutheran and give his address to the missionary in order to receive the scriptures distributed by the missionary. And now, when the address of such a false impostor is sent to a pastor, and he calls on him, the pastor's disappointment may be great; and having experienced this a few times, he may be inclined to condemn the whole emigrant mission. But they should remember that the missionary cannot look into the hearts of the people, but must believe their word; and to save such from a false judgment, I will inform them that many communications are received by the Commission and the missionary from pastors to the effect that they have won for their congregations the emigrants referred to them. This article would become far, far too long, were I to publish even half of these letters of thanks here."

Of the emigrants referred to our pastors from Baltimore alone during the past year for the purpose of spiritual and ecclesiastical care, at least 200 souls have been won for our churches and their schools, according to letters received. Not all pastors, however, report what they have accomplished with the immigrants assigned to them, although words of encouragement and exhortation have come to our busy and harried emigrant missionaries.

1) Or, if our synod is not yet represented in that location, report to the presiding officer of that district.

2) The pastor in question should always receive the new address immediately when church members move from one place to another in this country. Fr. S.

...are always doing exceedingly well. It is indeed quite amazing what a mass of work these dear men accomplish throughout the year. In New York, your largest port in America, advice and counsel was given to 1378 immigrants last year. "All immigrants with whom we came in contact were made aware of and directed to our churches. The duty of caring for the strangers, which we are commanded to do according to God's word, we have endeavored to perform with feeble powers, as far as it was possible, in the volume of our many offices."

But it would go much too far if the present reports, rich in content, were to be communicated in their entirety, and it is probably not necessary, especially since many readers of "Lutheran" also learn many good and beautiful things about the events in our emigrant mission through other publications. Only one thing should be mentioned here in particular, namely the Seamen's Mission in Philadelphia, which has been in operation since New Year's Day, with the approval of our General Praeses, and which is the only mission of this kind that our Synod has up to now, while our Norwegian sister Synod opened missions of this kind in New York and San Francisco many years ago. In Philadelphia over 6000 steamers and sailing ships dock in one year. Among the ship's personnel are German, Norwegian, Danish and Swedish Lutherans. The time between the landing of a steamer and the following one is filled with great joy by our zealous missionary, who roams the 35 miles of the harbor there, and especially on the sailing ships and "tramp steamers", he welcomes the sailors in their ship's quarters, in order to lead them to the one thing that is needed, in friendly, pastoral conversations. It is on these ships that the spiritual misery, the brutalization, the depravity is most glaring. Repeatedly our missionary found German and Scandinavian seamen who had not seen their families in six to eight years and had only seen the churches from the outside. The seamen in general live without Sundays. Their profession knows no Lord's day. One day goes by like the other while they are on the high seas. When they come ashore, the wicked enemy is already lurking for them on every corner, and so the average seaman goes along the vicious road, the road to ruin. The secular authorities build them lighthouses to preserve life and limb. Should not the Church hold out to them the lamp of the divine Word (as that woman with the light in her hand sought the lost penny) to save their souls, just when they are in the midst of the temptations of the great port cities?

Our missionary laments the people, and when the actual emigrant mission does not occupy him, he regularly visits the ships, talks out of heartfelt compassion with the sailors about the way to salvation, which is also prepared for them, invites them to church services, and succeeds here and there in taking some of them to one of our churches on Sunday. In the afternoon he then holds a ship's service, preaches the truths of salvation to the sailors simply and simply, praises Jesus above all as the only Saviour of sinners and compels them to the kingdom of heaven. He is usually accompanied by some good singers from our congregations to lead the hymns, which some sailors still find so difficult to sing.

They want to join in the singing, and often even sing more when they are asked to name their favorite hymns. Our missionary is asking very much for a few dozen copies of a suitable English hymnal, so that all his listeners can always sing along well. So there would be a good opportunity to make a nice gift to our first Seamen's Mission. Who would like to do this? During the week the missionary diligently ministers to those who have come to worship (in the month of April, for example, he made 300 such visits), and when they leave he gives them church magazines, tracts, and so on. Sick sailors, as almost every ship brings such, our missionary carefully visits in the hospital, and just there makes many a changeable experience of the power of the dear Word of God. "My work," he writes, "on the seamen is most especially one of hope. What the success is with the healthy, he alone knows whose love I preach and in whose service I stand. They leave here for distant parts of the world, and I may never see them again. But one thing has happened: God's word has been brought near to them and laid to their hearts. Success be to the Lord!" Certainly a beautiful and blessed work, the fruits of which will one day be revealed in glory.

Since all the income that our emigrant missionaries earn from the sale of ship tickets flows into the Mission treasury, and since the running of the Pilgrims' House in New York also yields a profit, a subsidy of no more than about \$3000.00 will be necessary for our entire emigrant mission this year. However, because the Synod of Delegates, when it took over the mission in Philadelphia, failed to determine from which treasury the missionary was to be paid, all gifts intended for the emigrant mission in Philadelphia must be expressly designated as such when they are sent to the respective treasurers.

(To be continued.)Bro.

S.

## From our mission for the deaf and dumb.

The Hephata Conference met at the Immanuel Church for the Deaf and Dumb at Milwaukee, Wis. from June 21 to 21. This is the association of such missionaries as are doing missionary work among the "quiet ones in the land." The work submitted to the conference was entirely of a practical nature: catecheses, lectures, sermons, etc., in the sign language. A member of the commission, Father J. G. Nützel of Chicago, attended the conference three days, and also took part in the English evening service held in Zion Church. The various labors of the missionaries at these annual conferences are naturally for the purpose of promoting our Lutheran mission among the deaf and dumb. Without a doubt, each of the missionaries present was filled with a new desire and love, and a new courage and zeal, and was encouraged anew to continue in the field of mission assigned to him.

While this mission shows encouraging progress at all stations, it was to the conference's credit that the

It was a special pleasure to hear a report from Father A. Reinke about our prospects on the Pacisick Coast. Missionary Reinke recently visited the larger cities on the West Coast at the request of the deaf-mutes there and on behalf of the Commission, and was greeted everywhere by the deaf-mutes with great joy. Since these deaf-mutes are almost entirely without church service, the conference, after lengthy deliberation, came to the conclusion that a missionary should be sent there as soon as possible. However, since our treasury is poorly supplied every year, from spring to autumn, and the demands on it increase from year to year, ways and means were thought of to remedy this evil, namely by having our missionaries, with the consent of our commission, regularly publish articles in the *Synodal Gazettes*. We would like to remind our dear congregations and pastors that the General Synod has already twice recommended to our congregations to dedicate Hephata Sunday, the 12th Sunday after Trinity, to the deaf and dumb by mentioning our deaf and dumb mission in the sermon of this Sunday and taking up a collection for it. If this were done universally, our treasury would probably never have to complain of an ebb. The *Deaf Lutheran*, a monthly magazine published for the promotion of this mission and edited by the undersigned, should also be mentioned here again. This paper should be especially recommended to the youth clubs for subscription. Our cause would be greatly served if we had a few hundred more subscribers. Since there is always a shortage of trained deaf-mute missionaries, it was decided to encourage the students of our seminary in St. Louis to learn sign language.

The service held Sunday evening, to which: all the congregations of Milwaukee were invited, and at which: about 100 deaf and dumb persons were present, was conducted by: Local Missionary. -Addresses were delivered by Missionaries A. Voll, O. Schroeder, and N. Jensen. Father J. Nützet, representing the Commission, addressed the missionaries with words of encouragement; he spurred them on to perseverance and renewed zeal in this work which God has visibly blessed. The Apollo Glee Club from the local college glorified the celebration by various well performed vocal pieces. The song "Rock of Ages," while sung by the said glee club, was rendered in sign language by five deaf and dumb ladies. The entire service was in English and was interpreted into sign language for the deaf and dumb in attendance.

But the Lord, our Saviour, give his rich blessing also to the negotiations that have taken place, and help that his Hephata ("Open yourself!") may still resound to many deaf-mutes, so that they, healed of their spiritual deaf-muteness, may recognize Jesus as their Lord and Saviour, and through him attain to eternal blessedness! T. M. Wangerin.

## How one congregation quadrupled its contributions for synodical and mission purposes.

A Genwinde of our Synod raised in: Year 1000 for extra-parochial purposes raised about H400.00, whereas in 1911 it raised over P1600.00.

What explains such a great difference? Was the church unable to give much before 1911? Or was she unwilling? Or did the coffers of the synod not need their contributions so much? They needed them, the congregation was also willing, was also able to give much, but the matter of contributing was not so regulated, not every member, small and great, was so called upon to regularly contribute his gift to God's work in the synod.

Then the matter came up in the congregational meeting. It was shown how large JEsu's budget was in the synod; how the previous contributions from the congregation were too small; how the congregation was partly responsible for the distresses in the coffers; how it could raise considerably more and was also willing to do so; how there had only been a lack of effective order in the contributions: Contributions have been lacking. If the congregation decided that each communicating member should be given 6 or 12 envelopes, one for each month or two, and that the contributions of each member should be properly accounted for, so that everyone would know that the congregation held every contribution to this treasury high, then a beautiful gift would come from the congregation for the cause of Jesus in the synod, a gift that would be a joy to the Lord Jesus.

The congregation recognized the correctness of this exposition and instituted the order. Each communicating member received 12 envelopes. So then in: Year 1911 every member gave a small monthly contribution, and the above-mentioned rich gift for JEsu's cause was the success. No member was hurt; most contributed 10 cents a month, the wealthy more, each according to his own discretion. But because they all gave and all gave regularly, they were able to deliver this rich contribution for synodical and missionary purposes.

An order for the regular giving of each individual, a so-called system, has achieved such beautiful success here. Every member knew that my name and my gift were of some value in the kingdom of God, and that I, as well as any other Christian, would be looked to as to how I contributed. And it is good and right that it should be so; such an order pleases my Savior and serves for the building of his kingdom; therefore I will gladly give according to the order in my part.

Dear reader, would it not be well for me and you to inquire how much is raised annually in our congregation for synodical and missionary purposes, whether an average of P130 to P1.40 per member, as in the congregation mentioned? And if not, would it not be well, yea, of the Lord's will, that we should contemplate the attainment of this end? If then we find a better way than that congregation, let us take it; but if we find no better, let us go this way already tried, and God's blessing in house, congregation, and synod will follow us.

H. W.

God's word is deeper than any abyss, that is also truly true; for I, as a lowly Christian, have also tried it a little, and when I have brought it up, I have become aware that I have hardly been a student of the Abc in it.  
(Luther.)

## To the ecclesiastical chronicle.

### America.

**From the catalogue of the educational institutions of our Synod, which has just been published, and which** gives a glimpse of our entire higher educational system, some interesting details also emerge. We mention this today, that our Springfield Seminary does not serve our Synod alone. Of the 224 seminarians enrolled there during the past academic year, 39, or more than one-sixth, belonged to other synods and languages. Slovaks made up the largest number of out-of-town students, 17, and there were also one Lithuanian, one Latvian, and one Maori studying there. There were 7 from the Wisconsin Synod, 6 from the Minnesota Synod, 1 from the Michigan Synod, and 5 from Australia and New Zealand, besides the Maori already mentioned.

**For foreign missions** all Protestant churches raised the sum of \$25,297,074 last year. Half of this sum came from the United States and Canada. A large sum of money! But the great cause is worth every cent that is sacrificed for it.

E. P.

**There is much complaining about expensive times;** but it has been calculated that on average each person, man, woman and child, spends 6 dollars a year on amusements such as theatres, circuses, etc. If one could even find out the amount spent on unnecessary splendor of dress and other gaudiness!

E. P.

**The Methodists** want to raise \$1,000,000 for their Wesleyan University, and for the most part the sum has already been raised. The *Lutheran* is doing the right thing.

Note: "All churches realize that they must do something righteous for their teaching institutions if they are not to fall behind." - We are to realize this again and again: Our teaching institutions and missions are the two things we need to nurture, or rather, the two go hand in hand, are one thing. To train and send forth messengers of the gospel, that is missionary work, that is the duty of the church.

E. P.

**Children in the church service.** A political newspaper has the following sensible words to say about this: "One often hears a lot of nonsensical talk about children being filled with aversion to religion if one takes them to church once a week. That would be about one-tenth the danger of filling them with aversion to education by sending them to school twice a day. Some one should set himself to count those in his own congregation who, by their character, enthusiasm, and efficiency, constitute the very life and strength of the church, and who derive the most blessing and benefit from the work of the church. He will find that four out of five are such as have been urged to church-going from infancy. The strength of the church lay in the old family pew, where the father sat at one end, and the mother at the other, and a number of more or less restless children in the middle. From that pew have come the faithful, enthusiastic, reliable men and women who loved the church, kept up its worship, and did its work in its time. For the sake of the church and especially for the sake of the children, restore the family seat! If it is not possible for the children to attend Sunday school and also public worship, then, I say, let them learn the catechism at home and bring them to church, so that they may learn to serve God in the congregation of His people."

E. P.

A scourge is what one newspaper calls the doings of the Boy Preacher of Kansas. This fellow makes coarse, abusive speeches in his "sermons". Wherever he goes he says of the pastors of the place that they are without all religion, and of the civil officials that they are liquor fritters. In several towns of the South he has been told that he should either keep his map! in check or go to another climate. What people who do not trust the calm preaching of the Word of God will do to "convert" people! They do what they can to make the church and the preaching ministry look contemptible. That there are people who want to build the church by such foolishness is a disgrace. . And that there are people who run after and listen to such buffoons is another.

E. P.

**In the same line, with** disparagement of the preaching ministry, belongs the report of a pastor who preached against swearing. In a whimsical manner he spoke as if he recommended swearing and gave ten reasons why one should swear. The reasons were as follows: it shows that one has a high mind, one uses elegant language, it looks so good in print, it is a good example for boys, it reveals great self-respect, etc. Then, as a limping messenger, comes the tenth reason: it is also the best thing one can do for one's eternal destiny. Some preachers are eager to bring something new and surprising to the table, in the opinion that they will thereby make the Word of God accessible. But the opposite is the case. They make a mockery of the preaching ministry; they no longer believe that pastors mean what they say. Hence such mockeries of the world as this: that there are three sexes among men: men, women, and pastors. Such dallying pastors do not create the impression with the world that they have God's Word to them, a message on whose acceptance or rejection blessedness and damnation depend. They are one of the greatest damages to the church in our day.

E. P.

**A Methodist bishop** gave some instructions to his pastors, which are especially necessary among the Methodists because of their institution of the so-called traveling sermon, but some of which may also be taken to heart in other circles. He said, "When you leave a congregation, do not first make the rounds of all the sisters of the congregation with handkerchiefs wet with tears, so as to make the sisters weep also. Do not take from the young people the promise that when they marry they will want to be married by you, nor from the old people that you should once give them the funeral oration. And when thou goest away, stay away. Don't come back to make trouble for your successor; don't write letters to Sister Jones expressing regret that church attendance is not so good and the spiritual life of the congregation is not so vigorous since you left. Stand by your follower! Remember that there is no better opportunity to practice the commandment of charity than in the preaching ministry."

E. P.

**The CHICAGO RECORD-HERALD** says: "The greed for money and tactlessness of some moving picture shows have no bounds. Some time ago at Hillsville, Va. in the court room the judge, district attorney and sheriff were murdered in a horrible manner. Immediately the hideous scene was re-enacted in an even more exaggerated manner, photographed and pulled on films. The newspaper rightly points out that such performances turn the heads of adolescent boys who think such performances are heroic deeds worthy of imitation. What our people need is not glorification.

of crime, but a scouring of the senses and conscience. The fear of God is lacking, and therefore the abhorrence of crime and the observation of civil respectability.  
E. P.

**The immorality of dancing.** The *Milwaukee Journal* reports the following pronouncement by District Attorney Zabel: "Ninety per cent of the cases of juvenile offenses-and also of offenses by older girls-that come before the district attorney take their beginning in the dance halls. Things are worse with the dance halls than anyone imagines. The dance halls where no spirituous beverages are sold are worse than the others, after all, because parents let their children go there, while they would not let the same go to such dance halls where beverages are sold. Not that such bad things happen in the dance halls themselves. It is simply a convenient place to get together, where no one needs to be introduced to the other. From there the young girls are taken to other places. Young girls - good girls - go there, one evening after the other; but they do not stay very long well. They meet other girls and unscrupulous men who take advantage of their inexperience. The public harlot and the young girls meet in the dance-hall as their equals, and soon the young girl becomes a public harlot. I could name a dance hall down in the city that is primarily responsible for the moral traction of one young girl for every day in the year-yes, more!" - The man knows this from police experience. When a minister testifies against dancing, some people think he begrudges the young people no pleasures, when all he wants is for them to keep their honor and a good conscience and be blessed.

E. P.

**The relationship between workers and employers** need not be a tense, hostile one. In sheets we read the following incident. On a street in New York the president of one of the largest labor fraternities met a large contractor who employed many workers. The labor leader approached the business man and called him by name. "Yes," said the, "that is my name. What can I do for you?" "Well," said the labor leader, "I will consider it a great honor if you will allow me to shake your hand. Some time ago I ordered a strille, and all the men stopped work except those employed by you. Your men remained at their posts and would not take part in the strille. I asked them what was the meaning of their disobeying my order, and they told me that you were so good to them that they would rather leave the union than take part in the ktrillkr. A man who has such a hold au his workers deserves the highest respect; and I count it a great honor to know you." - That the relation is usually a different one is due to unkindness and selfishness, which may show itself on both sides. Such a relation is still possible as that of the centurion of Capernaum, who can say with the greatest tranquillity, "If I say to one, Go, he goes; and to another, Come, he comes; and to another, Come, he goes: Come hither, and he cometh; and to my servant, Do this, and he doeth it," Matt. 8:9.

E. P.

**One great danger to our Christianity, as well as to our civilization,** *Lutheran Church Work* calls frivolity, with which serious and sacred subjects are treated. He tells of a recent divorce celebration (ckivoroo gurt^). The house was decorated with all sorts of emblems of freedom. The invitation cards depicted Lincoln removing the chains from the slaves, and the happily divorced man sang witty (?) farewell songs to his "little girl"

and, "No wedding bells for me." The whole party had been unspeakably silly and unedifying. The public and newspapers, at best, smile at such great occurrences. The aforementioned paper judges that some churches are partly to blame for such general frivolity, whose church meetings also did not show the right seriousness, but gave the impression of a great playfulness. Such churches are, of course, no salt to counteract the increasing rottenness, but rather encourage the rottenness and need salting themselves.  
E. P.

## Abroad.

**From Brazil.** In the "Ev.-Luth. Kirchenblatt für Südamerika" it says in No. 7: "On March 19 four of the reported new co-workers arrived here. They were the pastors E. Heyner, T. Gohlke and P. Klein and the teacher H. A. Weinrich. Pastors W. Kemner and H. Müller, who traveled through Germany, their old home, are still on their way. The three first-named pastors married before they left North America and arrived here accompanied by their wives. The whole traveling party, through God's goodness, have remained safe and sound. Joyful courage for the work in Brazil animated them. Already on the morning of the third day three of the brothers had to continue their journey. Teacher Weinrich took over Praeses Vogel's school in Marata. Klein is destined for the large and promising immigrant area of Guarany, which until now had to be cared for by Fr Weber alone. Father Heyner finds his new field of activity in Colorado and will thus relieve Father Brandt in Alto Jacuhy. Fr. Gohlke will also soon take over a parish in the West. On Fr. Kemner a parish in the immigrant area of Erechim and Fr. Müller the parish in Triumphs near Sao Lourenzo. This does not yet cover all the fields of work that should be served. Only the first and greatest need has been helped. It is certainly to be acknowledged that out of one class of candidates five have been found ready for the work in Brazil; for the five new pastors come from our seminary at Springfield. Rightly does the correspondent of that Seminary write in the January number of the *Alma Mater*: "That our alma mater should boast of these of her scholars is probably to be taken for granted; for it is an unprecedented fact that five candidates of one class have migrated abroad, notwithstanding the adversities and difficulties which await a missionary in a foreign land? "

### "Theologische Blätter" report: "Father Samuel Keller has

He gave a lecture in Leipzig on "Natural Science and the Bible," where he shouted into the congregation in a stentorian voice: "If one thinks that the Bible is infallible, then one has arrived at fetishism [African idolatry]. Terrible, terrible, then, is the state of those who still hold to the proposition that the Holy Scriptures are the Word of God! They are crude fetish-worshippers, like the heathen in the dark part of the world! Further, the pious (?) traveling preacher instructs his listeners: 'The Bible is not an infallible pope. You have sinned if you have taught it to your children.' So when parents say to their children, the Bible cannot be wrong, that is a sin of the parents against their own? That's where it all stops! There are errors in Scripture after all, it is claimed! Is that so? Where then? As an example of error, the mighty speaker cited John 19:29, where it says that they filled a sponge with vinegar and put it around a mop. This must be a mistake, the evangelist shouted to the dumbfounded congregation, since hyssop is a low plant and the cross was ten feet high, but no one could have reached that high with a mop. But how does the Lord inspire?

deny that the mouth of the crucified Jesus was ten feet above the ground? As a theologian one should know the way of crucifixion, which happened in such a way that the feet of the crucified were usually only a few shoes above the ground. So with ease JEsu's mouth could be reached with a sponge wrapped around the one to one and a half foot lukewarm hyssop stalk. But not enough! The speaker also continued to throw the question into the church with great excitement: 'Is it necessary that we should believe all the miracles that are in the Bible?' A voice from the congregation answered this question with a loud 'yes' resounding throughout the church. Keller was visibly embarrassed by this and said, 'That yes doesn't belong in church, it belongs in a discussion hall.' Father Lenk rightly replied ('According to the law and testimony'): 'As if his whole lecture belonged in church!' And this is the man for whom the clergy are scrambling, so that he may, after all, lecture in their congregations, in order to awaken new life in the souls!" - People of this ilk are tolerated in German national churches. This is called "equal rights of the directions". So faith and unbelief are only considered as different directions, and both are supposed to have equal rights. E. P.

**"The Emancipation of Children."** The February issue of the "Monatliche Mitteilungen" of the Verein zur Erhaltung der evangelischen Volksschule (Association for the Preservation of the Protestant Elementary School) contains, among other things, a noteworthy article: "The Emancipation of Children." It goes far beyond the limits of any still normal sensibility to read what is said there in the light of Lily Braun's writing: "The Emancipation of Children. Eine Rede an die Schuljugend" (A Speech to School Youth) is reported on the aims of Social Democratic influence on youth. Lily Braun openly declares that the time has now come when the emancipation of workers and the emancipation of women must be followed by the emancipation of children. And, to be sure, the children, who had hitherto been so terribly enslaved by their parents, the teachers, the school, the State, and deprived of all joy in life, must take the struggle for liberation into their own hands by refusing to obey and by uniting in youth organizations. "Listen," she calls to the schoolchildren, "to one of our greatest modern poets, Richard Dehmel, who sang to his own son:

"And if once of sonly duty, My son, your old  
father speaks to you, Obey him not, obey him  
not!"

The whole scripture knows only one aim, to turn children into wild revolutionaries who do not recognize any authority over them, and who consider it their right to develop and live freely according to their will. She concludes with the words, "The century of the child, which has hitherto been only a pious wish, be the child's work!" - What will become of the people when such doctrines are spread, by which all the bonds of home and state are broken? And Social Democracy will see to it that they are spread.

**The census of British India** shows a gratifying increase of Christians, namely, 3, 876, 196 against 2, 923, 241 ten years ago. 100,000 Christians are Europeans, and another 100,000 are Eurasians, or, as they are now called, Anglo-Indians. 1, 394,000 Indigenous Christians find Roman Catholic, 750,000 belong to the Syrian Church, the Greek Church has only 1100 adherents; 1, 417,000 are Protestants. The Anglicans number 332,000 souls, the Baptists 331,000, the Lutherans 217,000 (an increase of 63,000 in ten years), the Presbyterians 164,000, the Methodists 162,000, the Congregationalists 134,000, the Salvation Army 52,000 adherents. E. P.

## Pulpit ministry and home visits.

"Has Rev. N. N. made many house calls?" was asked of a very intelligent overseer. His answer was, "Only too much! He went out every day, and then preached so poorly on Sunday, that such as were in church in consequence of his visits did not return."

The writer thinks a lot of visiting, but this judgment of that pastor gave him food for thought. Even more than pastoral visits, our best members want proper sermons.

A preacher, who was an ardent hunter, once boasted of his great skill in spotting hares. An old country man, hearing the boaster, soon shut him up by saying, "But, .sir, if I were a hare, I would hide in a place where you would not find me all the year."

"And where would that be?" asked the preacher eagerly.

"Well, sir," replied the countryman dryly, "in your study."

The well-known preacher Spurgeon once cried out to his students: "Young men, do not become postmen to me, jumping about in houses from morning till night. Your study will then be neglected, and on Sunday you will be chattering brass. In addition to this, your nerve will be so down-tuned by the many visits that you will be physically incapable of a strong sermon on Sunday. Deliver good sermons, even if some other things have to be left undone."

There is a complaint in all the churches that the preachers do not make enough visits. But most members have no idea of the workload that rests on a pastor. The complaining is often done in good opinion. A city pastor recently addressed the following words to his congregation:

"Many dear members wish the pastor to visit them quite often, because they love him and like to have him with them. Such a sentiment is good; but these dear friends should never forget that there are at least 500 families represented in this congregation and school, and that if the pastor wants to visit them even once a year, he cannot get through, and that does not include the visits to the sick, which must be made every week or even more often. A city pastor is a harried man who has no Sunday and rarely a free evening. His duty is to go after the unchurched and indolent. The good members, therefore, shall not be angry if he does not come every few weeks. It just doesn't work out, as much as he would like to. So remind the folks who are wondering why the pastor doesn't visit them more often that there are about 500 families besides them."

The pastor's motto is: visit as much as he can, but for all the world not neglect the sermon! His best members will support him in this decision. The above-mentioned pastor told us that an old pastor had once told him that even the largest barrel would be empty if one always tapped at the bottom without pouring anything into the top. That is how it is!

## A materialist beaten at his own game.

A materialistic chatterer gave a speech to an educated audience in London. He sought to prove that it was unreasonable to believe that man was responsible for his actions. He proceeded from the otherwise familiar view that man changes every seven years, so that after seven



He said, "How can a man be responsible for his actions," he exclaimed with a triumphant air, "since he is a completely different man every seven years?" "How then can a man be responsible for what he has done," he exclaimed, with a triumphant air, "since every seven years he is an entirely different man! How could God hold man responsible for what a very different man has done? That would be quite unjust!"

Many had been quite taken in by this foolish chatter, and were about to applaud, when the town missionary rose. "Gentlemen and ladies," he began, "I would rather be silent to the arguments of the speaker, but duty requires me to speak, though I am actually sorry to inform you that the gentleman who has just spoken to us is a loose character-he lives with another man's wife."

In a flash the man was on his feet. "This is shameless of you to attack my character in this way, and thus to suspect my speech. I challenge you to bring your proof. I married my wife twenty-two years ago, and we have lived happily together all this time. Such objection to my speech is quite foolish."

"Not at all," replied the missionary. "I repeat my assertion. You were never married to the person with whom you now live. Twenty-two years ago two persons may well have gone to the altar bearing your name and that of your wife, but according to your own assertion there is not an atom of the bodies of those persons left now, but you have been totally changed three times. It follows, then, that you are now living in a forbidden relationship with the person you call your wife; for it is not she to whom you were married."

To the loud applause which this conclusion of reason provoked, the materialist had to confess that he had been overcome.

\_\_\_\_\_ (W. K.)

## Bible and Sin.

Once, when a pastor came to the home of his overseer during his home visits to his congregation, the daughter of the house showed him her new Bible, which she had received from her dear parents for her birthday. He took the Bible and opened it. There he saw on the white page of the Bible the following words, written by her mother's hand:

"This book will keep you from sin, or sin will keep you from this book."

How true this is! He who reads his Bible diligently will avoid sin, but he who lives in sin is afraid to pick up the Bible because it punishes his sins.

## The power of the Bible.

A native of Japan gave a New Testament to a prison inspector one day. This inspector had little interest in the book. He knew that one of his prisoners liked to read; the man had been sentenced to many years in prison for manslaughter, and this prisoner now read the holy book, took to heart what he had received, and passed the book on. Some time afterwards a fire broke out in the prison; but the prisoners did not use the occasion to escape, but with one accord stood in line and helped to put out the fire. When the fire was extinguished, not a single one of their number was missing. This was too strange for the Japanese government and had never happened before.

come. It was investigated how this came about, and there they learned that it was the effect of the will which the prison inspector had given to the one prisoner. In recognition of his services, the prisoner was pardoned and released, but he preferred to stay and continue working on the prisoners.

This occurrence is one of the strange ways of our God, and is a glorious proof of the wonderful working of the Word of God.

## JEsu, go ahead!

An old soldier, a former farmer, recently wrote to the "Deutsche Tageszeitung". He wanted to prove the necessity of the demand of a liberal politician that military chaplaincy by military priests be abolished by means of an experience and wrote: "I served in the guard artillery and took part in the campaign against Austria in 1866. As we marched across the Bohemian border on June 20, a gunner intoned the song: "JEsu, go ahead on the path of life. We all immediately joined in enthusiastically. With special devotion we sang the verse: "Should we have a hard time, let us stand firm"? Those who did not know the song by heart pulled their hymn books out of their pockets. It had been decided that we had to carry the hymnal in our skirt pockets. Never has a hymn been sung more devoutly than on this day, when we were on the eve of great events. In the evening, when we were bivouacked near Braunau, Captain von Schmeling ordered us to sing the hymn again in a muffled voice. In the battle of Königgrätz both legs of a one-year-old named Helmrich were shot to pieces. I was wounded in the head at the same time, and we ended up lying together in a barn; Helmrich died that same night. I lay beside him. His last words were the last two lines from the same song, /Lead us by the hand to the fatherland!"

## Smashing and comforting.

But a teacher and preacher in the church must be learned, skillful, and experienced in both these things, that he may both punish and contrite the unruly, and comfort them that are punished and broken, lest they be utterly despondent, and be swallowed up of the law. If our nature were not so corrupt because of sin, we would have no need of the preaching of the law. But God, through his grace, can do nothing for us because of our obstinacy and deepest certainty, unless he has first broken and crushed our hearts of iron and steel with the law.

(Luther.)

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. P'oui", Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### WHY LUTHERAN CHURCH SCHOOLS?

This little tract of eight pages was distributed en masse at a school exhibition in St. Louis, and has been a blessing. It may also bestow blessings elsewhere, and, while borat lasts, may be obtained for an eent a piece from teacher Theo. Kuehnert, 3314.v Iowa, ^vo., 8t. Toni8, llo. or from the Concordia Publishing House. E. P.

Treatises of the Evangelical Lutheran Synod in Australia South Australian District 1911. 112 pages 514X814.

Treatises of the Lutheran Synod in Australia Eastern District 1911. 95 pp. 512X814. Both to be obtained through Oskar Mueller's Bookshop, High Church Victoria. Price: 1 shilling each.

Two interesting synodal reports from the circle of our Australian co-religionists. The first contains a paper by Praeses Nickel on the doctrine of vocation and an "Examination of the provisions of the bill submitted to the State Parliament which are very dangerous to our parochial schools" by P. J. Homann; the second a paper by O. Nichterlein: "What are the main doctrines in which we differ from the other Protestant church communities of this country?" Both reports then contain detailed notices of the institutional and missionary work, as well as statistical data. L. F.

**Jaalahn.** The Story of an Indian Love by Gustav Harders.

Hamburg. Rough House Agency, Northwestern Publishing House, Milwaukee, Wis. 271 pages 5X7, bound in cloth with gilt title and cover decoration. Also to be obtained from Concordia Publishing House, St. Louis, Mo. Price: 1.00.

Five editions in less than a year-this is a fine success of Misstonar Harders' first narrative, which we recommended in No. 4, p. 60, and herewith recall. L. F.

**For the house.** By Ludwig Richter. Three issues: Autumn, Winter, Collected, 15 leaves each 9X12. Popular edition. Leipzig. Published by Hegel L. Schade. Price: @ M. 1. 20.

These are three quite splendid booklets, each containing 15 pictures by the famous, sensible and pious German painter Ludwig Richter, which young and old can enjoy. We do not know what could be more beautiful and at the same time more effective for the heart and mind of children than these excellent woodcuts, each with a suitable verse or saying, which so truly depict German family life in its relationship to the church, to the home and to nature. L. F.

## Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 2nd Sunday, n. Trin.: Kand. E. V o ß in the church at Frankenmuth, Mich., by H. Voß.

On the 5th of Sonnt, n. Trin.: Kand. S. Thies in St. Mark's Parish at Steeleville, Ill, by P. F. H. Melzer.

On the 6th of Sonnt, n. Trin.: Kand. A. W. Rohn at Petersburg, Mich. assisted by Fr. Schöch of Fr. O. Lübke. - Kand. O. Renner to Marysville, O., assisted by Knust and L. List from P. H. C. Kühle. - Kand. W. L. K o h n at St. Andrew's Church, Chicago, Ill, assisted by Haake, Th. Kohn, pupils and P. Rohrs of P. W. C. Kohn. - Kand. J. Schnack at St. James' Church, Quincy, Ill, assisted by P. Walz' of P. G. D. Hamm.

On behalf of the respective District Presidents were ordained and inducted:

On the 5th Sunday, A.D.: Kand. T h. J. M e h l in his congregation at Farmersville, Ill, assisted by Broders' of P. F. A. Mehl.

On the 6th of Sunday, A.D.: Kand. E. Bruer in his congregation at Wartburg, Ont. cen. assisted by Kand. Pushhead by P. A. Wnggazer.

Introduced on behalf of the respective District Presidents:

On the 1st Sunday, A.D.: Rev. J. G. Nuechterlein at Zion Parish, Jva, Mich. by Rev. B. Potzger.

On the 4th of Sunday, A. D.: P. N. P. Uhlig in the Redeemer Church (Deaf and Dumb Mission) at Chicago, Ill, assisted by P. Lücke and Böster of P. A. L. Reinke. - P. Chr. Wehking in the congregation at Onawa, Iowa, assisted R. Amstein by P. A. Amstein.

On the 5th of Sonnt, n. Trin: P. H. Heise in St. Matthew's parish at Fairfield, Ill, by P. D. Pöllot. - G. A. S e b a l d in the parish at Waymansville, Ind. by P. G. Baumgart. - P. H. Schalle r in St. John's parish at Sumner, Iowa, by P. Th. Wolfram. - P. P. F. Siegel in Zion and St. Paulsmeindc at Binford, N. Dak. by P. C. H. Lüker su".

On the 6th of Sonnt, n. Trin.: Rev. F. P e b l e r in the parish at Bergensield, N. I., assisted by the oil-beaters and people of Rev. G. Steinert.

## Initiations.

Dedicated to the service of God were:

Churches: The new church (24X36 feet) of Trinity congregation zn Middle Lake, Sask. can., on Sun. Trin. Preachers: UU. Bollefer and Hyatt (English); the latter also said the dedicatory prayer. - The new church (26X46 feet) of St. John's parish at Albee, S. Dak. on the 3rd Sunday, n. Tritt. Preachers: UU. Nitschke and Senne (English). - The church of St. Peter's parish at Newell, Iowa, on the 4th Sunday, n. Trin. Preachers: UU. Krentz and Lochner (English). - The new church (26XR. feet) of St. Luke's parish at Bazine, Kans. on the 4th Sunday, n. Trin. Preachers: UU. Gräbner and Dubberstein. - The new church (16X24 feet: of the Redeemer congregation at Palacios, Tex. on the 4th Sunday, n. Trin. Preacher: Fr. Fischer. The consecration prayer was said by Father Stelzer.

The new church and school (40X24 feet) of the Immanuel congregation at Alliance, Nebr. on the 4th Sunday, n. Trin. Preachers, Bro. Eggold, Srud. Hillert (English), and P. T. Lang; the latter also said the dedicatory prayer.

The new school (20X28 feet) of the Immanuel congregation at Higginsville, Mon, on the 5th of Sunday, A.D. Trin. Preacher, Bro. Andreä. The dedicatory prayer was said

## Groundbreakings.

The foundation stone for the new church was laid:

On the 2nd Sunday, A.D.: St. John's parish at Denver, Colo. (Fr. Her). Preachers: Fr. Lange and Leitz (English).

On the 4th Sunday, A.D.: St. John's Parish at Blackwell, Okla. Preacher: Father K. Karstensen.

## JudNLen.

On the 4th of Sunday, A.D., the Immanuel congregation at Silo, Minn. celebrated its 50th anniversary. Preachers: UP. H. Grupe, J. I. Bcrnthal and Kuntz.

On the 5th of Sunday, A.D., the Immanuel congregation at Rock Creek, near Beemer, Neb. celebrated their 25th anniversary of church dedication, together with a mission feast. Preachers: kU. Adam and Hallerberg. Coll.: \$121. 66. - On the 5th Sunday, n. Trin. the Zion congregation at T. Westp 0 rt, S. Da!. celebrated their 25th anniversary and mission feast. Preachers: UU. T. Hinck and Hempel. Collection: \$129. 55.

## Kunferenrunreigen.

The Mixed M i s s i p p i Pastoral Conference will gather, w. G., from July 23 to 25 (noon to noon) at k". KuhloMS parish at Wonewoc, Wis. Work: Exegesis on 2 Tim. 4, 2: "Preach the Word": IUX Palechek and Schaller; on 2 Tim. 4, 9 21: P. Müller. Catechesis on the words, "All this from . . . Worthiness": Fr. Baum; on the government of God: Fr. Zimmermann. Augustana, Art. XXIII (paper): Fr. Vollbrecht. Confessional address: Fr. Abelmann (Fr. AvcLllement). Homily: Fr Vollbrecht (Fr ÄPpler). Timely registration requested. E. G. A. Wachh 0 l; Sekr.

The Mixed T 0 p e k a - Special Conference will meet, w. G., August 2 to 4, at Bro. Jüngel's church at Duluth, llans. Work has been done by the UU. Drögemüller, Jüngcl, Schmid and the teachers Albrecht, Buls, Steinkamp, Theel. Confessional address: Fr. Schmid (Fr. Drogemüller). Sermon: Fr. Wittrock (Fr. Müller). Registration requested. W. Wittrock, Secr.

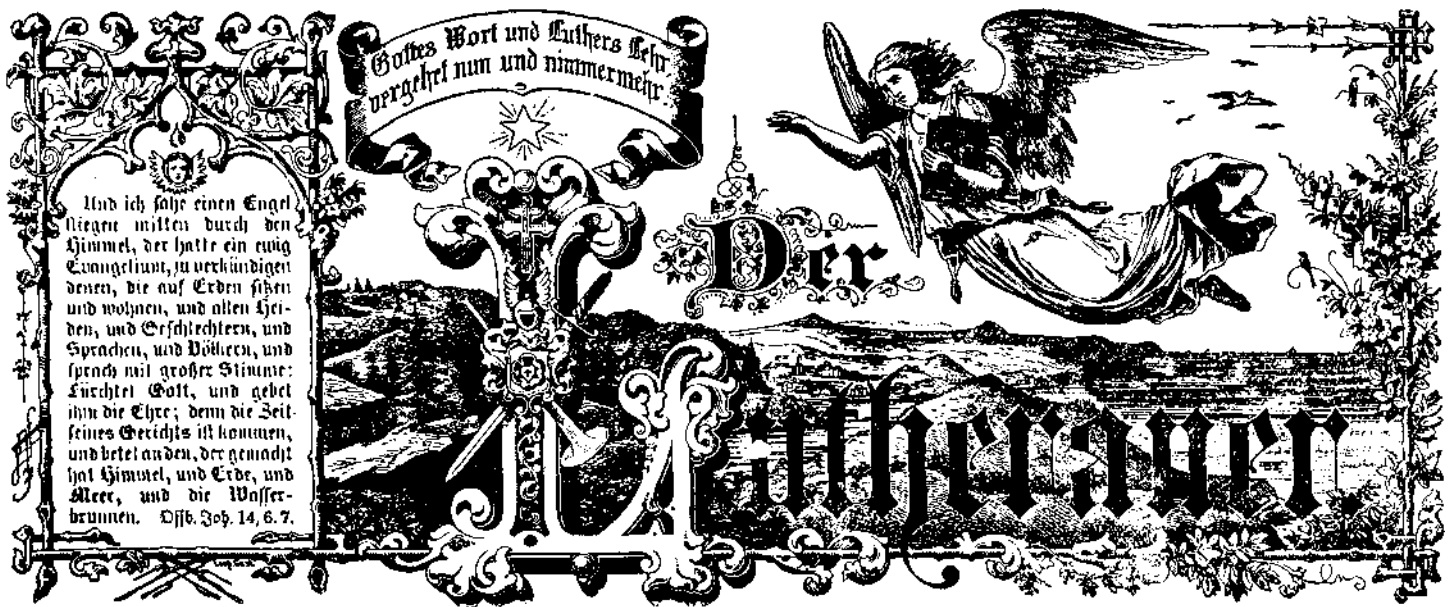
The O st - M i c h i g a n Pastoral Conference will meet, w. G., on August 6 and 7 in Port Huron, Mich. Timely registration or cancellation requested by the local pastor. W. F. Innke, Secr.

The Immanuel Conference of St. Louis and St. Charles Eo. of St. Charles, Mo. will meet, w. G., from Aug. 6 to Aug. 8 (noon to noon) at Bro. Laskowski's church at Wellston, Mo. Sign in or out requested from the local pastor. E. M. Biegener, Secr.

The Park Region- District Confercnz will meet, w. G., August 6-8, at Fergus Falls, Minn. Working have the IsU Ohlert, Kleweno, P. Mueller, Sieving, Teßmann, Fark, Feiertag. Confessional: Fr. A. Mueller (Fr. Kruger). Sermon: Fr. Köhler (Fr. Heine). Quartering at Park Region College. For immediate registration or cancellation urgently asksH. H. Feiertag, Sekr.

The East Lake Shore special conference will assemble, w. G., from the 12th (3.00 & cl.) to the 14th of August at Bingham, Mich. Work has been done by P. Stamm, Lücke, Mundt, Inglehart. Confessional (Tuesday evening): Fr. Mundt. Sermon (Tuesday evening): Fr. Inglehart. Registration requested.

A. Donner, Secr.



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No. 16.

## Is the Lodge doing a work similar to that of the Christian Church?

(Conclusion.)

Christian doctrine is the exact opposite of the doctrine of works. It presupposes that a man has despaired of his own deeds, that he is frightened by his evil deeds, his sin. As it energetically breaks down man's confidence in his own merit, so it directs him to put his confidence in something which is the very antithesis of his own work, merit, and worthiness, namely, in grace, God's grace and mercy. "Set your hope wholly on grace," cries the apostle Peter to his readers, 1 Pet. 1, 13. "We believe to be saved by the grace of the Lord Jesus Christ," confess the apostles together with the Christian church, Apost. 15, 11. 15:11. Thus it is everywhere reproached to Christians, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast," Eph. 2:8, 9. He that is in the kingdom of God, and is in it at all, knows no other explanation of it than this: "By the grace of God am I that I am," 1 Cor. 15:10. "Mercy is done unto me," 1 Tim. 1:16. Then the Christians began to sing songs in praise of the grace of God, "By grace, here is no merit," "It is the eternal mercy that passeth all understanding," "To God alone in the highest be glory and thanksgiving for his grace."

And when the Scriptures speak of grace, they really mean grace, grace that is entirely grace, where there is not the slightest merit or worthiness. Again and again this is excluded: "without merit," "without works of the law," "not of works," "without the help of the law." People are brought before us in whom grace is glorified, so that it must be seen that it was only grace, undeserved mercy. God makes the ungodly righteous, Rom. 4, 5. There are publicans and

Sinners, harlots, and murderers, persecutors of Christ and his church, are accepted with grace. Even the worst of men is not too bad for grace; and he does not need and should not mend his ways before grace can do anything with him, but it is grace that saves him, lost as he is. "Where sin was made mighty, grace was made much mightier," Rom. 5:20. The work of grace is rightly placed before all human achievement, yea, before all possibility of human achievement. There is talk of people "before the children were born, and had done neither good nor evil," God dealing with them "not of merit of works, but of grace of the Berean," Rom. 9:12. What God's grace does to men in time is ascribed to His eternal counsel of grace. "God hath made us fearful, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JESU before the times of the world," 2 Tim. 1:9. Let it be clear, "Therefore it is not of any man's willing or running, but of God's mercies," Rom. 9:16. The Christian religion is the religion of grace. It is all vain, pure grace from beginning to end.

Christian doctrine is the very opposite of the doctrine of works; it points man away from all his own merit to foreign merit, to the merit of Christ. In Christianity there is no other grace than the grace that Christ has earned. Therefore Peter exhorts, "Set your hope wholly on the grace which is offered unto you by the revelation of JESUS Christ," 1 Pet. 1:13. "There is salvation in no other, neither is there any other name given unto men, whereby we must be saved," Acts 4:12. 4, 12. That which God gives us by grace, which we did not and could not earn, whereof we deserved the contrary, Christ hath purchased for us. We were laden with sins; there he is the Lamb of God, which bareth the sin of the world. "The Lord cast upon him the sin of us all," it is said.

Isa. 53, 6. We were under the law; what the law said, it told us; what it required, it demanded of us. We could not perform that. Then Christ fulfilled the law for us. "Christ is the end of the law: he that believeth on him is righteous," Rom. 10:4. We were under the curse of the law because of our sin; but there "Christ redeemed us from the curse of the law, being made a curse for us," Gal. 3:13. We lay with our sins hopelessly lost under God's wrath. But there was "God in Christ, reconciling the world unto himself, not imputing their sins unto them. God made him who knew no sin to be sin for us, that in him we might have the righteousness that is before God," 2 Cor. 5:19, 21. "Christ is our peace," Eph. 2:14. "Christ has blotted out the handwriting that was against us," Col. 2:14. "In Christ we have redemption through his blood, even the forgiveness of sins," Col. 1:14. Now it is only said, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him," John 3:36. The sinner, the unworthy one, who has deserved damnation, can and shall be saved by the merit of another, namely, Christ. And there is no other help.

That the Christian religion is the opposite of all works and self-help is shown by the message which the church is to bring to men. This is the gospel, the good news of God's grace and Christ's merit, of the forgiveness of sins and salvation through Christ. When the apostle announces his coming visit to a Christian church, he writes: "But I know that when I come to you I shall come with the full blessing of the gospel of Christ," Rom. 15:29, 30. So the gospel does not demand, does not fetch, but brings, brings blessing, full blessing. It is God's giving hand. It proclaims forgiveness of sins, Acts 13:38. 13:38. it is the word of reconciliation, 2 Cor. 5:19. in it is revealed "the righteousness that is before God," Rom. 1:17. it is "the gospel of your blessedness," Eph. 1:13. this full blessing of Christ the gospel proclaims and brings. And what does it demand? Nothing, but that the sinner should accept the gift, trust the divine promise, accept the gift offered, in short, that he should believe the gospel. Therefore we are justified and saved by faith, because all works are of no avail. Now it is always said on every side, We are justified by faith, out of faith; it is by faith into faith. And this faith, this trust itself, is not man's own achievement, but God Himself works in them through His Spirit, through the same Gospel. Just there also the "By grace" is inculcated in Christians. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God," Ephesians 2:8. God gives all things by grace, and in the gospel gives them to be accepted, and even this acceptance and grasping, faith, He works again by grace alone. There is no thought of work or merit.

But does the Christian religion say nothing at all about good works? Oh yes, very much. In fact, it is the only religion that really does good works. The Evan

The gospel does not abolish the law but establishes it and helps it to its right, Rom. 3, 31. But where does the Christian religion place good works? Not before justification, so as to merit it or influence it in any way, but after it, as its fruit and effect. Christian doctrine looks for good works in Christians who are already justified and blessed by faith. Christians are, however, warned against sins and encouraged to do good works. But with what motives? That you may be saved? No. Christians are told these things: "Sin does not befit you; it is darkness; you are children of light. Be followers of God as dear children; do not grieve God and his Spirit by sin! Good works your God desires of you; show yourselves grateful for his grace. Remember the mercy you have experienced; love him who first loved you; give glory to your Father before men; walk in the Spirit as you live in the Spirit; you have died to sin, you live to God, you are under grace, etc.-thus all motives which presuppose justification, the right relation to God. So there is absolutely no room for earning and earning of one's own.

Christianity, the religion of grace, and the doctrine of one's own merit, are the greatest opposites that can exist. Yea, the gospel suffers not the least admixture of human action, or it is wholly destroyed. Grace is not grace unless it be wholly grace. "But if it be of grace, it is not of merit of works; otherwise grace would not be grace. But if it be by merit of works, grace is nothing: otherwise merit is not merit," Rom. 11:6. "Therefore must righteousness come by faith, that it may be of grace, and that the promise may stand fast unto all seed," Rom. 4:16. The gospel, the doctrine of grace, and the doctrine of works, their own merit, are not compatible. People who want to be saved by their own works are enemies and persecutors of the doctrine of grace. To the self-righteous the Saviour of sinners and his gospel are abhorrent, all folly and vexation. And when by the grace of God a former Pharisee repents, he casts away confidence in himself, and takes comfort in the grace and righteousness of Christ, as Paul confesses of himself, "But what things were gain to me, those I counted loss for Christ's sake. For I reckoned it all as loss against the abundant knowledge of Christ my Lord, for whose sake I reckoned all things as loss, and reckoned them as filth, that I might win Christ, and be found in him, not having my righteousness which is of the law, but which is through faith in Christ; that is, the righteousness which is imputed of God unto faith." Phil. 3:7-9. 3, 7-9. And if, conversely, Christians fall away from trusting in Christ and the grace of God on their own merit, then they have allowed themselves to be deceived into another gospel, when there is no other, Gal. 1, 7. Then they have lost Christ and fallen from grace, Gal. 5, 4. Then Christ died for them in vain, Gal. 2, 21.

This profound difference between the gospel, the doctrine of grace, and the doctrine of works must be recognized, otherwise we cannot avoid error, but hold that

Lodges, Papacy, Turkism, and Paganism do a similar work as the Christian Church. Luther often elaborates on this. "Where this piece is lacking," he says, "a Christian cannot be known before a heathen or a Jew; so even is it because of this difference." "This I know forsooth, and have tried it so much, that I could not succumb to either Turkish or Jewish faith, where I should act without these pieces." "For where this knowledge of Christ is gone, the sun hath lost his light, and is vain darkness, that nothing is rightly understood, nor can any man resist error, nor the false doctrine of the devil." "And if any man desire to do so, let him think of me by this example, which I will herewith confess. The devil hath caught me many a time, when I thought not of this principal thing, and so vexed me with the sayings of the scriptures, that heaven and earth were too strait for me. The works of men and the laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred without Luther alone; all my best works, doctrine, preaching, and books had to be condemned. Also only almost the shameful Mahomet became a prophet, and both Turks and Jews vain saints."

Only the knowledge of Christ, the gospel, the word of grace, protects from error. He who knows what the gospel is, what Christian doctrine is, will not think that the papacy and the lodges, the Jews and the Turks, are doing the same or a similar work as the Christian church, but that they are doing the most horrible opposite that can exist. He who knows what the gospel is, sees paganism in the religion of the lodge, and considers the pope, who puts his curse on this gospel, to be the Antichrist.

E. P.

## Our missions.

### 8. the mission to the Jews.

This time there will be nothing new of special importance to report about the mission to the Jews, but everything will have gone on as usual. The writer of these lines concludes this from the fact that he was unable to obtain a report. He must therefore try to help himself in some other way, in order to at least be able to deliver something.

A second missionary to the Jews for the gigantic city of New York, which was already envisaged last year, could unfortunately not yet be employed. And yet such a missionary, and even more than one (not only for New York), would be so urgently needed. For "in a full, never-ending stream, with women and many children, for the most part in a most miserable condition, this people is rolling into the great cities of our country. In New York alone, as a result of this mass immigration, there is a Jewish population of nearly one million." Among this immense mass of people, five Christian missionaries are working, including one of our own. "In the year 1883 our Synod also began the work of the mission to the Jews, first in the city of New York. God Himself brought to us from faraway Asia a man who was excellently gifted and able to do this, and who was inspired by the love of Christ.

He was a former Jewish rabbi named Daniel Landsmann, who had been converted to Christ by a missionary in Jerusalem. With great faithfulness and rare zeal he went after his people to proclaim to them the salvation in Christ, literally chafed in such work and patiently took upon himself mockery and scorn, even beatings and maltreatment for the sake of Christ. For the hatred, the enmity of the true Jews against Jesus and his messengers is as great today as it ever was. The covering of Moses still hangs before their eyes, so that they do not see the clarity of God in the face of Jesus Christ, of whom Moses wrote. But God also has among this blinded and hardened people his elect, whom he wants to gather through the preaching of the gospel. And God has also let our missionary see many a lovely fruit of this mission. But here, too, the last day will make it perfectly clear how many a soul from Israel has been led to Christ, their Saviour, through the ministry of this mission, and has been saved like a fire from the fire. So we must not tire of testifying to the brethren of our Lord according to the flesh about this Messiah of theirs. - In 1896 Missionary Landsman passed away in joyful confession of his Saviour, and one of his pupils, Nathanael Friedmann, who had studied at our Seminary in Springfield, and had already been a missionary to the Jews for two years in St. Paul and Minneapolis, Minn. became his successor, and has so far carried on the work in the same spirit and mind."

"The fanatical Jews, to whom the work of the Jewish Mission and the blessings of the same were too much in their eyes, last fall once again pulled out all the stops to deal a death blow to our Jewish Mission. For months they had articles of admonition and warning against the Jewish Mission appear daily in their periodicals, sent anti-mission agents around in the Jewish homes, and set up opposition schools near the Mission. But God be praised forever and ever! Our Mission, through His gracious assistance, has kept the victory," and so the usual Christmas celebration with Christ-giving could again take place on the day that has been tried and tested for many years, the 4th Sunday of Advent (afternoon). This celebration was also attended by many dear Christians from our congregations there, as a sign and testimony that our mission to the Jews is not the work of a single man, but that behind the small, unprepossessing missionary to the Jews stands a whole synod, on whose behalf he is working. The missionary preached a hearty sermon of encouragement in the interest of the Jewish Mission, from which a collection was made to the amount of \$39. 66. The most beautiful part of the service, however, was the catechesis on the Christmas story, which the missionary delivered with the Jewish children. It was a great pleasure and joy for the Christians present to listen to the good answers and sweet songs of these children.

"In 1911, 54 sermons were preached at the Mission House (250 E. 101st St.) to an average audience of 39. Saturday and Sunday school was held 73 times with about 29 children each. In addition, during Advent

In the afternoon, 15 shuls were held, each with about 27 children. 259 religious discussions took place in Jewish homes. 594 visits were made to Jewish families. 492 visitors were received privately in the mission house and 95 in the missionary's home. 1563 tracts, 263 New Testaments and 8 Bibles were distributed. Three times the missionary preached in our congregations in the interest of the mission to the Jews." - All this entails expenses. Rent must also be paid for the mission house, and the missionary's salary must be somewhat in line with the expensive life in the big city. But when we hear that so far our mission to the Jews has cost us no more than about P2000.00 annually, I think we may as well say, "What is that among so many?" May the merciful God continue to give His protection and blessing to this mission and make our missionary ever more capable and willing to proclaim salvation in Christ to the Jews!

## 9. the Indian mission.

"Probably familiar to many readers is the beautiful Indian name of Shawano. In this county (of the State of Wisconsin) there are a large number of Lutheran congregations, whose members have transformed the thick virgin forest, where the Indians once had their hunting grounds, into beautiful fields and lovely meadows. In this county also lies our Indian mission, of which mention has often been made at synods, conferences, and in our church periodicals (also in congregational meetings). To all friends and patrons of this mission, herewith serve the news that "under God's gracious guidance, the mission has its blessed progress," if not in all places, then the more so in others. Immediately after the last Synod of Delegates, our Commission went to the Zoar Station and held a meeting with the Indians living there, mainly for the purpose of finding out whether they would continue to put up with a Christian school for their children. But these Indians showed themselves to be hostile to all missions, and publicly declared that they would have a school, but not one in which religion would be taught, but would remain Indians, that is, heathens. Thereupon the Commission decided (in accordance with a resolution of the Synod) not to continue the mission at Zoar. All previous missionary attempts in this place thus seem to have failed. God be lamented! However, our commission has received word from the government that we can get a building site for church in Neopit on the same reservation where there is a large mill, if we return the property in Zoar to the government. The site has already been selected, and a church is now to be built there as soon as possible. Neopit is served from Mattoon by Father Deterding, who preaches to 15 hearers there. If a dear brother in the faith, who wishes to have his name withheld, was recently able to build a church alone for a mission congregation in the Eastern District, perhaps another could build or help build an Indian mission church with a school at Neopit, Wis. at considerably less expense. (Cf. also Luk. 7, 5.) May all not yet be lost forever for Zoar, but may the time come once again when the Gospel finds entrance there! God grant it!

Things are going quite well in Red Springs and Morgan, where 40 people (mostly adults) were confirmed and received as members of our church last year, so that we now already have 99 communicant members there who come diligently to church (and Holy Communion). The average attendance at the services is 75 adults. Two of last year's confirmands are attending our Lutheran Academy in Wittenberg, Wis. Baptized during the 11 months covered by the last report were 28 children. The school children also show zeal in learning the divine truths of the Gospel and rejoice that under the excellent guidance of our missionary and his wife they can learn something proficient both for this life and for the Kingdom of Heaven. The school is attended by 65 children, almost all of whom are fed and clothed by us during school hours, because this is the only way to achieve regular school attendance as well as the necessary cleanliness and order. During the summer it tends to be relatively quiet on our mission field, because the school children have to help their parents with field work, berry picking and other tasks.

But an important event from the hot summer time of the previous year should not remain unmentioned. Since mission festivals were celebrated everywhere, our Indians did not want to miss the opportunity to celebrate one in their midst, as had happened before. Two professors from Milwaukee and Springfield appeared as festival preachers. But what missionary weather it was! All day long it poured down from the sky as if in torrents, so that many guests from out of town were prevented from coming. Nevertheless, a goodly number of people turned out for this rare feast, and they were so warmed by the sermons they heard that they started for home with renewed zeal for their mission, having collected \$51.77 for missionary collections. Truly a fine testimony to our Christians among the Indians!

The farm building was covered with bricks last autumn. The school building so needed, however, has not yet been built, mainly because of lack of money. (Nor has it yet been possible to hire another teacher.) The school, however, should be built this summer, for which 1500 to 2000 dollars would be necessary. Our Indian mission in particular has not received as many gifts as in the past and has even been in debt for several months. We therefore ask you to remember our poor Indians in your prayers and with gifts of love, so that the dear children may have a good schoolhouse, so that they may have food and clothing in the farm building, and so that the missionary family may also find what they need for their livelihood. All told (including the school building), about \$7000.00 should probably be needed this year for the Indian Mission. "What our Indian Mission needs is strong support, but above all, faithful intercession on the part of our Christians." May these concluding words from the report of our commission go to the hearts of all of us, and be spoken from our hearts, that we may help even more diligently than before to bring the natives of our fatherland, or at least their descendants, to the knowledge of the grace and truth that is

through Jesus Christ. Every Christian, after all, gladly confesses the confession of his Saviour: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work .

(To be continued.)

## Michigan District Assembly.

"The Lord hath done great things for us: we are glad," Ps. 126:3. This was the heartfelt expression of thanksgiving, I suppose, of all, especially of the "old men" in our district, on the occasion of our Synodal meetings this year, which were held from the 19th to the 25th of June, in the midst of the congregation of P. R. Smukal, at Detroit. - When we entered this district in 1863-then called the Northern District of our Synod-there were in Michigan about 20 pastors, from 6 to 8 teachers, and quite a number of 20 congregations of our Synodical body. And how does it stand now? 139 pastors, 169 teachers, 16 women teachers, 213 congregations, 156 parochial schools, 7971 school children, and well as many mission stations as there were congregations then - such are the statistics now for Michigan. Say, is not this great thing that the faithful God has done for us within this period? But also in the two years that have passed since our last district meeting, the Lord has abundantly blessed the work of our hands in this state, as the detailed mission report presented by Father H. Speckhard has clearly shown. In view of this we had to confess: "The Lord has done great things for us; we are glad of it.

But also what else these synodal sessions presented to us had to move the hearts to joyful praise of God. Already the opening sermon of our honorable General Praeses F. Pfothner on Luk. 14:21-23 inspired heartfelt thanksgiving for all that the merciful God in Christ Jesus has already done and is still doing for us, to us, and through us, and strongly encouraged further joyful and ever more zealous work in the service of the Lord, to bring dearly redeemed souls to the great blessed supper in His house, so that His house may be filled; for there is still "room there.

And then came the beautiful synodal lecture of Father J. Schinnerer on the fifth and sixth part of the "Table of the Household", about husbands and wives. On hearing it, every Lutheran Christian heart must have been awakened to heartfelt thanksgiving to the faithful God that He has graciously given us the pure, truthful teaching of the Bible and its practice in this so important matter of marriage and how it should be conducted in a manner pleasing to God, and that He has preserved it until this very hour. For this is truly a great thing in this last afflicted time. How this very holy order of God is so much disregarded, dishonored, and desecrated in these days of ours! And this is done not only by the children of this world, but also, alas! by so many who call themselves Christians, both Papists and Protestants. How carelessly are marriages contracted nowadays, how god-forsakenly are they separated! How ungodly some marriages are conducted! That we still have a right understanding of this, and that in this respect we still have

The only thing that makes us better off is God's grace. We should give thanks for this and be careful that we are not infected by the evil spirit of the age and drawn into the maelstrom. What God's order, will and commandment is in this matter, and how marriage is to be "kept honest with all", Hebr. 13:4, was clearly and unambiguously shown in the lecture on all sides from God's Word. The main sentences were: "1. married couples live in a holy state. (2) Husbands and wives are intimately bound together, the husband being the head and the wife his helpmate. 3. husband and wife have duties to one another: a. common, b. special. 4. Husbands and wives are encouraged to godly matrimony by the remembrance of their state of grace and sonship to God." The exposition and discussion of these theses was thorough and most edifying. The Synod therefore also decided to let them appear unabridged in the Synodal Report.\*)

The report of the Mission Commission also called for heartfelt thanks by showing how the work of the Inner Mission in our state has progressed so well. The Lord has opened new doors for us, allowed many a mission congregation to become independent, and gifted the mission workers with courage and joy, health and endurance, and crowned their work with many a beautiful blessing. The Synod happily granted the necessary approvals for the coming year, and encouraged each other to continue to collect diligently for this most important work of our missionary work. The appointment of a special mission director was also suggested, and a petition from the congregation in Grand Rapids was postponed for the next synod meeting due to lack of time for further discussion and appropriate decision-making.

The report on the church building support fund of our district brought the pleasant news of how by means of this fund many a place has already been won and preserved for the pure Word and Sacrament. The strong support of this fund through collections, interest-free loans, etc. should not diminish among us, but rather increase.

Likewise, the student treasury should also be diligently taken care of. How can we do justice to the command of our Saviour: "Preach the Gospel to every creature" without preachers and teachers? But those who prepare themselves for the service in church and school in our educational institutions are mostly poor boys and young men. Therefore, dear Christians, help diligently that such may be won and that their equipment for the ministry of preaching and teaching may be made possible. If you do this, you will help to carry out Jesus' great command to mission. - It should be noted here that Professors Dorn of Fort Wayne and Schmitt of Addison also encouraged this in a warm, heartfelt address. We do not want to forget their words, but rather take them to heart and let the purpose of these words have an effect on us.

The mission among the Negroes also came up.

\*By decision of the Synod, this time the report will be sent free to the voters in our congregations. However, each congregation should take up a collection to cover the costs of production and send it as soon as possible to the secretary, P. C. Umbach, and at the same time indicate the desired number of reports through their pastor.

Mission Director Bokke appeared and spoke in favor of this mission. He pointed out the great blessing that it has already brought to the poor Negroes and will continue to do so. The Lord also wants to bring these poorest, the children of Ham, "to his hearth, so that their souls may also be saved.

The Commission for Support sang its well-known song. The poor sick, incapacitated pastors and teachers and the widows and orphans of departed ministers of the Word should not have to groan under lack, but should be sufficiently supported. Our dear Christians also want this; we should only tell them diligently when there is a lack. - The private charities in the midst of our district: the Deaf and Dumb Institution in North Detroit, the Home for the Aged in Monroe, and the Children's Friend Society in Bay City, also had their representatives; but little time was afforded them for a discussion of the labors of love in question. In order that in the future more time be given to them for the presentation of their works of love, which are certainly pleasing to God, and for a more detailed report on them, it was decided, in response to a petition by Father Speckhard, "that these private church societies, which are supported by the whole district, should be required to make an annual report to the synod, and that the president of the district should be an ex officio member of their committees.

The honorable General Praeses reported on the state of the Synodal treasury, the building treasury, and the various missions of the General Synod. From the synodal treasury the salaries of the professors at our teaching institutions and the service personnel are paid, and some smaller preparatory institutions belonging to individual districts are supported. It has an annual need of ^150,000, but at present, unfortunately, it has a debt of ^36,000. Abundant collections for this fund are therefore always necessary. - The purpose of the building fund is to maintain the synodal institutions in good condition and to carry out necessary new buildings. According to the resolution of the last Synod of Delegates, H200,000 are to be raised for this fund for the current triennium. With God's help this will be done. Diligent collections are being made in all congregations. - The missions of the General Synod are manifold. The most important is still the inner mission. 400 traveling preachers, serving 1200 congregations and preaching places, labor in the United States, Canada, and the West Indies. ^30,000 annually is a pittance for this splendid beneficial work, to which our district will certainly be glad to contribute its H2000.00. - The Deaf and Dumb Mission requires H5000.00, the foreign language missions (Estonian, Lithuanian, Polish, Slovakian, Finnish, and the mission among the Persians) require \$6000.00. The Emigrant Mission in New York, Baltimore, Philadelphia, and Galveston, as well as the Jewish Mission in New York and the Indian Mission in Wisconsin, also require our constant, energetic support. But above all, let us diligently remember the great mission field in Brazil. - O dear fellow-Christians, let us be diligent in mission! For this purpose above all we are in the world.

The election of officials had the following result: Praeses: Fr. Th. Engelder; First Vice-President: Fr. H. Speckhard; Second Vice-President: Fr. E. A. Mayer; Secretary: Fr. C. Umbach; Treasurer: Teacher G. Wendt; Visitors: PP. B. H. Succop, J. Schinnerer, O. Lübke, M. Gugel. To the retiring Hon.

Praeses G. Spiegel was expressed the heartfelt thanks of Synod for his faithful service of twenty-one years. Likewise, Fr. J. Schinnerer was warmly thanked for his edifying and instructive presentation, and the dear congregations of Detroit, who entertained the Synod members, for their excellent hospitality.

Tuesday afternoon was closed with singing and prayer, and newly strengthened for further work in the vineyard of the Lord, they hurried home again. "But the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" Ps. 90:17,  
I. F. M.

## Annual Report on the Lutheran Institution for the Deaf and Dumb at North Detroit, Mich.

It is not true that man is justified by faith and love. This assertion flatly contradicts the Holy Scriptures. It expressly says: ..... "That a man may be justified without works of the law, through faith alone. Christianity is so much of faith that the Scripture simply says of the coming of Christianity, "But now is faith come." "By faith alone" is the shibboleth of the Church of the Reformation, of which we consider being members and servants our highest happiness and most distant glory, and in whose service our school for the deaf and dumb also stands. Therefore, our work on the school must be and remain a pure work of faith and must not become a work of love in the sense that we want to become righteous and blessed before God not only through faith but also through such a work of love. Woe to us if such a sense filled us! As children of God who are already justified by faith, certain that whoever believes in Christ will be justified, we want to carry out our deeds. Let it be faith in Christ crucified, which continually fills us with courage and strength to do this. As the eyes of servants look on the hands of their masters, as the eyes of maids look on the hands of their wives, so our faith in this work should always look to the hand of the Lord to take grace for grace out of his abundance.

After this, of course, a true Christian work must also be a complete work of love. Love is the first and chief part of a good work. Faith is active through love. Without love there is no work of faith. Where instead of love, calculating deliberation enters into the deed, there only boast not of faith! "If I speak with the tongues of men and of angels, and have not love, I am sounding brass, or a tinkling cymbal. And if I prophesy, and know all mysteries, and all knowledge, and have all faith, so as to remove mountains, and have not charity, I am nothing. And if I give all my goods to the poor, and let my body burn, and have not charity, it profiteth me nothing." Love is the soul of the work, its crown, its most beautiful ornament, the spice that always gives it a pleasant taste from heavenly eternity.

This love burns in a two-part flame. It strives in heaven-high blaze up to its source, its divine archetype: to its Creator, rich in goodness, to its Redeemer, the



God gave Himself as a ransom, the Holy Spirit, who fills us sinners with holiness of love. She says: "God is love . . . Let us love him, for he first loved us." To love God her Lord with all her heart, with all her soul, and with all her mind, is her fervent desire. This is their lament:

This is my grief, this grieves me, That I cannot  
love thee enough, As I would love thee.

But she also spreads herself out to the side, around herself, warmly embracing those who resonate with her and need warm glow of love in this cold world. She hears her Lord say, "Thou shalt love thy neighbor as thyself," and answers, "Yea, this is right and just, this is holy and noble; this will I gladly do." In right charity the Christian strives not to look out for what is his, but for what is another's. He seeks to forget himself and go out in the service of his neighbor. "Love seeks not its own."

Such love must be the core and star of our work on these deaf-mutes if it is to be a true Christian work. It must be a work of love. The two strong impulses, true love for God and true love for our neighbor, must move us to our work and crown it. It is the will and good pleasure of our gracious God that we should do this work, though he did not say in as many words, "Ye my Lutheran Christians in and about Detroit, train me my deaf and dumb children!" He is called preaching the gospel to every creature. He so conducted it that this very work was set in motion here. They are his creatures, his redeemed; he wants them in his blessed fellowship for eternity. What we do to them is done to him. And his will we desire to do, all who are active in this cause. It is our neighbors, our fellow men, our equals, whom we have occasion to serve here. In addition, they are poor, miserable, pitiful children who cannot help themselves. So we are to have mercy on them according to God's example, to be merciful as our Father in heaven is merciful. We must be careful not to make them merely the object of our boastful, self-indulgent busyness. How unloving that would be! And this right compassion and true pity must also teach us, after the example of the Good Samaritan, not to desist, not to reckon what it costs us in toil and other sacrifices. God help us!

This school year has again brought us many undeserved blessings from God. His blessing is always undeserved and rich, even if we would have longed for more. Today we also have to report what we would rather have had differently according to the natural man. That is why it should be emphasized that it is a pure and rich blessing. The first half of the school year brought us illness and two deaths. First, after a short illness, Principal Gielow's youngest child was sent into eternity. Later, at the same time, the two sisters who had served our institution with diligence and faithfulness in housework for several years, one fell ill with diphtheria, the other, herself a deaf-mute and former pupil of our institution, with pneumonia. The latter died after a few days, while the sister, after a long illness and slow recovery, is now industriously at her post again. The deceased is, as far as we poor

The school's early, but mature and noble fruit in the right Christian faith, which it has adorned with a pious life during its time among us, has certainly been blessedly gathered into the heavenly dungeons. As painful as this experience is on the one hand, on the other hand the blessing of our school has been made clear to us. Thus the parents, deeply saddened by the loss of their beloved daughter, bless the institution in North Detroit all the more. They have shown this in a commendable way by having a younger daughter take the place of the departed one. This was a trying time. School lessons had to be interrupted; there was a lack of manpower; we had to employ a nurse to care for the diphtheritis patients and had to have all the children treated with antitoxin, which caused us considerable extra expense. Since we were unable to get help, the burden finally became too heavy for Director Gielow, so that we had to grant her a vacation during Easter to recuperate. Since Easter, however, everything has, thank God, resumed its orderly course.

Financially we were once in embarrassment; but an exclamation in the "Lutheran" soon brought the help we had asked for.

The number of pupils has not increased, although the intake - 8 - was a very good one; there were 27 pupils, as in the previous year. However, since only two girls, aged fifteen and fourteen, were confirmed, the number should increase again in the coming year if the reception is reasonably favourable.

The buildings are in good order. Only minor repairs are needed to the main building. In our opinion, however, the society should decide to provide it with new fire escapes. The Women's Association is also interested in another major improvement to support deaf-mutes, namely a new, larger cistern with the necessary connection to the laundry. Three teachers' flats were to be repainted.

The aforementioned Women's Association has once again made an honest effort for the institution; the heartfelt thanks of this society should be expressed to it as well as to other benefactors. But we also have to address our modest yet fervent request to all worthy friends of this work of God to continue to support us in a friendly manner, now, for example, for the purchase of the expensive fire escapes, and especially by helping to bring deaf-mute children here, where they can get to know their Saviour.

Glory to God alone!

Wm. Hagen, d. Z. Präses.

## To the ecclesiastical chronicle.

The following is written from Brazil: "On April 11, the oral examination took place in the presence of the supervisory authority and the teaching staff. There were two graduates who were examined. A third student could not be examined until a fortnight later due to illness. At the same time as the leaving certificates, these teacher candidates were given the professions referred to them by the Mission Commission,

that they would accept. Now they have already taken over their schools. These are the first fruits of our local teachers' and preachers' seminary. Let us be thankful to God for this and invoke his blessing on these new workers. But let us also continue to call upon him: 'Lord, send us always new pupils to our institution; for the harvest is great, but few are the labourers!' There are still quite a number of schools to be filled, but there is a lack of suitable forces. Three seminary students still have to teach school on a temporary basis. . . . Two are now also studying Greek diligently, and are also seeking to acquire the English language, as they intend later to enter one of our North American grammar schools and complete their studies in St. Louis." E. P.

**All churches are making efforts** to attract new students to their institutions. Some have special representatives of the educational institutions who agitate in the congregations for their institutions. From others we read that they have decided: We are opposed to the appointment of a traveling representative for the educational institutions, since in our opinion the pastors in their congregations are, or at least should be, the best agitators. This is certainly true. A pastor knows his young people best as to character and ability; and there would not be the right relation between a pastor and his congregation if he had not more influence with parents and sons than any stranger. Pastors and teachers can and should do most to fill the institutions with students.

E. P.

**Stones for Bread.** A Dr. Burton preached recently: What Christ wanted above all things was that every man should have his good, secure living. There is a great truth underlying the pursuit of wealth. Even a secular newspaper reporting this recalls Christ's saying, "Seek ye first the kingdom of God, and his righteousness," where he then continues concerning earthly goods, "All these things shall be added unto you." She judges of such a sermon: it drives sensible people out of the church; it arouses the suspicion that the modern pulpit is as venal as politics. Such a thing is a balm for the consciences of usurers and people-suckers; even anarchists would not object to such sermons. It is certainly not necessary to cultivate the earthly sense and to glorify the mad pursuit of wealth. - This criticism is quite justified. No greater harm can come to the church than through pastors who do not preach the gospel, God's word. In our day, when the Bible is so abundantly printed, even the unbelieving world knows to some extent what should be preached in the church. And if everything else is preached, except that, then an unbeliever who is only a little thoughtful will be disgusted with a church that does not believe the gospel, and does not believe it himself.

**Now the flip side of that.** In a town in California last year the day of thanksgiving was celebrated by all the churches of the town. A pastor preached in plain words on Eph. 5:20 and emphasized the main truths of the gospel. The people were astonished. People who had been diligent church-goers for years said that they had never heard such a sermon, in which so much was made of Christ; they thought that such sermons were no longer preached today. A member of the congregation of the pastor who had preached the sermon then said, "We hear such sermons every Sunday." The result of that sermon was that the pastor's church attendance doubled in a short time. - Yes, apart from the fact that the church now has to serve the

If one has no desire to preach the gospel, then one is also greatly mistaken if one thinks that doctrinal sermons are boring to the people, and that one must make it interesting for the people in the church through all kinds of witty and entertaining speeches. Many souls are hungry for the gospel. Whoever seeks anything at all in church wants to hear God's word there, wants to learn how to become blessed. And where he finds the pasture of the gospel, there he goes again. And where he does not find it, he turns away in disappointment and disgust. Our Confession is right when it says, "There is no thing that keeps people more in the church than good preaching." But what does not preach Christ is not good preaching, nor Christian preaching at all. E. P.

**A serious struggle for the youth** can be observed everywhere. On the one hand, efforts are being made to remove young people from religious influence at school. The Freethinkers' Association of one of the most important industrial cities in Belgium recently distributed a circular to "fathers and mothers" in which it says, among other things: "Fathers, let your children be exempted from religious instruction! The following generations should be prepared for life without their young minds being filled with the ridiculous prejudices that have been spread by the Church for centuries. Help the youth to free themselves from the groundless fear that filled us as a result of our religious instruction. Free the young brain from infancy, and the youthful mind will develop freely, and a race will grow up which will have an understanding of its duties toward mankind." In other words, "No more religion for your children!" The cover of the circular referred to then reads, "The children who produce the dispensation signed by their parents will be admitted to the games held on Sunday." So games instead of religion! How bitterly necessary, how immensely valuable, in the face of such anti-religious and anti-Christian efforts, is the work on our youth, which is done in a Biblical-Christian sense and must be done with ever greater emphasis and holiest devotion! (Wbl.)

**Heresy in the Prussian Church.** The "Spruchkollegium", which, as is well known, declared Pastor Jatho of Cologne incapable of continuing in the office of preaching because of his heresies (denial of the personal God), had to deal with a new "case" in December 1911, namely with the protest of respected members of the congregation (among them Prof. D. Seeberg) against the election of Father Heyn from Greifswald as the fourth pastor of the "Kaiser-Wilhelm-Gedächtniskirche" in Berlin. The protest was based on the fact that Pastor Heyn denies the bodily resurrection of Christ. However, the Spruchkollegium failed completely in this case. Rather, it considered the sermon on the spiritual resurrection of Christ sufficient to edify the congregation, and dismissed the protest of the Bible-believing circles on the grounds that the "Spruchkollegium" should not be burdened with the weight of principled doctrinal decisions. On the other hand, there was no hesitation in placing an unbearable burden on the Bible-believing members of the congregation by the official confirmation of a way of preaching which denies extremely important facts of salvation and disputes the credibility of the most important apostolic testimonies. On this the "Allgemeine Ev.Luth. Kirchenzeitung" remarks: "If the preaching of the church is absolved from the article of faith in the bodily resurrection of Christ, then it comes to an end with evangelical preaching, and it comes to an end with the evangelical church." "We are grieved and alarmed that such a decision has just come from the 'Spruchkollegium'." "We are not concerned with quarrels and

dead orthodoxy (orthodoxy), but about the gospel and the salvation of the evangelical church." - Actually, however, this decision of the "Spruchkollegium" had long been foreseen. For if it had wanted to deny Pastor Heyn the teaching office in the Prussian Regional Church, it would necessarily have had to deny the same to the chairman, Prof. Harnack, and thus dissolve itself. (Wbg.)

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### A confession.

As is the case now, several years ago there was a heated dispute in Germany over the Apostles' Creed. At that time a Hessian farmer wrote the following letter to a Christian newspaper in Berlin: "Our faith is our blessedness. The gentlemen professors may have no need of blessedness; we poor people with calloused hands, without velvet and silk, without fame and honor and standing before the world, want and must wait for a heaven." Recently a poor father of a family, who has a sick wife and little children, and often has no bread in the hut overnight, said, "Take from me my faith in the only begotten Son of God, who came down into the poverty of this world to purchase again the Paradise Lost, where even my miseries shall one day come to an end, and then there shall remain for me only the rope." (Freimund.)

### Lost faith.

Some time ago I spent several days in Lugano, the beautifully situated health resort of the Ticino country. It is an entirely Catholic region, but a small Protestant congregation has formed in this lively tourist city, which has a pretty little church that is usually filled to capacity on Sundays. The congregation also has a special meeting hall where Bible study, Sunday school, and the like are held.

One Sunday afternoon I was riding on the tram from the suburb of Cassarate to my hostel in the city. Next to me sat a little boy of about eight years old, who was holding a small song booklet in his hand and had obviously come from a Sunday service. Suddenly the little one burst into a loud wail, "I've lost my faith!" The fellow passengers wondered what this meant; perhaps they had not quite understood the boy. "What have you lost?" an elderly, kindly gentleman asked him. "My faith in God I have lost," repeated the boy, sobbing and with all firmness; "there in the road he lies!" With that he sprang up and pointed to a white slip of paper which the wind had taken from his hand and thrown into the road. Now the wagon driver let stop. Quickly and nimbly the little fellow was out, and in a few seconds had his lost treasure back in his possession. It was a little card, on which was printed in dainty gold letters, "Believe in God!" The boy had been given this card-saying in Sunday school, and held it dear. So the distressing incident cleared up quickly and harmlessly, leaving only a cheerful smile on the faces of all his fellow-travellers.

And yet there is also a very serious side to this matter, if we look at it more deeply. How many have painfully confessed and exclaimed in their later life: "I have lost my faith, my most confident, blessed child-faith!" For example, it is said of the famous philosopher Spinoza that he wept on his deathbed because he could no longer pray, could no longer believe in a personal God

as in his youth. How quickly many people today lose their Christian faith, in which they have been instructed in school and church and which they publicly confessed at their confirmation! Admittedly, it was mostly only a head faith or a faith of words; it was, as in the case of that boy, only on paper for them, and therefore any storm of temptation can easily carry it away. But true faith, which is a fact of experience, an inner experience, is deeply and strongly rooted in the heart, and of it one can boast with the apostle: "I know in whom I believe, and am sure that he is able to keep me my assistance until that day," 2 Tim . 1:12.

### The long bench a dangerous resting fit.

The famous Abraham a Sancta Clara once said that someone asked the devil what his favorite musical instrument was. And he answered, "The old lyre." If it always goes on like the old lyre, there's certainly no conversion. And then the devil was asked where he caught the souls, and he replied: "On the long bench" - on the long bench on which one likes to push everything good, quite far out, in order to do it nice and gradually, or rather not at all. Who does not think of those replies which Paul had to hear after his fiery speeches, with which he had awakened the conscience of the governor Felix: "Go away this time; when I have convenient time, I will send for thee." And again, when Paul stood face to face with King Agrippa, and asked him so earnestly at the close, "Dost thou, King Agrippa, believe the prophets? I know thou believest," then Agrippa said to Paul, "It lacketh not much, thou persuadest me that I should become a Christian." But why look so far for examples of the "old chestnut" and the "long bench": do we not all feel stricken with the shameful realization that yet from year to year so little progress is made with us in spite of many an urgent admonition, in spite of many an earnest sermon on repentance, good books we have read? The "long bench" is a very dangerous place to rest.

(Braunsch. Volksbl.)

### Worship in low works.

Yes, you say, these are common things. Answer: But they are commended in the Holy Scriptures, which bear witness that man was created for domestic and worldly things. Therefore these common works are the ordinance of God. But what greater praise or glorious testimony wouldest thou have? Therefore, when a maid milks a cow or a servant plows a field, if he has faith, that is, if he believes that his position is pleasing to God and that it has been established by God, he serves God more than all monks and nuns, who cannot be sure that their position is pleasing to God.

(Luther.)

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### Strange things.

It is strange that childless people are often the most obsessed with money; that the most industrious schoolchildren need the most books; that the half-knowledgeable are so conceited about their knowledge and the true ones so modest; that one is ashamed of praying and boasts of drinking. But the strangest thing is, that though one knows that he must die, yet he does not prepare himself for eternity.

## New printed matter.

Fourth Synodal Report of the Atlantic District of the German Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House i, 8t. Toni," Llo. 1912. 63 pp. 84 Price: 12 Cts.

Contains from pages 11-41 doctrinal treatises on "The Miracles of the Christian Religion." After it was shown two years ago that in the broader sense of the word all the works of God are actually miracles, but that the word miracle in the narrower sense is used only of the works of divine omnipotence against the course of nature, this time the proof is brought to a conclusion that only God can do actual miracles. But the miracles of the devil are also discussed in detail, how they differ from those of God, and for what reasons God permits them. - In addition, the report on Bronxville and the Schuliomitec report deserve more general attention, even outside the Atlantic District, besides the Synodal Address.

*THE WAY OF LIFE.* By Geo. Luecke. Concordia Publishing House, St. Louis, Mo. 96 pages. Price: clothbound 30 cts., paperback 20 cts.

This book is already in its second edition, a sign that it is good. It can lift doubts, strengthen faith, promote in knowledge, and counteract the seed of unbelief scattered everywhere.

The Organ in Divine Service. By Prof. G. C. A. Käppel. Concordia Publishing House, 8t. Uouis, Mo. 64 pages paperback. Price: 12 Cts.

This booklet by an experienced organist and old teacher of church music instructs on the construction and proper use of the organ. Our organists will especially want to have this booklet, and the congregations will be pleased if their organists read it with benefit.

Catalogue of the educational institutions. The annual catalogue of all our educational institutions is back. It gives a detailed account of the work done by the various institutions during the past school year.

## Ordinations and introductions.

Ordained on behalf of the district prefidcS concerned:

On the 5th of Sonnt, n. Trin.: Candidates H. G. L r m a n n and W. C. Klaholv at St. John's Church, Port, Pa. assisted by 88th Bornmann and M. Walker of 8th H. H. Walker. - Kand. H. Sprenger at the church at Jllmo, Mo. assisted by 8th G. D. Hilpert.

On the 6th of Sonnt, n. Trin.: Kand. H. Seisermann at St. Paul's Church, Columbia, Pa. assisted by 88th Bornmann, Paar, Muhly, Kreinheder, Lrmann and Klahold by 8th H. H. Walker.

On 7 Sonnt, n. Trin: Candidates H. E. Plehn and E. Bliß in Trinity Church, Toledo, O., by 8. G. Blievernicht.

On the 8th Sunday, A.D.: Kand. H. SchePerle at St. John's Church, Stringtown, Mo., by 8th J. W. Lehr.

The respective district presidents were ordained and inducted:

On the 7th of Sunday, A.D.: Kand. W. Lochner in the pellation parish at Waupun, Wis. assisted by Dir. Albrecht and 8th Georgiis by 8th A. J. Grothe.

July 23: Kand. E. C. Schutt in the church at Crosby, N. Dak. assisted by 8th Stone of 8th T. Hinck.

On the 8th of Sonnt, n. Trin.: Kand. M. He i n i c k e at St. Paul's Church, Kansas City, Mo. assisted by 88th Harre and Neitzel of 8th L. J. Schwartz.

Introduced on behalf of the district prefects concerned:

On Sun. Trin.: 8th F. C. D O c t o r in the congregation at Taylorville, Ill, by Prof. Fr. Streckfuß.

On the 4th Sunday, A.D.: 8th J. H. Reapers at St. Paul's Genreinde at Danville, Minn. by 8th G. J. Moehring.

On the 6th of Sunday, A. D.: 8. A. O. F r i e d r i c h at Mount Zion Church (Negro Mission) at New Orleans, La. assisted by 88th Wegener, Kuß, Schließer, and Professors Niermann and Reisig of 8th G. M. Krämer.

## Inaugurations

Dedicated to the service of God were:

Churches: The renovated church of the congregation at Toledo, O., on the 5th of Sunday, A.D. Trin. Preachers: Dir. Luecke and 8th Wesel (English). The dedicatory prayer was said by 8th Blievernicht. - The church of the congregation at Roanoke, Ill. preachers: 88. Graupner and Linse (English).

The new pipe organ of the Zion church at Bay City, W. S., Mich. Preacher: 88th Brunn and Grüher (English)

## Groundbreakings.

The foundation stone for the new church was laid:

St. John's congregation at H u b b a r d', Iowa "8th H. A. Maas), on Sun. Trin. Preachers: 88th C. Günther and Köpke (English). - St. Peter's congregation at E a s t O n , Minn. on the 6th Sunday, n. Trin. Preacher: 8th Möhring. - The Ebenezer congregation at Chicago, Ill (8th Gahl), on the 7th Sunday, n. Trin. Preachers: 88th Th. Kohn and Gräbner (English). - Zion's church at Hiawatha, Kans. (8th Leyhe), on the 8th Sunday, n. Trin. Preachers: 88. Gurschke and Timken (English).

## Audium.

On 6 Sonnt, n. Trin. the St. John's parish at Cissna Park, Ill, celebrated its 25th anniversary. Collection: tz103.00 (of which tz87. 10 for the mountain home in India).

## Kuuferenruurelgen.

The South O st Missouri special conference will meet, w. G., Aug. 19-22 at the home of 8th G. Meyer in Eghpt Mills, Mo. Registration requested. R. W i n k l e r.

The Northeast Central Kansas Special Conference will meet, w. G-, on August 20 and 21 at 8 Stolp in Strawberry Tp, Kans. Confessional address: 8th Cook (8th Keller). Sermon: 8th Reininga (8th Marting). Registration requested. Fr. Stolp.

The Cattaraugus conference assemblies, w. G., August 20 and 21, at Plato, N. P. Confessional address: 8th Book (8th Hübsch). Sermon: 8th Ohlinger (8th Hanewinkel). Papers have been given by 88th Book, Ohlinger, Hübsch. Registration requested. G- Kühn.

The W e s t - O c l a h o m a - Special Conference will meet, w. G., from the 20th (a.m.) to the 22nd (noon) of August, at the church of 8th H. Muellers at Fairmont, Okla. Working have 88th Werning, Meyer, Heitfeld, Mähr, Frentzel, Meier, Drögemüller, Kreyling and teachers Lietz and Barchenger. Confessional address: 8th Meyer (88th Müller, Traugott). Sermon: 8th Meier (88th Meyer, Müller). Registration or cancellation requested.

H. Heitfeld, Secr.

The Northwest Wisconsin Pastoral Conference will meet, w. G-, August 20-22 at 8. Schmidt's church at Spencer, Wis. Confessional: 8th Behrendt (88th Hahn, Schiemann). Sermon: 8th Hartenstein (8th B. Schrein). Sign-in or sign-out requested. All trains stop at Spencer. F. A. S c h w e r t f e g e r, Secr.

The Southern District Conference of South Dakota will meet, w. G., from the 20th to the 22nd of August in 8th Gentes church at Tripp, S. Dak. Confessional address: 8th Hildebrandt (8th Frese). Sermon: 8th Pullmann (8th Steffen). Sign-in or sign-out requested with the local pastor.

A. Oberheu, Secr.

The N O r d ö s t l i c h e Pastoral Conference will meet, w. G., from the 20th (9n .) to the 22nd (n. Li.) of August in 8. rope's parish at Shawano, Wis. Works: Instruction to preach a sermon: 8th Grimm. Theses of Prof. Bentes on life insurance: 8. Karpinsky. Augustana, art. 4: 8. Baumann; art. 5 (substitute): 8. Hunter. Lecture on church history of the fourth century: 8. Schilling, Jr. (8. Richter). What principles are to be considered in establishing a church in the territory of an existing local church? 8. Daib. Exegesis on 1 Tim. 5, 20: 8. Selle. Confession: 8th Erck (8th Sieck). Sermon: 8th Drögemüller (8th Hesse). Timely registration or cancellation requested from the local pastor. C. Hesse, Secr.

The Southern Pastoral Conference of the Wisconsin District will meet, w. G-, August 20-22, at 8. Schmidt's church at Plymouth, Wis. Work: Exegesis on 1 Pet. 3, 18-22: Prof. Gänßle; on the Beatitudes: 8. Hübner; on 1 Cor. 15 (continued): 8. Schroth. Confessional address: 8th Matches (Prof. Hattstädt). Sermon: Prof. Huth (8th J. Rubel). Please contact the local pastor before August 10. M. L-Gübe r t, Sekr.



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## Is the parochial school a thing of the past?

Recently in a church bulletin the sentence was written: "The parochial school belongs to the past." Admittedly, the synod from whose midst this voice rises has never been much concerned about parochial schools, still less has an orderly parochial school system taken firm root among them. It would have been more in keeping with the facts, then, to have said, "Belonging to us," etc. For we Missourians most decidedly dispute the phrase, if it is to be applied to our parochial school. In our "Statistical Year Book" it is proved that with us there are 1109 school-keeping pastors, 1009 teachers, and 222 female teachers presiding over the school, and this proves sufficiently that with us the parochial school is not a thing of the past. The article from which the above sentence is taken otherwise expresses a quite healthy view of parochial schools and their necessity. It is insisted, for instance, that it is the most sacred duty of the church to educate children in a Christian manner; that there never was a time when it was more necessary to remember this duty than now; that the time has come when the church must do something definite in this matter. This duty had been very much neglected, and had only been played with. There is a hard self-accusation in this last sentence. But it is often so: if one has missed the time to act, one finds time enough later to complain. One now regrets - also in the same article - that for instruction in God's Word there is only half an hour a week in Sunday school; one would be satisfied if one could gain only half a day a week for religious instruction. One sees how hundreds, even thousands, are alienated from the church and indifferent to their salvation, because the half hour of religious instruction in the week was not sufficient to sufficiently fortify and ground them in Christian doctrine. When I read all this, I thought to myself: How happy...

it is by the grace of God that we are in the Missouri Synod! Nearly 100,000 children are taught God's Word daily by 2340 pastors and teachers. How thankful we should be to God and to the founders of our synod! How our fathers so faithfully provided for the establishment of parochial schools at the very foundation of our Synod! What sacrifices have been made for our schools from the beginning, and are still being made! Truly, God has entrusted us with a great, precious pound in the form of our parochial schools, and because we have faithfully used it as much as we could in our weakness, He has also poured out an exceedingly rich blessing through our schools on our families and on our synod. This is certainly recognized by all godly parents who take the words "Train up your children in the discipline and admonition of the Lord" very seriously. They know that their children are in good hands in our church schools, where they will not suffer any harm to their souls. And yet there is a danger to which we must not close our eyes. For it often happens that when God gives us a great gift, we are at first grateful to Him from the bottom of our hearts and tell Him so in our prayers. But when God, in the richness of his goodness, leaves us in possession of such a gift for a long time, and does not take it away from us again, so that our joy may become greater and our thanksgiving hotter, it often happens to us, who are by nature quite ungrateful fellows, that we now become indifferent to this gift. The constant possession of this gift makes it seem small to us and smaller and smaller, the thanks for it flow more and more sparsely, the first joy has long since sunk to a small measure, yes, it perhaps comes to such a point that we find all kinds of things wrong with the gift, and some even come to the point that they no longer want it, but throw it away. Should the great good that God has given us, our dear Christian church school, also be exposed to this danger? Should it lose its value in our eyes?

that we thus gradually think less and less of it? Most of our Lutherans are probably familiar with Luther's saying about God's Word: "God's Word is like a driving downpour," and so on. Should the word, applied to our schools, perhaps later read thus: The Missouri Synod has had it (the parochial school) too. Gone is gone, they have now - the public school? God keep us in grace that it should come to that! Or is there perhaps now and then a Lutheran Christian among us who has already thrown away the jewel of the parochial school and sends his children to the public state schools? You know that your children are not educated there in discipline and admonition to the Lord. You may say: "My child learns religion in Sunday school with the pastor. Yes, but your child also learns "religion" in the state school, very often without you having any idea about it.

I will give an example of this, the truth of which I will vouch for. Two girls attended a public school after confirmation. The subject of their lessons was geology. The teacher explained to the children that, according to the doctrine of geology, the world had gradually developed out of the water, and so it would also sink again in the water. All human beings and all land animals would therefore cease to exist. The two girls took courage to tell the teacher that this could never happen, for God had promised Noah that the world should never again be destroyed by water. God had further said that the world would be destroyed by fire on Judgment Day. The teacher asked, "Where did you read that?" Answer: "In the Bible." Teacher: "Oh, you don't have to believe everything in the Bible. The Bible is a book of fairy tales." The two girls, who were firmly grounded in doctrine through their lessons in the parochial school, were able to defend themselves against the wretched blasphemer. The other children learned that it was not necessary to believe everything that was in the Bible, for it was a book of fairy tales. - Who wants to describe the damage done in the hearts of children by such godless teachers?

O dear Lutherans, "buy because the market is at the door"! Hold dear and cherish the precious possession, your parochial schools! Serious-minded Americans in our day continue to bemoan the ruin that is befalling our nation. They realize, too, that the religionless education in the public schools is to blame, but they know no remedy. To us, in the Missouri Synod, God has entrusted a great treasure; may he preserve it to us long. What good would it do your child if he gained the whole world and suffered damage to his soul?

Bs.

the Mormons want to work against. So it is certainly all right for a church magazine to inform its readers about this phenomenon in the field of church history, especially because these people lead and try to spread horrible false teachings, but God's word commands Christians to beware of false prophets. And you can only do that when you know their teachings. Their missionaries, however, do not immediately come out with all their abominable false teaching, but often speak Christianly or at least ambiguously. Nor is the test done by acquiring, say, their sacred book, the "Book of Mormon." Their doctrine has gone through a great development and growth in the course of time, and that for the worse. One has to buy and read through many of their newer books. This incurs a cost that not everyone needs to incur. Nor is the reading of the books at all very interesting and edifying - punishment enough if one has to do it. We have had these books sent to us from their own publishers, and will bring their teaching according to their own presentation, so that our Christians and congregations will have the necessary material against them. After all, the "Lutheran" wants to serve the congregations.

For the understanding of this sect and its teachings also serves its history. So we will first give a brief overview of its origin and spread.

The founder of Mormonism is a certain Joseph Smith. But people who are not Mormons themselves do not begin the story with him, but with a man who had no idea that he had helped form a new doctrine and church. About 1809, there lived in New Salem, O., a man named Solomon Spaulding. He had been a Presbyterian preacher, and had then taken up a secular profession. After becoming bankrupt in it, he tried to make a living by writing books. He wrote a historical novel in which he recited a fabulous story of the Indians, tracing its origin to a Jewish emigration to America. He titled this writing "Found Manuscript," as a "translation of an old manuscript." Spaulding died before his book appeared in print. The unprinted manuscript fell into the hands of a man named Sidney Rigdon, who later worked with Smith, and it is believed that Smith simply used this book. The Mormons, of course, deny this account and claim that Smith came to his book through a special divine revelation.

The "Book of Mormon" tells the following story. On the American mainland, long before the discovery of America, the story of two nations took place, both of which were of Jewish descent. When the people were scattered after the Tower of Babel, people led by the brother Jared also migrated to America. They had eight ships, and God gave them some shining stones that gave them light. They settled in North America by the Gulf of California. They multiplied, became a strong people. But through internal warfare, they wore each other down completely. The last battle took place at the hill Cumorah in New York. They had among them a prophet named Ether, who described their history on 24 gold plates. This happened around the year 590 BC.

## The Mormons.

We have been approached from various quarters to write something about the Mormons and their doctrine. Some churches are seriously troubled by them. It is well known with what zeal these people proselytize in our country and in all the countries of the earth. Governments, congresses, and parliaments are concerned with the Mormons. Associations are being formed here and in other countries, which are dedicated to the cause of the Mormons.

Around this time a second emigration took place in the time of King Zedekiah. A man named Lehi of Jerusalem with his wife and sons landed in South America, where the city of Valparaiso in Chile is now. They multiplied greatly, and all went well. But when Lehi died, a dispute arose over the succession in prophethood and leadership. Nephi was designated as such by God, but his eldest brother Laman disputed his rank. Thus there were the two parties that separated into two peoples: the Nephites and the Lamanites. The Nephites remained a God-fearing people. Prophets who worked in the Jewish land also appeared to them in America. They were also informed of the events in the life of Jesus. They knew the time of his crucifixion. There was also deep darkness in America and an earthquake at the hour of his death. The risen Christ appeared to them here in America and talked with them. The Lamanites, however, became more and more savage and acquired a brown complexion; these were then the heathen Indians. There was continual warfare between the two peoples. The Nephites also fell more and more into sin and were given up by God to the Indians. In the battle of Cumorah Hill in New York they were completely destroyed around the year 400 AD. The last prophet among them was Mormon. He wrote a history of the people. His son Moroni, the last survivor, shortened this history and that of the prophet Ether and wrote them on golden plates, which he buried there on Cumorah Hill. And he was told that God would send a prophet in his time who would discover the plates and establish a new kingdom of God.

The prophet then found himself. It was Joseph Smith. Smith was born in Vermont in 1805. His parents were poor, ignorant, and not too honest. Ten years later they moved to Palmyra, New York. Young Smith enjoyed almost no schooling at all, so he could hardly read or write. There was much religious excitement in the area at that time. All kinds of *revivals* were taking place. Young Smith was also infected. When he asked in prayer which church he should join, God answered him: none at all; for they had all fallen away. Angelic appearances and divine revelations now came to him. But he had no good rumor, and no man trusted his appearances. A Methodist preacher, to whom he brought the matter, told him, "If there is anything at all in it, it will probably be of the devil." Now came the main event. On September 21, 1823, the angel Moroni appeared to him three times at night in a bright blaze of light. (How this Moroni, who 1400 years before had lived as a man in America, all at once becomes an angel, we will hear later). Smith himself tells in his book "Pearl of Great Price" (p. 63), that the angel several times quoted Bible verses, but somewhat differently than they are written in the Bible. This is what such angels do, as we can read in Matth. 4, 6. The angel revealed to him that God had chosen him to do a great work for all the world. On the hill Cumorah the Bible of the western part of the world was placed in the earth on golden plates. There lay a breastplate and ghostly glasses of two transparent stones (Urim and Thummim), with the help of which he could read the Scriptures.

would be able to read and understand. The place was shown to him on his face so that he could find it during the day. The angel told him not to show anyone what he had found, or he would be destroyed immediately. Of course he kept this commandment! He was also not to lift the treasure immediately, but only after four years. In the meantime he was to visit the place every year and make sure that it was still there. On the west side of the hill the plates lay in a stone box. On September 22, 1827, he was allowed to open the box. The angel of the Lord was with him; he was filled with the Holy Spirit. The devil was also there (we already believe that) and wanted to take the plates away from him. The plates measured seven by eight inches, and were not quite as thick as ordinary tin. The whole bundle was about six inches thick. Inscribed on both sides were the plates in improved Egyptian pictographic writing. With the aid of the spectacles that came with them Smith could read them at once, he who otherwise could read almost nothing at all. "All the time they were spreading evil talk about my father's family and myself." He moved to Pennsylvania because of this, because the ground was getting too hot for him in his former home. York he found a farmer named Martin Harris who advanced him money to print the book. Poor Harris, who had more money than sense, came to lose his fortune in the process. Then, at his father-in-law's house, Smith was joined by a schoolteacher, Oliver Cowdery. The two of them now produced the book. Smith sat behind a curtain with his plates and glasses, translating and dictating to Cowdery, who wrote on the other side of the curtain. While they were still translating, a messenger from God appeared to them, conferring upon them both the priesthood of Aaron. They baptized and ordained each other. The messenger was John the Baptist. Later, the apostles Peter, James, and John appeared to them and ordained them to the priesthood of Melchizedek, which has all authority. In the middle of 1830 the "Book of Mormon" appeared in print in an edition of 5000 copies, but found little sale. It imitates the language of the prophets. "There is no trace in it of genuine religious enthusiasm, of depth of thought, of holy earnestness. The whole is indescribably dull. The so-called divine revelations contain no thought which could remotely claim to be new. "

E. P.

(Conclusion follows.)

## Our missions.

### 10. the mission for the deaf and dumb.

He who with a thankful heart confesses: "I believe that God created me with all creatures, gave me body and soul, eyes, ears and all members, reason and all senses, and still preserves them," will certainly be filled with heartfelt compassion for those to whom God, for reasons hidden from us, has not "given all senses" or has not preserved them, and with heartfelt joy that even such unfortunate people can be instructed in God's Word for salvation through faith in Christ Jesus. The latter happens in the deaf and dumb institution at

North Detroit, Mich. a private institution whose purpose is to give Christian and civil education to deaf and dumb children within the Synodical Conference, but on a still larger scale by the Deaf and Dumb Mission operated as such by our Synod for sixteen years, in which eight pastors now regularly serve as many organized congregations and about 40 preaching points.

The Deaf and Dumb Mission has undergone some changes since last year's report. A missionary has been employed in New York, and from there he is to extend his effectiveness to other Eastern cities. He has made a fine beginning. Services are held every Sunday afternoon in St. Matthew's Church, which is readily supplied, including light and heat, free of charge by the congregation. The missionary is teaching a number of men to form a deaf and dumb congregation with them, and a class of women is also to receive instruction. Germans, Americans, Jews, Italians, Irish, and Hungarians, 70 in number, have already turned out for the services, the average attendance of which shows 19 "listeners." But New York is a difficult field, because there the Episcopalians have their stronghold for the deaf and dumb ministry, and also on the part of the Romans and Jews there is zealous work among the deaf and dumb. The Episcopalians are the most strenuous opponents in almost every place where our missionaries labor. - One of our missionaries to the deaf and dumb has been transferred, one entered entirely into the service of a hearing church, and two new missionaries have entered. - Last winter, deaf-mutes from various places on the west coast of our country asked us to take care of them and send them a missionary. After careful consideration, our commission, trusting in the help of the Lord, decided to take up the work on the west coast as well, and first sent out a "prospector" to look around in the larger cities, in order to be able to make certain suggestions. There is not yet a pastor of the deaf and dumb on the whole coast. So, if we start soon enough, we will be the first there and will not have to do any gleanings.

When we consider how much the deaf and dumb lack the concepts that hearing people absorb as a treasure of knowledge through oral communication with others without any effort, as it were playfully, we cannot thank God enough for having given us a number of men who, urged on by the love of Christ, who, urged on by the love of Christ, do not shy away from the slow, laborious, strenuous work necessary to preach the Gospel to the poorest of the poor, some of whom possess only extremely weak spiritual powers, whose spirit is in any case only imperfectly developed, and to lead them to the knowledge of their Saviour JESUS Christ.

The mission for the deaf and dumb is, however, expensive, since the number of deaf and dumb people in the individual places is only small, and the few are for the most part so poor that in most places they cannot even afford the travel expenses. The salaries of the missionaries must therefore be paid entirely out of our treasury; indeed, they have recently had to be increased even more, because all the missionaries are forced to live in large cities, where house rents and food are highly priced. Heartfelt pity, however, for the poor deaf people.

The joy of the deaf and dumb and the heartfelt joy that they are being taught through the Gospel to walk in the way to salvation will make us willing to provide the \$6700.00 that our mission for the deaf and dumb will cost this year. Our Synod has already decided several times, and again last year, to recommend to all congregations that they take up an annual collection for the deaf and dumb mission on the 12th Sunday after Trinity, the Gospel of which tells of the healing of a deaf and dumb person by Christ. If this is done, then the word will also be fulfilled for our deaf and dumb missionary fund: "The flour in the kad shall not be eaten up, and the oil jar shall not lack anything", 1 Kings 17:14.

But the few missionaries cannot go everywhere where there is a deaf-mute person, nor can they teach the individual so thoroughly as would be necessary, given the large number of widely separated places. How good it is, therefore, that a school for the deaf and dumb (in North Detroit, Blich.) is open to us, in which children can be admitted from about the seventh year on, if they are capable of learning and are not afflicted with any contagious disease or epilepsy! This school wants to give such children, even if they are weakly gifted, a Christian and civil education in the Lutheran spirit and sense. Unfortunately, however, there are complaints that many deaf-mute children of Lutheran parents are not entrusted to this institution, but are cheated of the blessing of such a Lutheran educational institution by their indifferent, earthly-minded parents, which must certainly be called quite irresponsible and should not occur at all in Lutheran congregations, where the pure teaching of the Gospel prevails year in and year out. Or will Christian parents not ask whether their poor deaf and dumb child recognizes his baptismal grace, his Savior, or not, whether he will be blessed in faith or lost in unbelief?

The following interesting experience is reported by the president of the institution: "Last autumn we had difficult times in the institution. First, the director's child died of diphtheria, as it was subsequently reported. Later, both of our maids, two sisters, one of whom is deaf and dumb and a former student of the institution, fell ill, the hearing one with diphtheria, the deaf and dumb one with pneumonia. I came out just as the latter had just died after only four or five days' illness. In front of the building, the mother, who had just arrived before me, staggered towards me, too late to see her beloved daughter still alive, not allowed to see the other one, who was hovering between death and life, if she did not want to fall into quarantine. Certainly a heavy blow! Nevertheless, immediately at the funeral and also the other day when I met them again, the parents were only full of joy and gratitude that their child had learned in this school to die happily and blessedly in Jesus. And as they were wont to prove their hearty love for the Institution before, so also now, by immediately giving a third daughter to help us out in the great embarrassment in which we found ourselves."

The administration of the institution does not complain about a lack of money, but would like to pay off a still existing debt burden faster than it has been possible up to now, and of course needs continued



This is because not only are three teachers and their families to be maintained and the buildings sometimes in need of repair, but also impecunious parents may ask for a reduction or waiver of the boarding fee. Gifts for the deaf and dumb institution should always be expressly designated as such and not confused with those for the deaf and dumb mission. F r. S.

(To be continued.)

## Minnesota and Dakota District Assembly.

Those were glorious days, the days of the synodal session on beautiful Lake Waconia in F. Schneider's congregation. From all the counties of Minnesota and the great western Canadian provinces, the synodals, pastors, teachers, and deputies, 330 in number, were assembled.

Representing the General Synod was the second General Vice-President, J. Miller, who preached the opening sermon on Rom. 3, 28. In keeping with the doctrinal discussions, which were led by Prof. C. Heuer on "John the Baptist", President H. Schulz showed in his Synodal address on the basis of Mark. 6, 18 on John the Baptist, how a right preacher of the gospel preaches the law.

The most important subject of the synodal proceedings was, of course, the great work of our district, the mission to Minnesota and the great Canadian provinces. Synod devoted four afternoon sessions and a special mission service on Sunday afternoon to this cause. Praeses Schulz very appropriately opened the service with a hearty obituary addressed to the former pastor of the congregation for many years, Blessed W. Frederick, who served in our district for 43 years and rendered valuable service to the Synod for many years as vice-president and as chairman of the Missionary and Support Commissions. Then followed four very interesting lectures by Pastors Seltz, Herzer, Wetzstein and Pröhl on the work in their respective areas in Minnesota, Saskatchewan, Alberta and British Columbia. Prof. Heuer reported to Synod on the work in Southern Minnesota, where our Lutheran Church has gained a firm foothold in every county and is growing and flourishing. Rev. Ötjen reported on Northern Minnesota, where more and more mission congregations, hitherto still supported by the Synod, are becoming independent, but where there are still large mission fields and much mission work is still needed. Fr. C. F. Walther reported on the mission in Manitoba, Saskatchewan, Alberta and British Columbia by means of a large map. Wide doors in more and more places God is opening for us there. God has blessed the work of our brave young missionaries there. In more than 200 different churches and preaching places, some 40 missionaries are preaching the gospel, but they say the work in these Canadian regions is only beginning. Especially painful to our missionary work there is the lack of workers as well as funds. Calls for help are coming from more and more places: "O Christians, have mercy on us and send us preachers of the gospel! Immigration is pouring into the large provinces in large numbers, especially in the following areas

For the last ten years. In British Columbia, where we have only been able to work for two years, and which alone is nearly seven times larger than the State of Illinois, an exceedingly promising missionary field has opened up to us, and especially beseeching requests for help go from there to our missionaries. Forty preachers and 200 congregations and preaching places are, indeed, at first sight pleasing figures for a missionary field; but how small do these figures become when we consider both the size of the whole western Canadian territory now actually worked, and large enough to contain all Germany, Italy, Austria, France, Sweden, Norway, and Denmark, and the vast increase of population in recent years. Thus Winnipeg, which was founded about a hundred years ago, and in the course of its first ninety years had brought its population up to 40,000, has in the course of the last ten years alone increased in population by over 100,000. Thus Calgary, Edmonton, Prince Albert, and many other cities, which fifteen years ago were mere villages and small towns, have grown into great flourishing cities, and their constant extraordinary growth testifies to the influx of a great people. And God wants to build up in the great area just our Lutheran Church, and by the cries for help that come to us from all sides, God calls aloud to our Synod, "Make wide the space of thy tabernacle, and spread out the carpets of thy dwelling! Spare not his!" We are in need of laborers, many able laborers. O ye dear Christians throughout the Synod, promote our institutions! Help equip workers! We are in need of ample funds for our district - \$30,000 for the year now commencing, from now until June, 1913. Put your treasury at the disposal of the Lord of the Mission! In the empty Mission treasury, the Lord Jesus holds out His hand of salvation before us in supplication. Would it be too much to offer our gold and our most precious jewels to Him who gave His blood and life for us?

With warm words, the General Vice-President presented to the Synod the needs of the General Treasury and of the Synodal Institutions, all of which serve the great missionary work of the Synod, as well as the needs of the other missions run by the General Synod, about which one can read in detail in other places.

On Sunday evening a service was held, at which Father N. Bakke, founder and director of the Negro Mission, preached a splendid sermon, encouraging missionary work among the poor Negroes in the Southern States of our country.

Principal Buenzer reported on our Prophet School in St. Paul which was attended by 158 students. He reminded us that the ten acres purchased eighteen years ago for P5000.00, now worth \$30,000, still owed several hundred dollars, and asked that this debt be paid off as soon as possible. In particular, however, he asked for the sending of a large number of pious and gifted boys. Yes, God grant us a great number of them!

P. Huchthausen reported on the benevolence fund, which will need about \$2400.00 in the coming year.

The election results were: Praeses: P. R. Köhler; First Vice-President: P. A. H. Kuntz; Second Vice-President: P. C. F. Walther; Secretary: P. C. Seltz; Treasurer: Mr. J. H. Meier.

of Minneapolis; general railroad agent: P. E. G. Nachtsheim. To the retiring president, Rev. H. Schulz, and the present treasurer, Mr. H. G. Pliefke, both of whom declined re-election, the thanks of Synod were voted. No change occurred in the Missionary and Support Committees.  
A. H. Kuntz.

## The Oregon and Washington Districts

held its meetings from June 26 to July 2 at Trinity Church, Seattle, Wash. Among other guests, the sessions were attended by Rev. C. M. Zorn and Rev. Huchthausen of Minneapolis.

Vice-President Hilgendorf preached the opening sermon on the text: "Behold, I am with you always, even unto the end of the world" and showed what a call to faithfulness in work and what great comfort lies in these words of the Saviour.

After the organization in the afternoon, the district president read his synodal address, "The church, he said, has the mission to preach the gospel. ...and that she could not refrain from doing so. "I believe, that's why I talk." - How is the church to be filled? Not by the use of all sorts of devices that men have devised and are devising, but by the means that God has devised and given, by the means of grace, Word and Sacraments. By these means the church shall and will be built.

Three pastors, eight candidates, and one teacher have joined the district since the last synod. 4 pastors transferred, and 5 pastors and 2 teachers retired from the district.

The Synod had before it a paper by Father Schoknecht on the means of grace. The first thesis explained what God wants to appropriate to sinners, namely grace in Christ. Through faith sinners obtain forgiveness of sins. This faith is God's work alone and is not worked directly, but indirectly. Second thesis: Although God's word, the law knows nothing of grace for sinners. This God gives through the Gospel alone, through the oral testimony of the sermon, through absolution and the reading of the Gospel, and in the visible Gospel, in baptism and the Lord's Supper. To this gospel prayer is not to be counted as a means of grace. Third thesis: The gospel is powerful in another way than the law; for the latter kills, but the gospel makes alive. But this power is not dependent on faith, nor conditioned by the worthiness of those who administer the means of grace, but the gospel has power in itself, and through it the Holy Spirit works. Fourth thesis: God can also work extraordinarily. But He has bound us to the means of grace. By the use of the word we gain and abide in the hope of eternal life. Through the use of the Gospel alone we also build up the Church inwardly as well as outwardly.

Synod decided to order as many copies of the Synodal Report as there are families in each congregation.

Among the business discussions, the discussion of missionary work took up most of the time. It became apparent that since the last Synod a number of mission posts have become independent. Not only are we pleased about this, but

but also our brethren in the East, on whose help our Missionary District has been and still is dependent. - Some of our missionaries have to travel far and wide; they serve a small group in various places. That we serve all these mission places is all very well, but it would be better if our Christians who go to the West would inquire beforehand about places where there are churches and schools, or at least preaching places; this would certainly be a blessing both to the brethren themselves and to the mission in general. - Our missionary in Olympia had a special success to report; he succeeded in finding so much missionary material in a short time that the employment of a second force was necessary in order to receive the blessing. God bless our missionaries, who are working under great difficulties, sometimes with great success, sometimes with lesser success!

During the synod a special meeting was held to amend or delete some sentences from the articles of incorporation of the district. It was decided to delete the misunderstood sentences which had already been submitted to the congregations for discussion before the synod. The trustees should be elected separately, like the other officers, and there should be three, who elect among themselves a president, secretary and treasurer.

The college in Portland was reported on by the supervisory authority. Although the number of students appears to be small (15 and 16 respectively), our institution is on a par with other sister institutions as far as the performance of the students is concerned, as was testified to the Synod. Two professors preside over our Progymnasium with skill and zeal. The General Synod pays their salaries. All other expenses connected with the institution are paid by the district. The congregations were encouraged to continue to support the institution as before, but especially to see to it that many God-fearing, gifted young men, filled with desire and love for the ministry of preaching and teaching, are sent to it.

The General Vice-President reported about the work and the state of the treasury in the General Synod and encouraged new zeal in the vineyard of the Lord, especially concerning giving. (Mal. 3, 8.)

Upon request, Fr. Zorn spoke about the heathen mission in India, its beginning, its wonderful growth in recent times, the Christian schools in which the heathen children learn God's Word and Luther's teachings. Many a Christian would certainly make an extra donation to the pastor for the heathen mission, if only it were known how necessary and beneficial it is.

The representatives of the Brazilian and Negro missions reported on these two missions. One would also like to remember them with heart, mouth and hands!

The commission for the student fund presented its report through Fr. Huchthausen, that of the church building fund through teacher Kosche. The congregations also want to give generously to the student fund in the future. From the church building fund of the district, poor parishes are to be helped not only with church building, but also with school and parsonage building. If only there were more money in the treasury! The congregations were encouraged to take up at least one collection annually for the church building fund, so that the mission can also be better served through it.

The following services were held during the Synod. On Friday evening Pros. Sylwester preached a school sermon on John 21:15-17. On Sunday morning Schmidt of Walla Walla preached on the Epistle of Sunday. The veicht speaker was Gahl. Sunday evening was English service, in which Bro. Hassold of Portland preached on Rom. 1:16. The pastoral sermon was preached on Monday evening by Rimbach on Col. 1, 25-29.

The result of the election was as follows: Praeses: Stübe; first Vice-President: Rimbach; second Vice-President: Schoknecht. Adolf Engel, 2634 45tū ^rvs., 8. 8euttl6, ^Vusū. was elected to replace the faithful treasurer Beiersdorfer, who declined re-election.

The next time the Synod will meet, God willing, in the congregation of Praeses Stübes at Cornelius, Oreg. Speaker: Father Fedder. Topic: "Christianity in its activity according to Col. 3, 1-4, 6. " H. Bohl.

## To the ecclesiastical chronicle.

**About parochial schools,** the *Lutheran Church Visitor* writes:

"It may be useless, but let us say it again, that the parochial school is the best place for the education of our children. We well know that it seems as if the re-establishment and maintenance of the parochial school would be difficult, if not impossible; but we believe it is merely because a portion of our Christians do not realize the importance of a Christian education for their children in connection with what we usually call secular education. We believe that the present times demand a return to the system which brings revealed truth into right connection with all other knowledge in the instruction and formation of the minds and hearts of our youth. And it gives us great pleasure to think that there are still 6526 such parochial schools in the Lutheran Church in America, with 267, 642 pupils. We wish to cry out a word of encouragement to those who maintain these schools, and urge them, yes, to hold fast to them until public opinion turns again in their favor. We believe there are thousands of earnest Christians in this country today who heartily desire that their children might attend just such schools." - So people talk about the parochial school who don't have it, but would like to have it. With the people who are encouraged to hold on to it, we are also meant. How irresponsible it would be for us, who have this blessed institution, to let it wither away for reasons that would not be an honor to us!

E. P.

**The Benevolent Conference** held its annual meeting from July 30 to August 1, meeting the first two days in Watertown and the third day in Oconomowoc, Wis. These were richly blessed days for all who attended the conference. Just such matters were discussed and deliberated upon as are dear to the heart of a believing Christian, namely, works of mission and benevolence to fellow men redeemed by Christ. Thus Father Enno Dümmling presented a paper which described the necessity and the way of the city mission. Dr. H. Dümmling gave a solid presentation on the necessity and management of our homes for the elderly. Father J. Rubel showed how beneficial it would be if the Synod would exercise some control over our charitable endeavors. Following on from this, the

Conference: "t. We recommend that charitable societies and charitable institutions place themselves under the supervision of the Synod. 2nd We recommend that Synods permit Charity Vcreens to report their labors, receipts, and expenditures to Synod. 3rd We recommend that our Christians, if they wish to engage in any new work of charity, seek the advice of the Synod or its officers to that end." Reports were then given of the work of the Children's Friend Societies, of a prospective establishment of a Deaconess House at St. Louis, and of the obtaining of suitable virgins for the nursing service. - Services were held on Tuesday and Thursday evenings, during which Pastors Gieschen, Herzberger, Wambsganß and Schlechte delivered addresses. The election resulted in the following: President: P. Ph. Wambsgant; Vice-President: U. F. W. Herzberger; Secretary: P. F. Wohlfell; Treasurer: Mr. A. Freese. - On Wednesday afternoon the Conference was given an opportunity to attend a Bible history lesson, conducted by Director L. Pingel, in our asylum for the feeble-minded and epileptic. This was something quite delightful and heart-rending. For it was evident that even these most miserable of the miserable knew their heavenly physician and savior and had grasped from God's Word what was necessary for salvation. Yes, one forgot for a moment that one had imbeciles before one, when they sang the songs "Help, Helper, Help in Fear and Need" and "Most Beautiful Lord Jesus" as freshly and joyfully as if they were full-witted children. Yes, "let the wretched eat, that they may be filled." God bless the institution, the teachers who devote themselves with great faith to the difficult work there, as well as the inmates! May He also encourage us Christians to support the institution gladly and abundantly with our prayers and gifts. Finally, it should be mentioned that the next issue of "Der Bote aus Bethesda" will contain all the proceedings and resolutions of the conference. The number in question will be sent free to anyone who contacts Dir. L. Pingel, Watertown, Wis. A. S.

**The Walther League** held its 20th National Convention at Fort Wayne, Ind. from July 21 to 25, enjoying the loving hospitality of the Lutheran congregations there, especially the Emmaus congregation, in whose church the services were held and in whose youth hall the meetings were held. The convention was opened with a solemn service. Probably about 1000 young people were present, especially from Fort Wayne and neighboring cities. Fr. Wambsganß preached the sermon on Phil. 2, 5 and described the Saviour Jesus Christ firstly in his humiliation as our Redeemer and Beatificator and secondly as a wonderful example especially for the youth. In the evening there was a special singing service, in which congregational singing alternated with choir singing, solos and organ recitals by teacher Hahn. Monday morning began with business meetings. These were opened with singing, Scripture reading and prayer led by the pastors present. Addresses were also made at each session by pastors to the approximately 300 delegates and guests who came from ten states of the Union and represented 101 associations with approximately 7000 members. - Among the business, the hostel matter took first place. This has to do especially with the young co-religionists who move to a large city to find employment. Here a helping hand is given so that such a "stranger" can find suitable work, a Christian hostel, fellow believers, and a faithful Lutheran church. This work is to be ever extended and carried on uniformly and with renewed zeal. In this way the Walther League does ecclesiastical stooge work,

so that our young Christians remain under the sound of the Word and are preserved in the Church. - Charity is also to be practiced through the Walther League. The individual members are encouraged to contribute their gifts to the education of poor students in our institutions. Charitable and feeding institutions are also recommended to the love of our young Christians, such as the Berghem in India this year, in addition to the Sanitarium near Denver. In the Seminary at St. Louis a special plaque is to be erected in memory of D. Walther's memory. - Furthermore, care is taken for the distribution of Christian literature suitable for our youth. The "Vereinsbote" is the official organ of the League. This paper is devoted to youth work. At this convention it was decided to transfer the publication of this paper from Buffalo to Milwaukee and to solicit readers diligently. A special publication committee was also chosen to see to the printing and circulation of suitable youth papers. - Thus work was done and all business attended to during the three days. Two evenings were devoted to social entertainment, for which the host clubs had also made ample provision. On Wednesday evening the final service took place. Three pastors spoke here heart-moving words of farewell. "Goodbye, God willing, still here! Goodbye in blessed eternity!" - The next day there was an excursion to a neighboring park on the Riveruser, where all could relax after days of work. The next convention is to be held at Detroit, Mich. in 1913. - The Walther League is making more and more friends. This is evidenced by the beautiful growth during the past year, when 21 new clubs were admitted to the association, and the league increased by about 2000 members. God keep our youth the right Christian sense: united in love for church and home!

C. Bünger.

**Is there a hell?** In many daily papers this question is being discussed at the present time; articles for and against appear. How is it that this question is now coming to the fore? In Washington there was recently assembled a society which gives itself the lofty name of the "International Association of Biblical Scientists." They are followers of the loud-mouthed raving Russell, who denies just about everything that is Christian. This society took the decision and spread it all over the world: there is no hell; the doctrine of a hell is a fable. From England a clergyman (?) of the state church cheered them, and his words went through the press to the delight of all unbelievers. Such things are quickly spread and received with glee. Misery seeks company. One feels significantly more secure in one's unbelief and evil conscience when many say so. But hell is not abolished so easily. Men's sayings and resolutions can do nothing to stop it. He whose saying is important assures us of two things, Matthew 25:41, that an eternal fire has been prepared, and that on the last day he will send people into it without first asking for their consent. Denial is not the answer. The contemporaries of Noah also denied the coming of the Flood, the inhabitants of Sodom and Gomorrah knew for certain that their cities would not be destroyed, and the godless Jews were also quite sure that the words of Jesus of Nazareth against the holy place were blasphemies and empty words. How they fared about it is well known. The rich man also resolved every day anew that there was no hell, and his five brothers all voted in the affirmative. But when he was in hell and in torment, he very much reconsidered this resolution. He would then also have liked to have his changed opinion published. But he is told

indicates that this is not necessary at all. Moses and the prophets still stand firm, and they say what is necessary; that is how it will remain. The scoffers so little abolish eternal damnation with their resolutions, that they are rather, according to Scripture, a proof that the Day of Judgment is not far off. But most of all, woe to those who call themselves ministers and Bible scholars and strengthen the wicked in their security! To them applies what the Lord said to such deceivers of his day: "Woe to you, Christian teachers and Pharisees, hypocrites, who shut up the kingdom of heaven from men! You do not enter, and those who want to enter, you do not let enter", Matth. 23, 13.

E. P.

**The Presbyterians also** complain, as we lately reported of the Methodists, that in the course of the last five years about 200,000 members have been lost to their church by moving and not adhering to the church in the new place. Thus, when small and unnoticed, the church may lose many members who may have been laboriously won.

E. P.

**The Pope** reportedly recently rescinded a decree regarding intermarriage between Catholics and Protestants. Under the decree of Easter 1908, non-Catholics marrying a Catholic had to give a written promise that they would have their children, if any, educated Catholic and that they would not put obstacles in the way of the Catholic part fulfilling his religious duties. Catholic priests have expressed their joy that they would thus be relieved from unpleasant rigmarole, and leaves have already given credit to the Pope for becoming liberal. The real reason is that the ordinance, with its rigmarole, was useless. In St. Louis, the Court of Appeals lately held that such pre-marriage verses

The applicant submits that the Commission's decision is unlawful and cannot be enforced.

E. P.

**Against the "celestial marriages" of the Mormons** and the spread of this false religion, an association has been formed in New York by women well known in social and ecclesiastical circles. They declare the goings-on of the Mormons to be a standing danger to the American home and to the morals of young girls, and wish to combat and eradicate the evil. What the association seeks is that a law be passed making polygamy a crime against the laws of the land. - So the newspapers report. Laws against polygamy already exist; indeed, the Mormons have promised the United States that they will no longer live in polygamy. But in the whole scheme of their religion, and in their peculiar way of mission, one suspects that they still practice polygamy in secret.

E. P.

## A precious pillow.

It was in 1823 that missionary Judson finished the translation of the New Testament into Burmese. But a strange fate prevailed over the book. Judson travelled to Ava, the capital of Burma, at that time to preach the gospel there. But because war had broken out between England and Burma, all strangers were regarded with suspicion; indeed, D. Judson, though an American, was thrown into prison, and there treated very cruelly. It was only after a few days, and with the aid of handsome money, that he succeeded in saving himself, with some others, from the sentence of death. In an open hut in the prison yard they now lay, chained together.

tied; only Mrs. Judson was allowed to visit her husband. When he saw her, one of his first questions was as to the fate of his New Testament. She had buried it secretly in the ground, to protect it from the raiders. But now the rainy season had begun, and it was to be feared that the paper would perish in the wet soil. So the missionary's wife devised a new ruse. She sewed the paper into a hard pillow with some cotton and wickerwork, hoping that no one would take it from the poor prisoner.

After seven months, however, the prisoners were suddenly brought back to the inner Verlietz and burdened with even heavier shackles. The few poor pillows were taken from them, including that pillow. That first night D. Judson, though he knew he was threatened with decapitation, could not get away from the thought of his New Testament. Where might that precious work come to light again? he incessantly asked himself. Suddenly the pillow was thrown into the prison. The keeper had appropriated it, but had found it so hard that in anger he almost threw it at the prisoner's head. Judson had it again.

But worse was to come. The prisoners were stripped of almost all their clothes and had to walk two by two in the blazing sun for several miles over hard gravel and red-hot sand to a new prison. The angry Burmese took everything from the prisoners. One found the hard pillow and threw it on its side as worthless. This was picked up by a native who had come to faith in the Lord through Judson. He did not know what treasure it contained, but he wanted to keep it as a memento of his beloved teacher.

Then at last, after long months, the war was over; D. Judson was free to go out and resume his accustomed and beloved work. The manuscript of the New Testament was recovered unharmed and well preserved. It was later printed; and since then the Burmese have been able to read in their own language the great acts of God in Christ JEsu.

(Bote f. Pomm.)

JEsu and has been promised by the Lord Himself that He will answer. But it can only happen when the Holy Spirit calls and prays in us and through us, Gal. 4. In the Father's name of God, which Jesus brought to us, lies the golden key to the kingdom of God with all its gifts of grace, and that is why even the most encouraged Christian does not get beyond saying "no".

Once upon a time, two respected Swabian community men had to spend the night together in one room during a brothers' journey. Before going to bed, they held their evening devotions in which one after the other said a free prayer. The layman prayed first, and in a rather tortuous and artificial way. Then the other - it was the learned Dean Hartmann of Lauffen - said only the short words: "Dear God, I thank you that I was allowed to say 'Father' to you yesterday and again today. Amen." He could have made it even shorter: "Abba, Amen."

Nor do we want to overlook the little word "Amen". It does not merely mean, as many believe, "finished, finished," but "truly, certainly," and thus serves to confirm what has been said before. So "Abba, Amen" means: You, O great God, are in Christ JEsu my dear and faithful Father; this I firmly believe, this is certainly true.

## "I hide behind the Savior."

A boy lay seriously ill. The bystanders saw the end approaching more and more seriously; parents and siblings were very heartbroken. The boy was and remained extraordinarily cheerful and happy, almost too cheerful and carefree for his relatives. Then, a few days before his departure, his pious teacher visited him. He, too, was struck by his great carelessness, all the more so because he noticed that the boy was afraid that he would soon die. He came to the bedside and spoke kindly to the sick man and asked him: "But, my dear child, you know that you have not always been completely pious and good and that you are also a poor sinner. Think of the good Lord, that he is holy! Are you not afraid of eternity?" The boy answered quite cheerfully and confidently: "If I have to die, and then the good Lord comes, then I will hide behind the Saviour."

Yes, that is boldly and childishly spoken. We great ones want to learn from the child to "hide behind the Saviour", that is, to wrap ourselves completely in Jesus' blood and wounds and to hide in his righteousness, so that we do not need to tremble before death and judgment.

## The shortest prayer.

At Luther's table in Wittenberg, the question was once raised by the guests present as to which was the shortest grace. The learned gentlemen gave various answers to this question. Luther himself said: Dominus Jesus sit nobis potus et esus, which means: "May the Lord Jesus be our food and drink" (cf. John 6). The prize, however, went to Melanchthon, who proposed only two words: Benedictus benedicat, which means "The Blessed One bless!" This was really one of his words, short and sweet.

But which is the shortest prayer at all? Of course, different answers to this question are possible.

The shortest and simplest prayers are to be found among little children who are not yet able to speak, or not yet able to speak much. One can sometimes hear a mother saying the two words to her little darling: "Abba, Amen," and how these few words are repeated or stammered by the little one. And this seems to me to be the shortest, easiest, and yet at the same time the most substantial prayer. Strange enough, of course - it is not even German, but Hebrew, that is, the language in which Jesus himself spoke. Well, so much the better! This is exactly how the Saviour began his prayers and addressed God: Abba, my Father! Let us think of Gethsemane. The calling away is thus a prayer in the name of

## A sermon without words.

A young, earnest Christian woman, whose husband was quite alienated from the Christian faith, recently said to her father: "I have not given my husband any good teachings for months, I have not preached anything to him; I have only helped him in his work, have not let anything annoy me, and have done everything for his sake. He is now affectionate towards me, you cannot imagine it. He stays at home every night, and never wants to leave me." The old white-headed father embraced his daughter, and said with a smile, "And you mean, my child, that you have preached nothing to him? It was a sermon without words, and those are often the very best." Such sermons are mentioned 1 Pet. 3:1, 2.

## Against Doubt.

Do not bite at every rod that the father of doubt casts out to catch fish! Thinkest thou, with 1400 grams of brain, to comprehend the infinite creation and eternal creating and thinking of God? There is no doubt in heaven; be heavenly glad! Instead of reasoning about God, seek to do His will! Rejoice in the treasures of beauty and wisdom with which God surrounds you in his creation! Harvest his mercy here, and his light over there!

(According to Bettex, "Doubt.")

## Our soul in God's hands.

I would not want my soul to be in my hand (Rom. 14, 7 f.). If it were in my hand, Satan would have snatched it away long ago, even in a moment, like a vulture snatching away a young heifer. But neither the devil nor anyone else will snatch it out of the hand of the good shepherd. (Luther.)

## New printed matter.

All books, music, pictures etc. displayed here can be obtained through Concordia Publishing House, 8t. Tonis, at the prices enclosed. Where another source of supply is indicated, please note whether to obtain if not in stock.

**Forty-fourth Synodical Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c.** St. Concordia Publishing House, 8t. Tonis, 110. 1912. 78 pp. Price: 15 Cts.

This report offers in its doctrinal negotiations the third continuation of the reflections on the life and effectiveness of the apostle Paul. With the next report, as we assume, this thorough work will come to a conclusion. Then we will have a book of high value on the Apostle Paul, useful to the church member, the pastor, and the preacher of the gospel. The second page of the cover shows a picture of a movable church, which is at present in use by the Nazareth congregation in Baltimore, Md. and has been purchased from the church building fund of the Eastern District. The work of the Inner Mission has in each of our districts quite the same aim, and it is everywhere the same means, the Word of the Gospel, by which this aim is to be attained; but the ways of bringing the Word to the people differ according to circumstances, here easier, there more difficult. But especially the ministers of the word should keep an overview also of these differences, and therefore not neglect to read with continued interest the synodal reports also of other districts, and not only the doctrinal proceedings. K.

**D. Rudolf Nocholl.** A portrait of life and character, based on his written estate and other first sources presented by Heinrich Hübner. Illustrated by Theodor Rocholl with the use of originals by his father. Elberfeld. Publisher of the Lutheran Book Society. 1910. 390 pages 6X9, bound in cloth with gold and cover titles. Price: M. 5. 50.

The man to whom this book is a memorial is no stranger to the readers of this magazine. Many times in the past we have printed in these columns small edifying reflections and stories from his well-known and widespread book "Christophorus", and we know that many readers have enjoyed reading these excerpts. Such an able and fine connoisseur of German literature as the theologian Vilmar judges of "Christophorus": "No more sensible and edifying book has appeared in recent times, none which draws the heart with the most tender and delicate threads so surely to the Lord Christ and His Church as this one." We have read this account of his life, which appeared some time ago, with great interest during the last few weeks. We cannot share all of Rocholl's theological views. The pastors among our readers know that he was a member of the Breslau Synod, and thus shared the erroneous teachings of that body of church and ministry. He did not take a firm stand against the erroneous modern theology.

position. Also otherwise in the book some views of Rocholl come to light, which are incorrect, as also the biographer himself often remarks. But it shall remain unforgotten that he recognized the ruin of the Union and of the state church, that he not only testified against it with words, but also with deeds, and that for the sake of his conscience he first left the united Waldeckian and later the Lutheran Hanoverian church and gave up his office and bread. His whole life shows a faithful, intimate love for his country and people. It is refreshing in our day to know such a man a little better, and searching readers will read the book not only with interest, but with profit. We pastors especially call attention to this biography, which is also valuable in terms of church history, of a man who, even into his old age, was immensely intellectually active and active, and who also retained an open eye for all that is humanly beautiful. The book has a special merit in its external decoration by the illustrations which Rocholl's son, a capable painter, has supplied.

L. F.

**Leaves and Blossoms**, vol. 18. 368 pp, Louis Lange Publishing Co, St. Louis, Mo. price: tzt. 25.

This book, beautifully bound, contains a lot of interesting and educational reading material for young and old.

**Panama - Canal, Land and People.** By Louis Wagner. Same publisher. Price: HT50. This book, like the preceding, is to be obtained from Concordia Publishing House, 8t. Tonis, Llo.

The great enterprise of canal construction is nearing its completion, and those who wish to inform themselves about it will find all the instruction they desire in this cleverly written book of 197 pages. To decorate the book and to illustrate the subject serve the many pictures taken especially for the book on the spot.

**Der Ev.-Luth. Hausfreund.** Calendar for the year 1913. published by J. Herrmann, Zwickau i. S. To be obtained from Concordia Publishing House, 8t. Tonis, Mo. Price: 15 Cts.

This is the calendar of our German brethren in the faith. It is rich in instructive and edifying reading material. Two longer essays deserve special mention: "Vom Wunder" and "Der deutsche Patriot Ernst Moritz Arndt". E. P.

## Ordinations and gin tours.

Ordained on behalf of the respective District Presidents were:

On the 4th of Sonnt, n. Trin.: Kand. E. B e r t e r m a n n at St. John's Church, Racine, Wis. by P. J. F. Börger.

On the 5th Sunday, A.D. Trin: Cand. W. E u l e r t in St. Paul's Church, near Junction City, Kans. assisted by P. M. K. C. Vetter.

On the 8th of Sunday, A.D.: Kand. E. Grummer at the church at Luzerne, Iowa, assisted by Kand. H. Te Pungas by Rev. G. Schroeder. - Kand. F. Malinsky at Zion Church near Welton, Ill, assisted by?P. R. Herrmann, Hartmeister, and Brockmann, by P. D. Graf. ' - Kand. W. Bramscher at Zion Church at St. Paul, Minn. assisted by Proff. Abbetmeyer and Heuer by R. F. Zimmermann.

On the 9th of Sunday, A.D.: Cand. L. M a r t i n at the church at Holyoke, Mass. by Aug. Brunn. - Kand. G. Hagemann at Trinity Church, Long Island City, N. P., assisted by TT. M. T. Holls Kön., Restin, Tilly, and M. Hoüs, Jr. by P. Chr. Merkel. - Kand. A. Woker at St. John's Church, New Minden, Ill, assisted by Schlegel and Lohrmann by P. E. Köstering. - The candidates H. Bohnhoff, G. Schupmann and B. Selcke under the assistance of ?P. Fülling, Werfelmann and Pissel at St. Jacob's Church, Chicago, Ill, by P. K. Schmidt. - Kand. H. BÜttner in St. John's church at Newhall, Iowa, assisted by P. A. Senna of Ph. I. Dornseif. - Kand. A. KUHNert in the church at Altenburg, Mo. assisted by TT. F. M. Rudi and W. Zschoche by P. H. Schmidt. - Candidates P. Rohlfing and P. Rat hert in St. John's Church at Red Bud, Ill, assisted by P. J. H. Hartenberger. - Candidates H. F. Braun and H. L. Daib at St. John's church at Merrill, Wis. by Rev. H. Daib. - Kand. T h. Ortmann at St. John's Church, Philadelphia, Pa. by P. Th. Geßwein.

On behalf of the respective District Presidents were ordained and inducted:

On the 8th of Sunday, A. D.: Kand. H. F. Mercenary at St. John's parish near Okabena, Minn. assisted by Bros. Kohlhoff, H. I. Müller and Ristau by P. H. Meyer.

On the 9th of Sonnt, n. Trin.: Kand. P. J. Klonk in the church at Olney, Tex. by C. M. Beyer. - Kand. A. W. Lambrecht at the



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## What do we have, and what do we still lack?

At the request of a large conference, we are reprinting here the synodal address of the president of the Atlantic District of our synod. The conference says: "We think it would be a pity if the very practical synodal address were confined to that district." What was said to that district we can all use, and what is said there of one institution suffers application to all our institutions. Therefore, here follows the speech:

Dearly beloved brethren!

What do we have, and what do we still lack? This is a double question that we should be able to put to ourselves and answer with benefit. It is always good for a man to give an account of what he possesses, lest he forget what value it has for him and what duty is incumbent upon him in the use of it. It is likewise important that every man should be clear as to what he still lacks, what he still needs, so that in striving for it he may not miss anything. It is a most dangerous state when a Christian comes to think that he has everything, that he lacks nothing; to such a one the Lord cries out, "Thou sayest, I am rich, and have plenty, and may have nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

What do we have now, and what do we lack in this? We look to ourselves as Christians, members of the Missouri Synod, the Atlantic District. As such we are gathered here in representation of many others. Let us briefly call attention to some of the main things.

(1) We have first of all the proper means of grace, such as our God has given to his church, the pure word, the pure gospel, the unadulterated sacraments. Nowhere in the whole world are we better in this respect than we are. We have no lack of any gift. What the children of God have had in the best of times since the beginning, that

we have. Wherever there are Christians on the face of the earth, upon whom the Lord has caused the light of life to shine in its full glory, we are equal with them. We are indeed "made rich in all things, in all doctrine, and in all knowledge." This glory no creature, nor devil, shall dispute and rob us of; it is ours by right. By what right? Not by the right of our own merit—that be far!—but by the right of abundant grace.

But are we not still lacking something with all this wonderful wealth? Certainly, we lack much in the proper appreciation of it, in the sincere gratitude for it, and in the faithful use of it. To be sure, we have quite a number of Christians in our congregations who do indeed diligently consider what they have, who are sincerely thankful for it, and who endeavor to make use of the goods of salvation; but not only are they all still very imperfect and still sin much in this respect, but there are also many who have little regard for the riches, give little thanks for them, and make little use of them. Yes, there are also those who do not even recognize God's precious gift and in great ingratitude almost regularly abstain from using it. They are people who lust after the garlic of Egypt, who crave the straw of new human doctrines, who feel an appetite for the grains that swine eat. Hence it is that we so often have to complain of apostasy, that so many, especially among the young people, leave us and defect to false sects and still more to the unbelieving world. Oh, it is necessary that those who see the harm done to Joseph should help as much as they can, so that he may be healed; that they should punish, teach, warn, admonish, entice, and provoke those who are in danger of straying, so that no one may take their crown. It is especially important for pastors to stand before the rift with all their might, to work, to fight, to struggle with prayer, with teaching, with defense, so that our people will see,

what great things God hath done for us, that they may be thankful, and righteously purchase for their souls the riches which they have.

2. we have a school for the prophets at Bronxville, N. Y., an institution of higher learning. Y., an institution of higher learning, where young men are to receive a thorough preliminary training for the study of sacred theology. There are beautiful, new, permanent buildings, mostly paid for by gifts from the members of our Atlantic District. It is a special goodness and blessing from God that he has given us this school for our care and nurture. Therefore, it should not be a burden, but a pleasure and a matter of honor for us to faithfully take care of the institution.

But what is still missing here? Many things could be mentioned, for the institution is still far from being completed, far from being perfect. But the external building and maintenance is not only our task, but that of the whole Synod. But the Atlantic District has to take care of one thing, for it is precisely for this purpose that it has this institution in its bosom, namely, that it be filled with students; and here there is a particular lack. We have, however, a nice number, as many as we can now comfortably accommodate, namely about 100. But the harvest of our Lord is so great, and the laborers are still far too few; in addition, there are every year a large number of boys among us who renew the oath of allegiance to the Lord Jesus at their confirmation, among whom quite a significant number should be well qualified to go into battle as ministers of the Word after good training. In the past year, 1775 boys were confirmed in our district, which is probably about 800. One would think that a tenth, 80, would have been able, at least 50 would have gone to Bronxville; but there were only 31. It is therefore necessary that we diligently solicit boys for the institution. The Lord needs them; we have them, we should bring them to him.

We also have Christian parochial schools, 86 of them with 3900 children, with 60 pastors, 30 teachers and 24 women teachers. These figures are given in the "Statistical Yearbook" and are probably correct, but they are nevertheless deceptive. Of the 86 schools only 20 are actual and full weekly schools, at 17 of these there are teachers, and 3 are kept only by the pastor.

What are we missing here? A whole series of good, full weekly schools. If things continue as they have begun, we will soon be lacking even more, for some of them have died, and there is a danger that this will happen more often. We should do our utmost to prevent this. Admittedly, there are circumstances that make it impossible for a congregation to maintain a weekly school. Nor is it the intention here to pass merciless judgment on every congregation without such a school. But we should not tire of founding parochial schools wherever possible, and of maintaining the existing ones if the sacrifices can somehow be made. Every such school is a planting garden of God and a lovely wreath on the head of the church that has it. A church without a school can never be and become what it could be and become with a school. Wherever a school could be opened and is not, a fountain is stopped up from which streams of blessing would flow. Whenever you close a school, you bury a treasure that nothing will ever replace.

Above all others, our dear teachers have a sacred duty here, namely, that of devoting all their energies to presiding over the pupils in every respect in the very best way. It is primarily their responsibility that our schools exist and prosper. The good reputation of our schools and their appeal to parents and children depend mostly on them. If a teacher does something righteous, if he is really a shepherd of the lambs and not a master of the sticks, if he not only goes to his school every day, but also quite often into the houses and proselytizes for his school, then, unless quite extraordinary circumstances and powers work against it, it will also prosper, and he who wanted to close it would have a hard time.

(4) We have church magazines, good and excellent, which are highly recommended to every Christian who can read. These papers bring much wholesome doctrine, they tell fine edifying stories, they tell of the works of God in His Church, they indicate the hour in the kingdom of Christ. The great chief paper, calculated for the Christian home, is the "Lutheran;" to it goes by the side the *Lutheran Witness*. In our district we have besides the "Witness and Gazetteer," which also does very good service.

What else are we missing with these papers? Thousands of readers. Especially as the "Lutheran", who is so rightly actually the voice of our Synod, should regularly enter into every family among us. But some doors are still closed to him. This is a grievous state of affairs. As long as we lack many "Lutheran" readers whom we should have, we lack many zealous workers in the work we are doing. We certainly have many good, hard-working members who do not read the "Lutheran," but they would certainly be much more useful and would contribute much more beneficially if they regularly enjoyed the strong, healthy food that this magazine offers. Let us therefore make it our business to distribute our periodicals, especially the "Lutheran," in the congregations!

5. We have a large people in the district, over 57,000 souls, including over 28,000 communicants, and over 4000 voting in 110 churches with 99 pastors. All this multitude are under the sound of the gospel; they are Christians, and those who are not yet so of heart may become so; they are continually exhorted, "Be ye reconciled to God!"

But even here we still lack something, namely more people. There are still many thousands in our area that we have in our congregations or that should be gathered into new congregations. They are for the most part lost sheep from the house of Lutheran Zion who have no shepherd. We should go out into the highways and by the fences and compel them to come in. Our missionary work is already quite large by our standards. At least it looks that way; for we find it hard to run it, to bear the expenses; we are always in debt. But the work is so necessary, and so urgent to us, that we ought to extend it farther and farther from year to year, and to cast our nets farther and farther out. We have but a short time; soon the Lord will call us to the great supper in heaven. Let us therefore work and hasten to bring many with us, that the tables there may all be full! Our Saviour has made it his



Let it cost us blood and life; let it cost us a little work and money too! It is worth it, and we can do it.

006 Finally, we also have much worldly goods; sacks of money are in the possession of our members. There are also poor among us; but the great majority have their good livelihood, many are well off, some are rich. There are also many willing hearts and open hands to give.

But are we not lacking many more such people? Should we not have a far greater number of cheerful givers? Surely. Everywhere in the congregations one hears the praise: "Some sacrifice with joy and also sacrifice often and much, to the best of their ability"; but at the same time the complaint is always heard: "Some do not really understand anything about the beautiful art of giving and do not want to learn anything more about it. They may give a little for the purposes of their own congregation, but for the works of the kingdom of God beyond their own narrow limits, for missions, for the needs of the synod in the activity of the gospel, they seldom, if ever, have anything to spare, though they are well placed in earthly things." The glory is not fine. We deserve the ridicule of our opponents, who have already cried out to us, "You Missourians do want pure doctrine; it seems the purer the doctrine, the less is given." Let us humbly accept the rebuke. But let us also pull ourselves together, let us henceforth bear more fruit of pure doctrine, especially in giving! To that end, let us also create as much good order as possible, system in the way we collect funds. Let us not rest in any congregation as long as there are still those who like to draw back in giving, to inculcate in them the duty of sacrifice, and to extol to them the blessedness in it.

Yes, dear Synod members, we have much, but we also lack much. Our God lacks nothing in us; he gives and does much beyond measure, and, according to his great goodness, dignifies us to use us as his instruments for many and glorious things; but we lack very much, are seldom on fire and zealous, are often indolent, lukewarm, and cold. May our crucified and risen Saviour, Jesus Christ, fill us the longer, the more with a right fervour of gratitude for what we have, and with the divine fire of faith and love, that we may hunt after what we still lack. To this end, may he richly bless our meeting this year, especially the contemplation of his wondrous works, through his Holy Spirit, to the glory of his Father! Amen.

## The Mormons.

(Conclusion.)

With 30 members, Smith organized the new church in Manchester, N. Y., on June 1, 1830. Smith made the most significant catch when he won over the Campbellite preacher Parley Pratt, whose writing "Voice of Warning" was considered God's Word and had great effect. So unpopular were Smith and his new church in that area; that they had to move early the next year. They moved to Kirtland, O. There a temple was built. Everyone joining was rebaptized. Smith received the

gift of prophecy and revelation. Sidney Rigdon here began the book "Doctrines and Covenants," which is as it were a New Testament of the Mormons. Many offices were established, for every office title that is somehow mentioned in the Bible. Rigdon was made a prophet in consequence of a special revelation, besides Smith. York they gained 1200 souls in a short time. A divine revelation instructed the believers to consecrate all their money to God, and a bank was opened. Soon the whole area was awash with worthless paper, and Smith and Rigdon were "tarred and feathered." In general, the church would have collapsed by now as a result of Smith's dissolute, dissolute life, had not Brigham Young joined them about this time. He was a glazier and painter of Vermont. He established the ministry of apostles, of which Young was one. They went out as missionaries and gained followers. In 1838 the Kirtland bank failed, and Smith and Rigdon fled to Missouri.

They sought a place at the ends of civilization where they alone could dwell unmolested. Where Independence now stands in Jackson County, a colony sprang up in a short time. A special revelation showed the place where the great temple was to be erected, and where Christ was to appear visibly on earth for the establishment of the millennial kingdom. But there, too, arose hostility and persecution. The "saints" became more and more audacious; they spoke of an inheritance of the whole land which must fall to them. God would take and give, as he once did to the Egyptians and Israelites, to whom he pleased. Formal fighting ensued, so that the state militia had to be ordered out. Smith and Rigdon were charged with treason and murder. So they wandered again and settled in Illinois.

In Illinois they founded a city of their own, to which they gave the name of Nauvoo. One of the first revelations there commanded "to build a fine dwelling house for my servant Smith and all his descendants." This, the Nauvoo House, also served as the town's inn. In 1841, with great pomp, the cornerstone of the temple was laid. Here the Mormons had a kingdom to themselves. The State of Illinois gave the town a charter. Smith became mayor and formed a numerous citizen militia of which he was general. Here, to the chagrin of his lawful wife, Smith began taking several wives. To calm the former, a divine revelation came by order in 1843, declaring that what the "servant of God Smith" was doing was right, and commanding the "maid Emma Smith" to comply. This revelation, however, was not published for ten years, but was only communicated to individual initiates, high-ups. This polygamy caused offence and hostility from within and without. The "saints" here again spoke of wanting to take the whole country and rule it in their own way, and spoke of all other people as "heathens." Recklessly Smith appropriated other people's property and other women "for spiritual purposes." In the town itself, a Dr. Foster had his honor offended by Smith's polygamy, and in the newspaper *The Expositor* he exposed the shameful sluttishness of the Most distinguished. Smith pushed Dr. Foster out of the church and

had the printing press razed to the ground. The offended complained to the state authorities, obtained arrest warrants for Smith, his brother Hyrum, and sixteen others. Smith resisted arrest. Military forces were called in. The Mormon militia was defeated. To prevent further bloodshed, the governor of the state persuaded Smith to surrender and face trial. The defendants were then taken to Carthage to jail. There an angry mob stormed the jail, and Smith and his brother were shot. They were now hailed as martyrs to their faith. Brigham Young now became president in Smith's place. There was no more of their staying in Nauvoo; the hatred from without and the dissension in their own camp did not cease. They resorted again to the wandering stick, and this time they intended to move to a far distant place, to a region as yet entirely unsettled, away from all jurisdiction of the United States. Early in the year 1846 1500 men went as scouts ahead westward over the Mississippi, also still over the Missouri. On the way they cultivated the land so that the following platoon would find a crop and a livelihood. Those who stayed behind in Nauvoo continued to build the temple and thus aroused suspicion that they did not want to keep their promise to emigrate. The town was bombarded, and the inhabitants were driven out by force of arms. They moved westward across the prairies through the winter, 30,000 strong, and finally settled in what is now Utah, at Salt Lake. There, it is said, the late Joseph Smith appeared and designated the place where the temple was to be built. The Mormons now settled here, built a city and had there their being for themselves. They even founded a state of their own, which they called Deseret. This priestly kingdom was to "crush and exterminate the rebellious government of the United States." After the war with Mexico, however, the territory fell to the United States, and there was now a long-standing quarrel with the government. The Mormons claimed the right to make their own laws in their free state of Deseret, "to punish and pardon crimes, to perform marriages according to the revelation of JEsu Christ." Congress established a territorial government and made Young governor. Federal courts were dispersed, appointed governors driven out. In 1857, an emigrant train of 120 men, women and children was massacred by Mormons led by their Bishop Lee, with Young's connivance. Lee was convicted and hanged for this twenty years later. When the Civil War broke out, the Mormons rejoiced and wished doom on the United States. After the Civil War they were again given a governor, and in 1871 polygamy was made a crime and Brigham Young was imprisoned. He died in 1877, leaving a fortune of \$2,000,000 to his 17 wives and 56 children. The quarrels with the government were not somewhat quieted until 1881, by the Edmunds Act, which prohibited polygamy under severe penalty. The law was challenged, the Mormons declaring it unconstitutional. But when the Supreme Court upheld the law, they complied, at least outwardly. Their president at the time, Woodruff, declared, "I do hereby testify...

my intention to submit to the laws, and to exert my influence over the members of my church, that they do so." But their promise is not trusted, but it is believed that they are secretly carrying on polygamy. And when we look at their teaching, and see how much polygamy is intergrown with all their doctrine, we shall see how much this suspicion is well founded.

Under a great army of officials, of which the President is the head, the people are kept in constraint and obedience. They have a magnificent temple in Salt Lake City. Groups of 70 each, besides "apostles" and "elders," are their missionaries. There are now about 6000 of them, and they go out two by two wherever they are sent, provide for their own maintenance, and seek followers in every way in all lands. The number of their followers cannot be determined.

Besides minor divisions, the sect suffered a great schism, out of which came the "Reorganized Church of JEsu Christ of Latter-day Saints." This split began as early as 1851, seven years after Joseph Smith's death, when some officials declared that they had received a revelation that they should not recognize Brigham Young as a leader. This separation did not become significant until 1860, when Joseph Smith the Younger, the eldest son of the "Prophet," joined them and became their head. They held a conference in 1883 at the old Mormon town of Kirtland, O. Since 1881 they have had their headquarters at Piano, Ill. now at Lamoni, Iowa. They do not recognize Young as Smith's successor, repudiate polygamy, declare that "revelation" on polygamy to be spurious and fabricated by Young. They charge that the Mormons in Utah have so gradually introduced many false doctrines. That this last charge is very well founded, even more so than the "reorganized" think, we shall see for ourselves, when, in the next few articles, we present to ourselves the doctrine of the Mormons.

E. P.

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## Our missions.

### 11. the foreign-language missions at home.

God's Word and Luther's teaching are preached in America perhaps in more languages than once on the first Christian Pentecost at Jerusalem; and when once St. John "saw an angel flying through the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people," our Synod also does not want to look on idly, but wants to help in its part that the gospel of the kingdom of heaven may be preached "to all nations, and kindreds, and tongues, and people" before the end comes. In spite of all her missionary endeavors, she has not yet made much progress in carrying the word of pure doctrine wherever she has been called. But it is called to her from all ends of the world: Come in, O blessed of the Lord, and be a blessing to us also, and let us gather up the crumbs from under thy table. (Compare Apost. 16, 9; Gen. 12, 2; Zech. 8, 20 ff.) Thus our Synod, for a number of

In the course of the last few years we have also taken over a number of foreign-language missions and placed them under a commission, namely the missions among the Estonians, Latvians, Lithuanians, Poles, Persians and Finns. Although the hope expressed in last year's report that the number of missionaries might increase from 8 to 14 has not yet been completely fulfilled, in that it. God was pleased to bring two of these missionaries to eternal rest from richly blessed labor, yet several new laborers have been gained, so that now 11 pastors are working in the fields of unfer foreign language missions. The extent of this work will be seen in the following reports, but it should be noted in advance that due to the illness of several missionaries (not only those who were taken from us by death) and the lack of the necessary workers, not all congregations and mission places could be given the care they deserve.

In the service of the Estonian and Latvian Mission there were four and now there are only three pastors, after the faithful missionary Hans Rebane, who had been with us for many years, passed away in the Lord after a long, severe illness. The mission area comprises 60 congregations and preaching places, spread over 14 states of the Union and 3 Canadian provinces from the Atlantic to the Pacific Ocean. The missionaries must therefore travel so much that they are usually difficult to reach even by letter for their commission. Two more missionaries would be a crying need. God grant them! One congregation, in spite of scanty service, has doubled its contribution to the salary of the pastor who "lives" in their midst (but is almost never there).

There are now three pastors working in the Lithuanian Mission after the Chicago area and surrounding areas have been occupied. They serve 12 congregations and preaching points, which are located in 5 different states between Boston and Chicago, thus also representing a tremendously large mission area, for which an additional missionary would be very necessary, which is also urgently requested, because there is a danger that we will lose what we have worked for. The congregation in Chicago is at present still enjoying the hospitality of one of our German congregations, but is already providing half of the pastor's salary.

The Polish Mission enjoys a larger supply of workers, since 9 pastors are active in it, some of whom work in independent congregations and some of whom serve German and Polish congregations at the same time, so that the number of actual mission workers is reduced to three. Their 12 congregations and preaching points are scattered in 7 eastern states and 2 Canadian provinces. Last summer, when our newest Poland missionary was introduced into far northwestern Canada, two congregations were organized in Manitoba and Saskatchewan in the presence of the ordinator who had been serving the people from Minnesota for four years. Both congregations received their missionary "with praise and thanksgiving to God, who had taken care of his scattered children among the Poles on the steppes of Canada", and decided to proceed with the building of churches in both places the following winter, which, of course, has not yet been carried out, although it would be very necessary in one congregation of 170 souls because of the poor conditions and the limited space. The people come partly from East Prussia and Russia, partly from Silesia.

and Austria, have been raised Lutheran and want to remain faithful Lutherans.

The Persian Mission has suffered a very heavy blow in that its only missionary, Fr. John Aiwarz Pasha, was torn away from his beneficial work (in 8 places in 5 different states) in the strength of his years by a blessed death according to God's miraculous counsel. In all his work, to which he devoted himself with the sacrifice of all his strength in a foreign country, far from his family, he had always kept before his eyes the goal, the attainment of which he had made his life's work, namely: to return to Persia, in order to bring the true, beatific gospel to the blinded followers of the false prophet Mohammed in his homeland, and at the same time to win Persian young men for the service of the Persian mission here in America. He never tired of speaking with enthusiasm of the great door that was now open to the preachers of the gospel in the land of his fathers. Now God has already gathered him to his fathers (in spirit and faith). But the Lord's undertaking is always successful, and the progress of his work does not depend on this or that man. Yes, we can already thank Him that He has arranged it in such a way that we have immediately found a substitute in the son of the deceased, who was educated in Hermannsburg and moved in soon after his father, so that the work begun by the deceased can now be continued by his son. He has already succeeded in founding a 20-member Lutheran Persian congregation in Yonkers, N., to which our German congregation there extends ecclesiastical hospitality. Admittedly, we were looking forward to seeing father and son in the work, especially since it should have been started long ago in even more places. But the Lord will also find ways and means to save His elect among the Persian people according to His promise.

The Finnish Mission in Arizona has so far only one worker, who serves a congregation and two preaching places in the Blessing, but has to struggle with great difficulties, since most of the people among whom he is to work (about 600 in number) do not want to hear anything at all about heavenly things, but expect "the happy, earthly, socialistic kingdom". The Finnish, in fact, are mostly socialists and at the same time God-deniers, self-smart, pompous scoffers, who like to heap reproaches on the missionary when he seeks the lost in families or in boarding-houses, or otherwise gets into a godless nest on his professional ways (for example: Christianity is only there to oppress the workers, and the pastors are tools of the millionaires and are paid by them to find out all socialist-minded people, so that they are dismissed from work), or also with all kinds of cheeky questions plagues -- a proof that their evil conscience leaves them no rest after all, so that the missionary has opportunity enough to testify to God's justice and God's grace. Even in the midst of the unbelievers he found Christians who desired his services and received him with joy. Others are yet to be won, because God's Word does not return without fruit, but overcomes even the most hostile socialism.

can. In the hospitals the missionary has already had quite pleasant experiences. In other ways, too, some have been ashamed of their unbelief and have had to confess that it is appointed to men to die once, but after that to be judged, and that they cannot stand in God's judgment with their own righteousness. Soon a little church is to be built, which will then also be available for use by German, English, and Swedish Lutherans.

"There is a great lack of workers in the foreign-language missions. Oh, that God would also give us many faithful and capable foreign-language missionaries for our extensive mission areas here in America! Doors to foreign-language missions are opening everywhere. But whom shall we send?

"The dear Christians have provided the funds through which we have been able to meet the demands on our treasury to some extent in most cases. Admittedly, we could have used a little more supply. No request for a salary increase could be considered so far. We can't do that for long. We will have to raise salaries in some cases where it seems necessary. At the moment the expenses are such, especially as it is imminent that several missionaries will have to be transferred and new ones appointed, that we will have to have at least \$7000.00 this year in order to meet the demands to some extent.

"And now, dear Christians, remember these foreign-language missions in your prayers, with your gifts, and with Christian pupils and students! May the great Lord of the harvest bless our missions and all their friends for his name

's sake!

(To be continued.)

## Wisconsin District Negotiations Report.

The Wisconsin District of our Synod met in the midst of the Immanuel congregation in Milwaukee from July 10 to 16. In the opening service our Honorable General Praeses, Father F. Pfotenhauer, preached on 2 Peter 3:3 ff. and encouraged us to be diligent in the vineyard of the Lord, for the present time is for our Synod an evil time, a time of grace, and a serious time. In the Sunday service Missionary G. Naumann preached on the East India Mission. The pastoral sermon was preached by Father E. Zollmann and the school sermon by Father W. Wambsganz.

In three sessions the synod dealt with doctrinal negotiations based on the 28th thesis of Walther's propositions concerning the characteristics of a well-established, truly Lutheran congregation. It reads: "A well-established, truly Lutheran congregation is not changeable and addicted to innovation." For this the speaker, P. H. G. Schmidt, gave the following reasons, which he further explained: a. Because its principle is a fixed, complete one for all places and times. Scripture alone is and remains the source and norm of their faith and of their action. b. All her doctrines are and remain the same, in number as well as in constitution. She proclaims all the teachings of the

It knows only one way of becoming a child of God and becoming blessed, namely, through faith in Jesus Christ. Faith and sanctification can be wrought by the means of grace alone, and not by new measures and methods. Nothing can replace the means of grace, either in whole or in part. Even in matters of means, a well-ordered, truly Lutheran congregation is not changeable and addicted to innovations, because it knows that everything depends on the Word, and that nothing can be expected from innovations per se. If at all, it does not change ecclesiastical orders, ceremonies, and the like, merely in order to change, not merely because others do so, and certainly not in order to accommodate itself to the sects (that would be denying the truth). But it does change, after careful consideration and in Christian wisdom, where the interest of the spread of the Word requires it, that is, in the interest of its unchangeability. e. This immutability does not hinder, but promotes the true progress and building of the kingdom of God inwardly as well as outwardly: inwardly in the increase of all kinds of knowledge, etc., outwardly in the spreading. This very position calls us to serious, faithful work in the kingdom of God.

In the course of business, our Honorable General Praeses reported on the educational institutions, missions, and finances of the General Synod. Referring to Luther's example, he encouraged the founding and maintenance of higher and lower schools, through which God has so richly blessed our Synod. In our Synod, he said, the school system is not in decline, for 71 new schools have been established and 34 new schoolhouses built in the past year. The relocation of the teachers' seminary to Chicago was discussed very unanimously, and it was decided to work in the congregations so that this new building can be erected very soon. The finances of our synod should also be improved. The "Lutheran" should therefore report diligently about our institutions and missions. Praeses Pfotenhauer reported in detail on the progress and needs of such missions, which are run by the General Synod.

The following guests addressed the Synod: Director Brohm on the necessity of moving Addison Seminary to Chicago and on the increasing demand for teachers; Missionary Naumann on the East India Mission and the proposed Bergheim; and Missionary Director Bakke on the needs in the Negro Mission.

The District decided to grant at least \$200.00 per month to the General Inner Mission Fund. It was also decided to raise \$16,000.00 in the coming year for the church building fund of our district, and that in emergencies the commission be authorized to earmark some of this money for the construction of parsonages. It was also decided to advise the congregations to take up a collection for the synod treasury every month, where possible.

The election of officials had the following result: Praeses: Fr. H. Daib; First Vice-President: Fr. E. Albrecht; Second Vice-President: Fr. H. Erck; First Secretary: Fr. R. Schroth; Assistant Secretary: Fr. W. Naumann; Treasurer: Mr. Aug. Ross. The following were also elected: eight visitators, the Directory, consisting of three pastors, two teachers and four laymen, the

Delegates to this year's Synodical Conference and a School Committee.

This synod again showed that the Lord our God has abundantly confessed our little work in his vineyard. May He continue to give us strength and the right desire and joy for His work! "Let us do good, and not be weary: for in his time we shall also reap without ceasing," Gal. 6:9.

T. M. W.

## North Dakota and Montana District Assembly.

The North Dakota and Montana District of our Synod met June 19-25 at the Immannels Church (Fr. Klausler) in Hankinson, N. Dak. In the opening service, the Honorable General Vice-President, Father Brand, preached on Matt. 28:18-20, showing us, on the basis of this word of Christ, "Why also we may hereafter expect all the success of our work most confidently from the power of the word: 1. Because Christ has given the word only for the direction of his work; 2. Because Christ's power shall be proved unto the end of the days by the power of the word."

Fr. C. Lüker led the teaching sessions. The subject of the teaching sessions was Paul's missionary work, the continuation of the work begun two years ago. The part of the work that was treated this year was based on Apost. 13, 13-18, 22, Paul's missionary activity from the time he came to Perge in the land of Pamphylia until the end of his second missionary journey.

Mission Director Bakke reported on the Negro Mission. Though the beginning of this mission was very small, yet God has abundantly blessed the faithful work among these poorest. This can be seen from the present stock of this mission. Fr. Bakke asked that people support this mission diligently.

The Mission Commission reported on the work of the Inner Mission of the District. The report shows that this work has also made progress in spite of the bad times of the last two years.

Vice-President Brand reported on the various funds and missions of the General Synod. He referred especially to the appropriations of last year's Synod of Delegates and asked the congregations to do everything in their power to collect the appropriated sum as soon as possible.

Besides the opening service, four other services were held. On Friday evening, Fr. Hudtloff of Butte, Mont. preached the school sermon. On Sunday morning Father Klünder preached, and Father Bierwagen delivered the confessional address. In the afternoon an English service was held, at which Rev. Feiten preached. The last service was held on Monday evening, at which Father Clöter preached the pastoral sermon. The election of officers had the following result: Praeses: Fr. T. Hinck; First Vice-President: Fr. H. F. Bügel; Second Vice-President: Fr. C. H. Lüker; Secretary: Fr. E. Ziegler; Treasurer: Mr. Paul Meyer. The next Synod will be held, God willing, at St. Thomas, N. Dak. Subject of doctrinal hearings:

"The Apostle Peter." - To the congregation at Hankinson the Synod expressed its heartiest thanks for the hospitality enjoyed. On the afternoon of June 25, with the singing of hymn No. 330 and the Lord's prayer, Synod closed.

Louis O. Walper.

## London, England.

"He gives it to his friends sleeping", it says of our God Ps. 127, 2. We were recently able to experience a little bit of the truth of this word, when quite unexpectedly, even against all hope, our honorable President Schulze registered for the visitation. The Atlantic District had sent him and his wife to Europe, not for strenuous work, but for rest and recreation. But we feel all the more indebted to him for interrupting his much-needed journey in order to personally inspect and get to know his most remote parish. And it was a real visitation, a proper visit, which our dear Mr. Praeses paid us, an examination which gave him an insight into our work, our struggles and victories, our joys and hardships. And this circumstance, that he has come to know the London Mission from his own experience, will certainly be a blessing to it under God's gracious guidance.

Since Praeses Schulze was asked to give us a sermon, we were able to celebrate the usual mission feast on the fifth Sunday after Trinity. Both congregations, Immanuel and Trinity, met in the afternoon in the chapel in Kentish Town, which was decorated with flowers, and first listened to a lecture given by the local pastor on the basis of Joh. 8, 31. 32 about his recent trip to Germany to participate in this year's negotiations of the honorable German Free Church, of which he had been a member of the ministry for many years. After the congregation in Kentish Town had entertained their dear guests outside on the green lawn of the parsonage, we again moved in unison into the house of God and, after congregational and choir singing, listened devoutly to the dear word of God: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," this glorious missionary command with which our Lord and King has sent his fighters into the holy war for almost 2000 years, and with which the revered festival preacher now also instilled fresh courage into us here on the wide field of the city of eight million for the fight for the cause of JEsu Christ's kingdom. The thank-offering for the mission amounted to ^4931. Praise be now to the faithful God for all the blessings which the recent visitation has brought us!

Under the guidance of his holy angels, however, the gracious Lord may lead our dear President and his valuable wife back into his responsible ministry with renewed strength. He also wants to give back to the sister congregation in Tottenham its pastor, Father M. W. H. Holls, who is currently in America to bring the bride home. But you, "dear brethren, pray for us, that the word of the Lord may run and be glorified as among you," 2 Thess. 3:1.

With Christian brotherly greetings

K. Knippenberg.

## To the ecclesiastical chronicle.

**P. J. A. Friedrich**, as Director of Missions, has begun the journey decided upon by Synod for the visitation of our Heathen Mission in India. He left New York on August 17 and will remain in India for at least half a year. May God guide him there and back and may his journey prosper to the blessing of the Mission! During Fr. Friedrich's absence Fr. R. Kretzschmar will take care of the business of the Mission Director. E. P.

**For imitation.** Among the reports of mission feasts sent to us was one from a congregation which, according to the "Year Book," has only 65 voting members. This congregation collected \$1139.00 at their mission festival. Because we missed the proportionately large collection, and because we believe that our collections for missions in general should be much larger, we wrote to the pastor in question to let him know, for general benefit and piety, how they had managed to make such a collection. Here is his reply, "You would like to know how we obtained such a large Mission Festival collection. Simple. The members put in from \$10 to \$500 checks, and when the collection was counted, it amounted to P1139.00. My way, which I have followed for years concerning Mission Festival and collections, is this: On the Sunday before our Mission Festival, I preach a sermon on how we Christians should steward our earthly goods. This year I preached on Luk. 5, 1-11. After the sermon, during the announcements, especially of the mission feast, I say very briefly how many of our coffers are empty, and ask the members to bring large sums to the mission feast and to give them into the collection, so that the kingdom of our Saviour can be built and spread more and more. Then we not only celebrate a mission festival, but I also often give mission lectures or sermons on this or that mission in addition to the mission festivals, so that the members can get to know the needs of our church. We take twelve extra collections a year besides the mission festival collection. Hereby I believe I have answered your question sufficiently." We only add what is at the end of Luk 10:37, "Go therefore and do likewise!" - Another pastor writes to us, "My church numbers only 40 members, nor are they rich; but the good will is there. My congregation has resolved to raise at least P200.00 for new buildings, and has already collected \$135.00 of that sum since the last Synod. Each communicating member will give two to three dollars. God awaken all hearts to such willingness, and we shall soon have money enough!" - And at last another, "N. N., member of my congregation, gave me H100.00 the other day for the synod building fund. He has already given many a handsome gift for various church purposes in the course of the years, as can be seen in the "Lutheran", and intends, if God will grant him a few more years of this life, to offer many a gift for the kingdom of God. Our congregation decided last Sunday to make an envelope collection from all communion guests for the synodical and synodical building fund. We promise ourselves quite a handsome collection." We publish these letters with the same intent in which the Apostle Paul wrote 2 Cor. 8:8. E. P.

**Perhaps we could use that in some places.** The LrMßr-an, writes: "Reports from a number of pastors indicate that it is becoming more and more common for them to give their congregations a brief and factual report of the meetings of Synod. We have often wondered why this is not done generally. We know of pastors who, during

of all their ministerial activity have never failed to explain and lay to the heart of their congregations the work of the Synod. These congregations are then usually among those who take an interest in the general work of the Synod, alive and up to their purses." - How can you expect enthusiasm for a work and participation in it if you know nothing about it? And who else can and should instruct about it but the man who knows the work of the Synod, and who has the office in the first place of instructing Christians, exhorting them to good works, and giving them opportunities for doing good? Much has been thought, talked, and written lately about how to arouse more interest in the works of the Synod. The most effectual way, most worthy in the sight of God, and most fitting for Christians, is for every pastor to teach his people about it, and to educate them to help. Again, an educational campaign is in place. E. P.

**The nonsensical, body and soul corrupting activities of the "HOLY ROLLERS"** are reported from Postal, Miss. A girl of sixteen died of typhoid fever while the parents and other members of the "Holy Rollers" kept doctors and medical aid away with revolvers. In the last days before the girl's death, followers of the sect held gruesome prayer meetings in hopes that the "Holy Spirit" would help the girl. While the girl lay unconscious in a high fever, they chanted, lamented, screamed, laughed hysterically, and in between shouted, "Praise God!" "Hallelujah!" When the sheriff heard of this, he made for the house with two doctors, but was kept away with guns. Then when he returned with reinforcements, they had moved out and taken the dying girl. These gushers are nonsensical and make other people nonsensical. E. P.

**In Peru, South America**, the Roman Church rules almost unrestrained. But the conditions in the country are extremely sad. Missionary Macnair writes in the "Sunrise" of January 1912: "Christ is to them (the Peruvian Catholics) only an image, which they sometimes have to worship. The confusion of terms is so great that in some places they celebrate Christ as the sun and Mary as the moon with their old pagan dances. Occasionally one may see a procession of brightly dressed, masked dancers with all kinds of noisy instruments - the whole just like a wild pagan festival. But in the midst are borne a crucifix and other objects reminiscent of saints; for the procession is a celebration of a church festival." - To this end the priest is often more the tyrant than the father of the congregation, as the following example illustrates: "To the missionaries at Cuzco a poor Indian recently related the following: 'On the 4th of this month my brother died as the result of an accident which had befallen him while working on the railway. When we went to bury him the next morning, the wicked sheriff came with some of his people-the priest, who is a bloodsucker, had instigated him-and took us prisoners, together with the widow of my deceased brother. We walked with the body nine miles to the priest's house. He said that he wanted to hold the funeral, but that we had to pay him a hundred marks at once, and that he also wanted all the belongings of the deceased. We were poor and had nothing. But the priest was adamant. After three days the body was still unburied, and we had only collected twenty marks. After much pleading, he allowed us to bury the body, but he locked the widow up in his house as collateral until he had the money. At last someone put up the surety, and so she was set free. But the poor woman said she had to sell everything, even her children, to raise the money.' - These poor people need to be helped by both of them.

from paganism and from the papacy. Both are done through the same means, through the gospel.

E. P.

That the Los von Rom movement in Austria is on the wane is repeatedly asserted. That this is not so is proved by the year 1911. According to the figures published by the Protestant High Church Council in Vienna, 4891 persons converted to the Protestant Church in Austria during the last year; of these, 4348 came from the Roman Catholic Church. These conversions from the Catholic to the Protestant Church are, however, offset by 1450 departures from the Protestant Church. Since the beginning of the movement, from 1898 to 1911, 65,635 have converted to the Protestant Church. If we add to this the 17, 549 persons who have joined Old Catholicism, the two Rome-free churches have gained 83, 229 persons by conversions. More valuable than these figures, however, is the fact that Protestantism has gained ground in many areas where it was once confined exclusively to the large cities, and that wherever there are Protestant co-religionists in larger or smaller numbers, a Protestant clergyman regularly comes to hold services and to give religious instruction. Thus in many places, where in former times one hardly knew anything about evangelical Christianity, a flourishing evangelical congregational life has developed.

## What kind of sermons does the lay world want?

To this end, responses received by one Methodist bishop from a number of outstanding members of his church provide fingerprints.

A banker wrote: "Well-prepared evangelical sermons from a man who prays much and has the salvation of souls as a matter of the heart."

One advocate wrote, "The sermons that please me and that I need are those that expound God's Word."

A pension agent wrote: "I like the simple, practical evangelical sermons best. I desire that sin and grace should be emphasized with all seriousness, and sinners urged to take hold of grace. Sermons so broad that the main things of the old gospel scarcely come out, do not please me."

A merchant wrote: "A preacher who really has a vocation to the holy ministry recognizes it as his duty to preach the gospel. It would seem to me that he is not able to satisfy his conscience, unless he does what is in his power. Lectures or speeches on frivolous things or subjects, seeking to gratify curiosity, are usually given to attract people. A preacher who does this loses self-respect and soon loses the congregation."

A factory owner writes: "Sermons that strike the right note in accordance with the Word of Scripture are necessary, imperiously necessary in our pulpits today. Men who preach such sermons preach with success and are a help to the lay members. Sermons of a different kind, dealing with the so-called new theology, win no layman and save no soul."

Another advocate writes: "Laymen use and want straight evangelical sermons, sermons by pastors who make it their main business to turn people from their sins. If we want a literary lecture or a book on scientific matters, the bookstore can satisfy our needs. We go to church to

To be instructed about the will of God and the way of salvation by men who may be presumed to be especially qualified for this matter. If we are not offered this, we no longer go to church. Preachers in our day over-gild and over-polish. They seem to forget that there is a day of judgment coming."

## Even unbelief must "believe."

Here is what a man who does not have much to say even for Christianity says to the materialists, that is, to the people who deny the existence of God and teach that everything came into being by itself, to whom the Bible demands too much faith:

"But how stands it with the religion of reason? Have not the rationalists or Kant or the free churches of the present day succeeded in producing a religion which, in the strictest sense of the word, teaches the plain truth, which, from all the dross of superstition, or, as Kant says, from the nonsense of superstition and from the madness of rapture, satisfies only the ethical ultimate purpose of religion? The answer to this, if truth is to be taken in the ordinary sense of the word, is a very definite No. Nor is there any religion of reason without dogmas which are incapable of proof."

Admittedly, the truths of Christian faith are above all reason and corrupt reason also foolish and vexatious; but yet it is to be said that proud unbelief accepts and "believes" things which are far more foolish and unreasonable than anything which any religion has required to be believed.

E. P.

## "Thy kingdom come

Oh, dear Lord God the Father, you see how not only the wisdom and reason of the world profane your name and give your honor to lies and the devil, but how all their power, authority, wealth and honor, which you have given them on earth to rule worldly and to serve you with it, are set against your kingdom and strive for it. They are great, mighty, and many; they are fat, fat, and full; they plague, hinder, and disturb the little households of thy kingdom, which are weak, despised, and few; they will not suffer on earth, but think that they do thee great service thereby.

Dear Lord God the Father, here repent and forbid! Convert those who are yet to become children and members of thy kingdom, that they may serve thee with us, and we with them, in thy kingdom, in right faith and true love, and that they may come out of this kingdom begun into the kingdom eternal. But forbid them who will not turn away their power and their fortune from the disturbance of thy kingdom, that they should fall from the throne, and be cut off in humiliation. Amen.

(Luther, "A Simple Way to Pray," 1534.)

## New printed matter.

**Third Synodal Report of the Northern Illinois District of the German Lutheran Synod of Missouri, Ohio, et al.** St. Concordia Publishing House, Llo. 1912. 95 pp. Price: 18 Ets.

After the previous report of this district, under "Damages of the Corinthian Church," had spoken primarily of the divisions that had caused so much harm and hindered so many blessings, the speaker, Fr. H. Brauer, speaks this time of the breakdown of church discipline, of the accusation of the members under

The church is to be punished for sins against the sixth commandment and for sins against one another before the court of the world. This is done with such holy earnestness and zeal and in such urgent speech that no congregation can pass by this mirror without recognizing in it how much they themselves need the punishment of the same and similar sins in their own midst, and how much they need the comfort that the apostle also offers in word. The last third of the report is taken up by the business negotiations. All well worth reading!

K.

## Ordinations and gin tours.

On behalf of the Commission for Heathen Missions were ordained and seconded as missionaries to India:

Ain 11 Sonnt, n. Trin.: Candidates J. Harms and A. L. Lutz on occasion of the Synodical Convention of the Nebraska District in St. John's Church, Seward, Nebr. assisted by UU. J. A. Hilgendorf, Becker, W. Harms, J. Meyer, Kuehnert, and Brommer, by Rev. R. Kretzschmar.

Ordained on behalf of the respective District Presidents were:

On the 8th of Sonnt, n. Trin.: Kand. F. Trank in St. Johanneskirche zu Bingen, Ind., by P. H. C. Jaus.

On the 10th of Sonnt, n. Trin.: Cand. W. G. N a u in the church at Grand Island, Nebr. assisted by Rev. H. Nau. Kand. M. Schliebe in the Trinity Church at Vesper, Wis. assisted by ? . Gieselmann's by P. R. F. W. Pautz. - Kand. A. S t o ß k o p f at St. John's Church, Sebringville, Ont. can. with the assistance of E. Bruer, Blödel and Malinsky by P. A. Wuggazer. - Kand. M. Houses at Trinity Church, Minneapolis, Minn. assisted by Proff. Abbtmeyer and Kretzmann by P. Joh. Huchthausen.

On the 11th of Sunday, A. D.: Kand. A. H. A. Löber at Messiah Church, Detroit, Mich. assisted by UU. Claus, Hertwig, and Otte, by Rev. G. H. A. Löber. - Kand. W. B e z o l d in Bethlehem Church at Chicago, Ill, assisted by the 1'1'- A. L. Rcinke and Uhlig of P. E. Reinke. - Kand. W. Jiede at St. John's Church, Chicago, Ill, assisted by P. Sauers of P. H. Succop.

On behalf of the respective District Presidents were ordained and inducted:

On sunday. Trin.: Kand. H. M ü l l e r in the congregation at Triumphs, Brazil, assisted by UU. Enge and Pennekamp by Fr. A. O. Flor.

On the 9th of Sonnt, n. Trin.: Kand. P. h. L. F i e ß in the parish at Miranda, S. Dak., by P. M. G. Polack.

On the 10th of Sonnt, n. Trin.: Kand. G. E. Hagemanu at St. Paul's parish, Fall River, Mass. by the Rev. Th. S. Keyl. - Kand. F. Kaul in the parish at Neusatz, N. Dak. by P. P. Schumm. - Kand. O. K e y l in the parish at Faith, S. Dak. by P. M. G. Polack. - Kand. W. Felvscher in the Immanuel parish at Miles, Wis. by P. H. F. C. Schulz. - Kand. C. W. Tedrahn in the parishes at Traer and Herndon, Kans. by P. R. G. Runge.

On the 11th of Sonnt, n. Trin.: Kand. J. H. Rengstorf in the Immanuel church at Kansas City, Kans. assisted by the Schwartz and M. Heinicke of P. R. Neitzel. - Kand. O. Hensel in the congregation at Natoma, Kans. by Rev. Th. Hoyer. - Kand. W. K a r s t e n in the parish at Sarcoxie, Mo. by P. J. E. Roschke. - Kanv. A. Mießler in Zion parish at Harvester, Mo. assisted by ? . Fackler's by P. Th. Mießler. - Kand. R. Messerli in St. Panlus parish at Flaxton, N. Dak. assisted by I'. J. A. Stein.

Introduced on behalf of the respective District Presidents:

On the 9th of Sonnt, n. Trin: P. O. H. Möllmer in Trinity parish at Ludell, Kans. assisted by P. R. G. Runge, - P. F. Schrief e r in the parishes at Montague and Claybank, Mich. assisted by H. E. Norden. - P. F. Malinsky in St. Peter's parish at Stratford, Ont. by Can. assisted by I'l'. E. Bruer, R. Eifert, Hyatt, Hügli, and Wuggazer, by P. W. C. Böse.

On the 10th of Sonnt, A. D.: Rev. L. Martin in the Immanuel church at Manchester, N. H., by Rev. Chr. Merkel. - P. G. W. Ruhl in the churches at Barnes and Winkler, Kans. by P. J. G. B. Keller. - P. R. S c h a m b e r in the parish at Rosenberg, S. Dak. by P. J. A. Schamber. - P. H. B o h n h o f f in the parish at Pipestone, Minn. by P. H. Am End. - P. F. King in the parish at Town Antrim, Minn. by P. C. C. Metz. - P. A. W. Rohn in the parishes of Stornoway and Saltcvats, Sask. can. by I'. C. Predöhl. - P. H. C. Sprenger as itinerant preacher for Fall River Co, L. Dak. in the preaching places of Edyemont, Ardmore and Hot SpringS, S. Dak. assisted by P. T. Längs from P. O. E. Heilmann.

On the 11th of Sunday, A.D.: Rev. T. H. C. Ortmann at the Missious Church at Woodlawu Heighttz, Bronx, New York City, assisted by.

of Schönfeld, A. Körber, v. Schlichten, Derwig and Prof. Heintzes by P. K. Kretzmann. - I'. W. Bramsch er in the Immanuelsgemeinde at Radium, Minn. and in the Zionsgemeinde at Warren by P. F. J. Seltz. - P. G. Brodthage, v. ?ü., in the congregation at Richfield, N. I., assisted by Prof. Schwoy and P. Franke from P. W. König. - P. M. Schliebe in St. Luke's parish at Sherry, Wis. and in Immanuel's parish at Arpin by P. R. F. W. Pautz.

On the 12th of Sonnt, n. Trin: Bro. Evers at Zion Church, Thayer, Nebr. assisted by Bro.

Introduced as teachers in parochial schools were:

On the 9th of Sonnt, n. Trin: Teacher J. Fleischl i as teacher in the parochial school at Maplewood, Mo. by Rev. E. Marzinski.

On the 10th of Sonnt, n. Trin: Kand. A. B. S e e f e l d t as teacher in the school of St. Paul's parish at Stevens Point, Wis. by P. B. Q. Richter. - Teacher R. W. Wegner as teacher in the school of Immanuel parish at Freedom Tp, Minn, by P. E. H. C. Mueller.

On the 11th of Sonnt, n. Trin.: Kand. W. Braun as teacher in the school of Trinity parish at Wyandotte, Mich. by P. F. C. Bauer. - Kand. O. K a n k e as teacher of the second flaw in the school of the parish at Sylvan Grove, Kans. by P. F. A. Mehl. - Kand. G. Keller as teacher in the school of St. Paul parish at Brownstown, Ind. by P. F. Meyer. - Teacher E. W. Grothe as teacher of the second flaw in the school of St. Paul's parish at Rivcrdale Sta., Chicago, Ill, by P. H. Wind. - Teacher G. M. Schmidt as teacher in the school of St. Paul's parish at Eden Valley, N. P., by P. E. G. Hahn. - Teacher G. C. Maahs as teacher in the school of Christ Church at Minneapolis, Minn. by Rev. Fr. Nieder.

## Initiations."

Dedicated to the service of God were:

Churches: On the 8th Sunday, A.D.: The new church (22X30 feet) of St. Peter's gcommunity at Monte V i s t a, Colo. Preachers: Fr. H. I. Müller and M. L. Müller (English); the former also said the consecration prayer. - The chapel (18X26 feet) of the Immanuel congregation at New Cana near Ruffell, Man., Can. Preacher: Fr. Hein, who also said the consecration prayer.

## Groundbreakings.

The cornerstone was laid:

On the 9th of Sonnt, A.D. Trin: St. Peter's parish at Stratford, Ont. can. (P. A. Wuggazer), to the new church. Preacher: Evil and Hügli (English). - On the 11th of Sonnt, n. Trin.: St. Paul's congregation at Lock Port, Ill (P. Zucker), to the new church. Preacher: A. Pfotenbauer and Bunnrecht (English)

## Auviläum.

On the 10th of Sunday after Trinity the Immanuel congregation at Arcadia, Ind. (Fr. Schimmel), celebrated its 60th anniversary together with a mission festival. Preachers: Fr. Schumann and Huxhold (German), Husmann, Hahn and Bopp (English). Collection: H125.00.

## Conference ruureigen.

The Post O a k - Pastoral Conference of Texas will meet, w. G., September 23-25, at the parish of the undersigned near Flatonia, Tex. Confessional address, Rev. Lugenheim (Fr. Kilian). Homily: Fr. Birkmann (Fr. Durow). Timely registration or cancellation requested.

W. F. Klindworth, Secr.

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet, w. G., on the 24th and 25th of September, at St. James Parish, Milwaukee, Wis. Those desiring full quarters, or only luncheon, should report to the local pastor, J. Jenny. Speaker: P. J. Bürger. Topic: To what extent is the office of preaching a divine foundation?

H. H. Ebert.

The Minnetonka - District Conference will meet, w. G., Sept. 24-26, in Chaska, Minn. Work: Exegesis on the Epistle to the Galatians (from ch. 4, 7): Prof. Heuer. Augsburg Confession, Art. IV: Ltjen: Art. V: Nachtsheim. Is it the duty of a Christian to acquire the right to vote in the church? Fr. Mischer. The recent socialistic movement in the United States: Fr. Bouman. Confessional address: Fr. Lüker (!. Nachtsheim). Sermon: Fr. M. Kretzschmar (k).





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## Mormon Doctrine.

Of the doctrine of the Mormons it must be said that not a single piece of it is right and according to the word of God. The whole thing is nothing but paganism, and very gross paganism at that. The only Christian touch that the whole thing has is the use of Biblical names, and the use of certain Biblical terms, all of which are misused. In former times they counted themselves among the Christians; they also like to call themselves "the saints of JEsu Christ of the last days". Now they no longer count themselves among them, but place themselves in conscious opposition to the Christian Church. That the term "heathenism" is not too much to say will become clear to us when we consider, for example, their doctrine of Scripture, of God, of man and his eternal destiny. Then it will at once be clear to us that all other doctrines cannot be right; indeed, they will then have little interest.

What is the source and guide of their doctrine? Or where do they get their doctrine from and how do they prove it? They have no settled creed. They have thirteen "Articles of Faith" written by Joseph Smith. They will probably only show these where they want to gain entrance, because they sound as Christian as possible and do not express their actual doctrine. For instance, the first sentence reads: "We believe in God, the eternal Father, and in his Son Jesus Christ, and in the Holy Spirit." How little their present doctrine of God is expressed in this, we shall see. They themselves say, "The Latter-day Saints publish no confession as a complete list of their doctrines; for while they hold that the precepts to eternal life are unchangeable, yet they adopt as an essential peculiarity of their faith the principle of continuous revelation." (Articles of Faith, p. 4.) What are their sacred writings? "The scriptures which the church

The four books which are accepted as the decisive guide in faith and doctrine are: the Bible, 'The Book of Mormon,' 'The Book of Doctrine and Covenants,' and 'The Precious Pearl'" (p. 5). (p. 5.) So once: the Bible. You can't get in among Christians without it. But not the Bible as it exists in the original Hebrew and Greek text or as it is translated according to the rules of human language, but as it has been trimmed by them or, as they say, "translated" by Joseph Smith. There it seems as if they were deliberately trying to make fools of the people. Joseph Smith, of whom they themselves keep saying, "He had little schooling," "the uneducated young man," "he could not read and write well," he and he alone is supposed to have translated the Bible correctly from the original languages! And let us have a look at this "translation". The very first verse of the Bible says, "In the beginning God created the heavens and the earth." But that is all wrong; some godless Jew has corrupted the text. According to the correct "translation" the verse reads: "In the beginning the head, one of the gods, brought forth the gods." Thus the text proves at the very beginning that there is not one, but many gods. And it immediately adds: "If you do not believe this, then you do not believe the learned man of God." Thus the very source of their doctrine is stated, namely, the revelations of Joseph Smith and his successors in office.

Then "The Book of Mormon", which Smith claims to have found on golden plates in the earth at Mount Cumorah as a result of a divine revelation and was able to read and translate with the help of the glasses attached to it, which he was not allowed to show to anyone, which he dictated to another while sitting behind a curtain because he could not write himself. This is a rather silly book with its alleged history of the North American Indians.

"The Book of Doctrine and Covenants" (Book of Doctrine and Covenants) is a collection of alleged open-

Joseph Smith claims to have had when Christ appeared to him once, then Moses, Elijah, John the Baptist, or the apostle, revealing to him doctrine and things to come.

"The Pearl of Great Price" also contains such "revelations." In it is found, among other things, "The Book of Abraham, translated by Joseph Smith from ancient manuscripts from the catacombs (underground tombs) of Egypt." In it is found a map full of mysterious signs imitated from Egyptian pictographic writing. With some of these signs there is such a remark as this: "May not yet be revealed." That's to fool people later.

But the main source of their teaching is the continuing revelations. After their chief dogmatist, Talmage, has spoken of the four sacred books, he continues, "But they are by no means our only source of doctrine and instruction in the theology of the church. We believe that God is as willing today as ever to reveal His thoughts and will to men, and that He does so through His chosen and appointed instruments. We therefore accept the teachings of the living mouthpieces of God as of the same validity as the teachings of the written word, because men standing in the highest offices are recognized and accepted by the church as prophets and revelators, and as men possessed of the power of the holy priesthood." (. 4. Ok 1., p. 5.) "The canon of Scripture is still open; many a line, many a precept, is yet to be added. Revelations surpassing in importance and glorious fulness any that are written, are yet to be given to the Church, and proclaimed to the world." (P. 323.) To those who say, We have enough in the Bible, it is cried, "Woe to him that says, We have God's word, we need no word of God in addition, we have enough!" (II. Neph. 28. 29.) "Deny not the spirit of revelation, nor the spirit of prophecy: for woe to him that denieth these things!" (Doc. and Cov. 11, 25.) Not only was Joseph Smith such a prophet, but all his successors in office, especially the President, who is set "by God's direction." Who is a "seer, a revelator, a translator, and a prophet; having all the gifts from God, which he gives to the head of the church." (Doc. and Cov. 107, 91.) "His position is compared by God to that which Moses once had as the mouth of God to Israel." Therefore, on April 5, 1897, one of their "apostles" preached, "Wilford Woodruff is a prophet and seer of this church; Joseph Smith was a prophet, Brigham Young was a prophet. Wilford Woodruff is a prophet, and I know he has a great many prophets about him, and he can make holy writings as good as those that are in the Bible." (Apostle Taylor.) Brigham Aoung, Smith's successor, blasphemously applied 1 John 4:2 to his predecessor, saying, "Any spirit that confesseth that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, he is of God. And every spirit that confesseth not these things is antichrist." (Mill. Star, N, 118.)

In this the Mormons are similar to the papacy. Of some of its doctrines, which are not found in the Bible, says the

Pope, they were in the tradition or tradition, and he had them in the shrine of his heart. Of course, no one can control this; what he has in his heart he can use to fool people as he pleases. That is why Luther calls tradition "the great juggler's bag of the pope." And it must be said: the Mormons have a terribly large juggler's bag. He who accepts Mormonism must believe that the ignorant, evil-souled Joseph Smith gave the world a divine book under those circumstances which, after all, smell so much like a hoax. He must accept all this when this ignorant man mishandles the Bible, changes the Hebrew text, "translates" it so that it then says what he wants it to say. It is outrageous, and looks as if deliberately to try how far people might be fooled, when the man who could not read and write properly in any language feeds people with such things as, "I didn't find these things in the Bible before either, until I learned Hebrew," or, "I wouldn't have known that either if I hadn't found it in ancient inscriptions, in Egyptian papyri." The adherent of this delusion must accept as divine revelation whatever the leaders of the Church at any time make it out to be, and even if these revelations directly contradict each other. In the "Book of Mormon" polygamy is forbidden. But when Joseph Smith was living with several wives, and needed to cover himself and especially his own wife, he received a revelation on July 12, 1843, that polygamy was divine order and pleasing to God. It is a laughing matter how this "revelation" is seen to be made for the occasion.

How very different Christianity is! There one is not led on a monkey's tail, as Luther expresses it, but "we have a firm prophetic word," 2 Pet. 1, 19. "They have Moses and the prophets; let them hear the same!" Luk. 16, 29. "Yea, according to the law and testimony. If they will not say this, they will not have the dawn," Isa. 8, 20. E. P.

(To be continued.)

## Our missions.

### 12. the negro mission.

In general, it can be said of the Negro Mission, which the synods of the Synodical Conference have been carrying on together for 35 years, that it has already brought unspeakable blessings, and that it is now being carried on again with a particularly fresh zeal, in large part probably as a result of the appointment of a Mission Director, who devotes his time and energies to the promotion of this mission in all directions, whereby at the same time his rich experience in this field is of great benefit to him. At the close of last year the negro mission numbered 33 congregations and preaching places in North Carolina, Louisiana, Virginia, Arkansas, Illinois, Missouri and New York, with 2050 souls, 905 communicants and 231 voters. The number of baptized was 134, and the number of communion-goers 1941. The parochial schools were attended by 1555, the Sunday schools by 1284

children attended. There are 39 persons employed in the mission: 13 white pastors and professors, 10 colored pastors, 4 white and 7 colored teachers, 3 colored teachers, and 2 students on temporary duty. Immanuel College at Greensboro, N. C., has 4 professors, 1 assistant teacher, and 64 students; Luther College at New Orleans, 2 professors and 23 students.

The school building erected for Negro children in Greensboro was completed last fall. The cost of construction has been raised largely by the school children of the Synodical Conference. So numerous have the Negro children gathered in the new school building that nearly every seat in the three classrooms is filled. At Bethlehem Station, New Orleans, the school attendance is also a peculiarly good one. Between 90 and 100 children have been present daily against 35 to 40 in the same month in former years. It is expected that with the commencement of the new school year the number of pupils will far exceed all previous numbers. Just now the, vestry is being converted into a schoolroom to provide more room for the school. One month's receipts amounted to a little over \$102.00. There is also a great deal of other life in the parish. - Another church in New Orleans recently called a pastor under the direction of the Mission Commission, which suggested candidates to her. "It is something new in our mission. The church guarantees \$40.00 a month of salary. We believe that our older wards should become more and more self governing. With reference to this ward, the first step in that direction has been taken." - Two theological candidates who have taken their examinations at Greensboro will take office in the fall. New stations have recently been opened; new lands are being added, on and on, to those already conquered; exploratory tours are being made, and the pioneer work is steadily advancing. - From a meeting of one of our district synods it is written: "The negro mission was also thoroughly reported, and it filled every Christian heart with hearty joy and hearty thanksgiving, and made the toils and obstacles to be endured and overcome in this work seem small and slight, to hear how our valiant missionaries, by God's grace, are winning one victory after another. May the word of the Lord continue to run and grow and be preached with all joy among the poor children of Ham! May the Lord make the hearts of His Christians willing to also diligently signify this work with prayer and gifts!"

"If we only had more means!" writes our Mission Commission. "This year we expect to require the sum of \$30,000 to \$31,000: for salaries alone \$25,000, for the budgetary fund of the teaching institutions \$1000.00, for repairs \$500.00, to cover the treasury debt \$2000.00. News is expected every day from New Orleans and Greensboro that the municipal authorities will compel us to build drains." - It is particularly worthy of notice that our poor negro congregations raised the sum of \$4129. 55 during the past year, that they are thus gradually becoming accustomed to regular church contributions, and are ever increasing in the work of the Lord. This sum, as well as the net profit from our missionary bulletins and the contributions of the other synods of the Synodical Conference, are included in the above

\$30,000 to \$31,000 included, so that only about \$20, 600 would be accounted for by our Synod. Let us consider what individuals among us have done and are still doing, such as "Mr. Unknown" left back \$500.00 on his fifteenth annual visit, how one brother in Iowa sent in \$820.00, another in Missouri \$900.00 sent in, and as another in Wisconsin is listed in every monthly receipt of the treasurer at from 20 to 30 dollars, we remaining communicant members of the Synod might well seriously ask ourselves whether we have all already sacrificed 4 cents annually for the negro mission, and what we are disposed to do in the future for this glorious work.

Our mission director writes: "May the promise: Mohrenland will stretch out its hands to God be fulfilled more abundantly! For this to happen, two things are necessary. First, what already exists must be strengthened, the congregations must be educated to independence, and the institutions must be filled with gifted young men. Secondly, the old beatific Word of the Cross must break new ground in the great mission field by founding new stations with churches and Christian schools. This will be my main work at first. On the other hand, however, it is of the greatest importance that a more active interest in the missionary work among the Negroes be awakened and kept alive in all the congregations of the Synodical Conference. This can and should be done, in addition to the preaching of the Word, by the wide circulation of the two missionary papers, Mission Dove and *Lutheran Pioneer*. It is

My ardent wish, my heartfelt request, and it is also a holy seriousness for me to bring the number of subscribers to the two excellently edited papers to 100,000.\*)" Considering that the Synodical Conference has more than 700,000 communicating members, this number should not be unattainable, especially since each paper costs only 25 cents per year. What an exuberant blessing would flow from this wide circulation to the mission and to the congregations themselves!"

It is, after all, a matter of the kingdom of our Saviour, who bought us with his precious blood as his own, and of the eternal welfare of ten million Negroes of our country, whom we want to lead to faith in his name and to his glory through the preaching of his gospel. The negro mission, too, is the work of our God and Savior, who wants all men to be helped and all to come to the knowledge of the truth, so that even the poor negroes may be converted and their sins destroyed. What a great honor it is for us that we may be the Lord's instruments and helpers in such blessed work of making immortal souls blessed! He has also given us the necessary funds for the negro mission in abundance. It is only important that we humbly and gratefully return to him the earthly goods that he has entrusted to us, so that this glorious missionary work of saving poor human souls may not suffer any harm, but may continue happily to the praise of his mighty, helpful name. He himself, the Lord, who does his work in us and through us,

\*) Last year both papers together had only 28,800 readers!

Open the hearts of all of us and fill our hands, so that through our service the heavenly kingdom may come more and more to the black citizens of our earthly fatherland!

Br. S.

(Conclusion follows.)

## Lutheran Synodical Conference of North America.

At the invitation of the Holy Cross congregation at Saginaw, W. S., Mich. (P. H. Speckhard), the Lutheran Synodical Conference held its twenty-fourth convention in its midst from August 14 to 19. St. Paul's (P. J. Westendorf) and Trinitatis (P. H. Grüber) parishes also took part in quartering and entertaining the delegates and the numerous guests.

The opening service was held on Wednesday morning. The altar service was performed by S. Grüber, who was also later elected chaplain by the conference, and 1). F. Pieper of St. Louis preached the sermon on Rom. 16, 17. 18. "The Apostle Paul's Lessons on Separation in the Christian Church" was the subject of his sermon, in which he discussed the following three points: how separation originates, how it is to be judged, and how it is eliminated. By decision of the conference, the sermon will be printed in this year's report.

The meeting, which was attended by 88 delegates (44 from the pastors and as many from the audience) and about 70 guests (mostly from the Michigan District of the Missouri and Michigan Synods), was opened by Vice-President L. Hölter. He informed the assembly that the long-time president of the Synodal Conference, Father J. Bading of Milwaukee, had been unable to attend due to illness and his advanced age. He then read out a letter from Fr. Bading in which he conveyed his greetings to the Conference, took leave of it for this life with heartfelt words, wished it God's protection and blessing for the future, and expressed the hope of being reunited with the members of the Synodal Conference one day in that life. D. Pieper was commissioned to return the greeting and blessing on behalf of the Conference.

C. Gausewitz of Milwaukee was elected President of the Synodical Conference in place of President Bading, while the other officers were re-elected: Vice-President: L. Hölter of Chicago; Secretary: Prof. J. Meyer of New Ulm; Treasurer: Mr. H. A. Christiansen of Detroit. Elected to the Commission on Negro Missions were: P. C. F. Drewes, chairman; Prof. G. Mezger, P. W. Hallerberg, P. L. Wisler, P. O. Laskowski, and Mr. H. L. Döderlein, treasurer. Nearly all the old members were re-elected as representatives to the various Synods, etc. Newly elected were: P. C. Coyner for the English District of the Missouri Synod, P. E. Koch for the Southern Illinois, and P. H. Haserodt for the California and Nevada Districts.

Father W. Dallmann of Milwaukee and Prof. G. Mezger of St. Louis had been designated as speakers for this year's meeting, but neither was given an opportunity to present his paper, as more than the time usually devoted to doctrinal negotiations was taken up by the discussion of a most important matter. Representing the Norwegian Synod were D. Stub

and D. Ylvisaker appeared, and D. Stub reported at the first session on the state of affairs concerning union between the Norwegian Synod and the United Church. The committee to which the matter was referred for discussion recommended that the conference should itself thoroughly examine the so-called "Opgjør," or Theses of Union, which had been adopted by both Norwegian Synods, as it was a matter of immense importance to our church in this country. After this had been sufficiently done in more than four whole sessions, it was unanimously decided by the assembly to send a letter as well as a delegation, consisting of Professors W. Dau and D. F. Pieper of St. Louis, and Director J. Schaller of Wauwatosa, Wis." to request most cordially of the Norwegian brethren, for the sake of the confession: "first, in Theses 1 to 3 on Election by Grace, to exclude the equation of the so-called first and second forms of doctrine, since only the first is the truth of Scripture and the Confession, the second has no ground in God's Word and in the Confession of the Lutheran Church, and therefore has no warrant in the Church. secondly, to induce in the theses a rejection of human conduct, especially also of the omission of the so-called wanton reluctance by virtue of natural or grace powers, as a ground of explanation why God has converted and chosen some before others, as is taught by our opponents in the American Lutheran Church, since present ecclesiastical conditions demand such an antithesis; thirdly, to hold with us a Christian brotherly discussion of the former theses on calling and conversion, and the present one on election by grace, according to Scripture and confession, in truth and in love."

The report of the Commission for Negro Missions was quite gratifying and showed that the mission work among the Negroes is progressing steadily and blessedly, for which the considerable contributions (\$4377.00) from the Negro congregations are certainly proof. Following the report, it was decided, among other things, to hire three more teachers in New Orleans; to refrain from building a chapel in St. Louis, but to look for a better location for the mission there; to build a chapel in High Point, N. C., that would meet the needs. In regard to Immanuel College, Greensboro, it was determined that the much-needed connection with the city drain should be made at once, and that the Commission should be instructed to set to work with alacrity the collection of funds for the central heating in the teaching building, which was also needed. All members of the Synodical Conference are cordially requested to send in gifts for this purpose. Prof. R. Bischoff, who for 34 years served the *Lutheran Pioneer* so

At his request, the tedious work was taken off his hands and the thanks of the Synodal Conference were expressed to him in word and deed. The Commission was instructed to appoint a successor for Prof. Bischoff. Heartfelt thanks were also expressed to the Commission and to the donors to the Negro Mission, some of whom had contributed large sums. On Sunday afternoon a mission feast was held in the local auditorium, jointly organized by the congregations of the Missouri and Michigan Synods in Saginaw, for the benefit of the negro mission, which was attended by more than

and at which Prof. G. Mezger, J. Doswell (Negro) from St. Louis and E. Schmidt from New Orleans gave speeches. Following this, it should be mentioned that on Sunday mornings Praeses E. Pankow preached in the Church of the Holy Cross, Praeses C. Gausewitz in the Church of St. Paul, and Praeses G. Bergemann in the Church of the Trinity, and that collections for the Negro Mission were also taken at all services.

Among other business of the Synodal Conference, the following should be mentioned. The four new series of pericopes compiled by Praeses F. Soll were approved and Praeses Soll and the committee were thanked by the conference. Furthermore, the Conference repeated its resolutions passed in 1888 concerning the founding of opposition congregations. No congregations should be started by a synod without compelling reasons where another sister synod is already working. Care should be taken that no synod, by filling vacant mission churches, alienates from another synod the churches planted by that synod. Wherever possible, small missionary congregations of different synods which are close together should be united into one parish, so that useless expenses can be avoided and the available forces can be used for the expansion of the Church of God. In connection with this, the question was discussed, whether it was not time to appoint a joint committee to regulate these matters in all the states where both synods were working. Although many voices were raised in favor of this, nothing definite has yet been decided upon the subject.

J. C. Kretzmann, of Schenectady, N. Y., was elected as Statistician of the Synodical Conference, and it was determined that the officers of all Synods and Districts should send him the necessary reports from the year 1910.

In response to a petition, action was taken on the encroachments of the Roman Church, which had been steadily increasing in recent times, and it was decided to encourage all Christians to preserve their freedom, guaranteed to them by the Constitution, by the means permitted to them. Independently of the Synodal Conference, a well-attended citizens' meeting was held at the call of individuals, in which far-reaching resolutions were passed. Those desiring to know more about it should contact the chairman of the central committee appointed at the meeting (529 Sherman St., Milwaukee, Wis.).

The reports of the committees for the examination of the synodal reports were heard and accepted, and since there was no invitation for the next synodal conference, the matter was transferred to the Praeses. Congregations that would like to have the next Synodal Conference in their midst should therefore contact Praeses C. Gausewitz as soon as possible. After the most cordial thanks of the Synodal Conference had been expressed to the hospitable congregations, especially to the congregation of the Holy Cross, the meeting was adjourned. The whole meeting was closed on Monday evening with a divine service, at which the celebration of Holy Communion also took place. The confessional address was preached by Rev. Father Andres of Frankenlust, Mich. on Ps. 130:3, 4, and Rev. F. Brunn of Oak Glen, Ill, preached on Ps. 19:46: "I speak of thy testimonies before kings, and am not ashamed."

Otto J. R. Hönecke.

## California and Nevada District Assembly.

It was a Jubilee Synod that gathered from July 10 to 16 in the midst of St. Paul's Lutheran Parish in San Francisco, Cal. Twenty-five years, in fact, have elapsed since the California and Oregon District was formed in the midst of this same congregation. The first president of this district was Blessed Fr. J. M. Buhler, first pastor of St. Paul's and pioneer of our dear Lutheran Church on this coast. Blessed G. Runkel, at that time pastor of Trinity Parish at Los Angeles, Cal., was chosen as the first vice-president, Father J. H. Theiss, the first secretary, and Teacher J. H. Hargens, the first treasurer^ as well as many other founders of this district were privileged to share in the celebration of the silver jubilee of the same.

How small and little was the beginning! Only four voting pastors, four congregational deputies, five consulting pastors, and two teachers joined together to form a new synodical district here on September 21, 1887. But in the course of the past twenty-five years, under God's blessing, what a mighty tree has grown from that little mustard seed! The little California and Oregon District has grown into two great Districts, namely, the California and Nevada District, and the Oregon and Washington District. The former alone at present numbers about fifty congregations, forty-five pastors, and twenty teachers. The last district synod was attended by between eighty and ninety pastors, teachers, and congregational deputies. As we contemplate this great blessing, we must exclaim, "This is done of the Lord, and is a wonder in our sight!"

In the opening service on the evening of July 10th, the Honorable General Vice-President J. A. Hilgendorf preached. He put to our hearts the word of our dear Saviour: "Behold, I am with you always, even to the end of the age", Matth. 28, 20, and showed how this word should be a serious reminder and a sweet consolation to us, especially in the preaching of the Gospel. In his synodal address, which was based on the words of the 126th Psalm: "The Lord has done great things for us, and we are glad", President G. A. Bernthal pointed out the manifold blessings with which the faithful God has showered our district in the past quarter century.

On Synod Sunday, in the afternoon at 3 o'clock, a special jubilee service was held in St. Paul's Church, in which Fr. J. H. Theiß, on the basis of the 100th Psalm, called upon us with eloquent words to praise and thank God for the great grace and the innumerable benefits which He has shown to our faithful Lutheran Church on this far West Coast during the past twenty-five years. Vice-President Hilgendorf, in a brief but excellent address, conveyed the warmest blessings of the General Synod. The jubilee celebration found a beautiful and fitting conclusion on Sunday evening with a magnificent service of singing. This service, as well as the other services held during the Synod, was embellished by the mixed choir of St. Paul's congregation with their uplifting songs, and by several teachers from San Francisco and Oakland with their masterful presentations on the magnificent organ.

But the Synod did not only rejoice, but also, and

above all. Among the works, the most instructive and edifying lecture by Fr. J. W. Theiss on the subject: "Prayer in general" should be mentioned in the first place. In a fresh, lively manner the speaker explained in the first thesis what prayer is. Prayer is that divine service which is offered to the true God by believing Christians in thought and word, in which they ask for Christ's sake and in undoubted confidence partly for spiritual and partly for bodily goods, or praise and thank God. We have examples in prayer first of all in Christ himself, but then also in the saints of the Old and New Testaments and in many of God's children. In the second thesis it was then explained what should move us to pray. The commandment of God and His promise, as well as the help we have already experienced and the need of ourselves and our neighbor, should powerfully provoke and entice us to diligent prayer, inasmuch as it consists in supplication. To prayer, inasmuch as it consists in praise and thanksgiving, let us be moved not only by the commandment of God, but especially by the contemplation of his innumerable benefits, the wonders of his omnipotence and grace, and the example of the saints of all ages.

While the morning sessions were mainly devoted to doctrinal negotiations, the afternoon sessions were mainly devoted to missionary matters. From the mission report it was evident that almost everywhere in our district there is progress and growth. New doors have opened for us in many places. Four mission churches have been accepted into the Synodical Union. For several congregations and mission fields the Lord of the Church has given us new workers. All of this is very gratifying. For this we should thank the Lord from the bottom of our hearts. It is saddening, however, that many urgent requests for missionaries had to be rejected for lack of workers and mission funds. This should move us to pray all the more diligently to the Lord to send laborers into His harvest, and to make the hearts of our Christians ever more willing to sacrifice their earthly goods for the work of the mission. Encouraged to right zeal in the work of the mission

G. C. Jacobsen in a sermon he preached at a special mission service on Friday evening. The preacher showed, on the basis of Matth. 24, 14, why we Christians should regard the preaching of the gospel as our most important task.

We also received a favorable report from our educational institution in East Oakland. That this institution is not lacking in friends and patrons is already evident from the fact that a society has been formed which has made the care and promotion of our California Concordia College its special task.

Vice-President Hilgendorf reported on the great work of our General Synod. He especially emphasized the importance of the synodal, building and mission funds and encouraged all congregations to give regularly and systematically to these main funds.

The following officers were elected or re-elected: Praeses: Fr. G. A. Bernthal; First Vice-President Fr. J. H. Theiß; Second Vice-President: Fr. J. Kogler; Secretary: Fr. B. W. J. Lange; Treasurer: Mr. R. Dietrich; Visitors: Fr. H. Haserodt and Fr.

Special mention and recognition is due to the worthy Women's Association of St. Paul's Parish. The dear women have spared neither trouble nor expense to make the stay of the Synod as pleasant as possible in their midst. Twice a day they entertained us in the best way in the school rooms of the church. God bless them!

The richly blessed Synodal Assembly ended on the evening of July 16 with a solemn service, combined with the distribution of Holy Communion. Father G. Kirchner gave the confessional address on Ps. 25, 18, and Father H. Haserodt the pastoral sermon on Eph. 4, 7-46.

Praise and thanks be to the Lord for all the spiritual blessings of His Word and of fraternal fellowship which we have enjoyed during these beautiful Synod days! May He also bless the dear congregation of St. Paul, whose members have so kindly welcomed and accommodated us!

-- Next year's Synod will be held, God willing, at Trinity Parish, Los Angeles.  
Ed. Rudnick.

## Texas District Convention.

Glorious, blessed days were they which we were privileged to spend from the 24th to the 30th of July in the midst of the congregation at Thorndale, Tex. (P. A. W. Krämer), we were able to spend. Vice-President J. Strafen, who to our joy had again come to us from the far north, showed us right away in his opening sermon, based on Rom. 12:4-6, that and how each one, as a member of Christ's holy body, should use the gifts given to him for God's glory and for the common good.

Above all, however, we were encouraged in the faith by the doctrinal lectures which Prof. Stöppelwerth of Winfield, Kans. had taken charge of. For the subject of his paper was, "Sanctification a necessary consequence of justification." He began by showing that justification and sanctification must not be mixed together. If, then, the question is, How can I be justified and blessed in the sight of God? then one must be entirely silent about good works, and take comfort in the grace of God alone. But if a man has become righteous before God through faith in Christ, this will also be evident in his whole character and conduct. True faith is not a dead thing, but always living, active, powerful, and it is impossible for it not to work good without ceasing. - But what is the use of going on at length here about the work? Everyone should take the synodal report that appeared at that time and read it! He will certainly not put it down again without having received great blessings from it.

Among our business meetings, the report of the Missionary Commission deserves special mention. Mission is the main work that we have to do in our great state, and through God's goodness it is also progressing from year to year. There are now 27 pastors, 2 teachers and 2 vicars serving the mission of our district. These serve 32 mission churches and also attend 51 preaching points. The number of souls who are spiritually cared for in this way amounts to 3230.

This number could be increased even further if - indeed if - we did not always lack the necessary workers. For this reason, the question has often been raised in our district in recent times as to whether it is not time to establish an institution among us in which our boys could devote at least the first few years to their studies. Although it was clear to everyone that in this way we could win more boys for the service of the church, we did not have the courage to found such an institution, especially since we had already had such a school among us in earlier years, but had to let it go after a short existence. Now, however, the Norwegian brothers, who have had an institution in Clifton, Tex. for many years, made us an offer that we felt we could not refuse. We were asked to employ and pay a professor at this institution, who should especially take care of those who come to Clifton from our circles. The district is to have supervision over the curriculum, insofar as it relates to the training of students for church service, and the right to monitor the teaching position and the conduct of all professors. After this matter had been thoroughly discussed, especially by the representatives of the congregations, it was unanimously decided that the district should appoint and pay a professor at this institution.

Finally, the elections which had to be held in our district this year resulted in the following: Praeses: P. G. Birkmann; First Vice-President: P. A. W. Krämer; Second Vice-President: P. H. T. Kilian; Secretary: P. H. Studtmann; Treasurer: Mr. H. Biar, Giddings, Tex.

With the singing of a hymn and the Holy Lord's Prayer, the meeting closed at noon on Tuesday. May the Lord bless our work, that it may be for His glory and for the good of His Church here on earth!

N. Osthoff.

Spirit and wisdom! May all students know from the beginning and always that they are to be equipped to be faithful workers in God's vineyard. And may all Christians carry these institutions of theirs on a loving, praying heart. Of what importance the educational institutions are for the life and prosperity of the Church, we are reminded again and again by the fact that in the Church prayer this intercession is introduced with an "Insonderheit": "Insonderheit segnung die rechtgläubigen Lehranstalten!"

On September 11, our St. Louis Seminary began its new academic year. The opening address was given by the president of the institution, Prof. I). F. Pieper, who, thank God, can also resume his teaching activities and will give his dogmatic lectures. Gotr has bestowed rich blessings on our Institute. We dismissed 85 candidates into the sacred preaching ministry in June, but 103 new students have entered, all but one in the third class. They come from the following preparatory institutions: Fort Wahne 26, Milwaukee 29, St. Paul 17, Concordia 15, Bronxville 10, Winfield 2, Watertown 1, Adelaide (Australia) 1, and from German institutions 2. The third class, with 2 who entered last year but then sat out, numbers 104. In the second class, in which one of the German students will enter, there are 120 enrolled, of whom 15 will be vicars; in the first class there are 97 enrolled, of whom 4 will be vicars, one is ill, and two sit out for other reasons. The total number of students enrolled on opening day is therefore 322, and 299 are present or will arrive in the next few days. In addition to the 19 vicar positions already filled by students of our institution, there were 21 other requests for substitutes on opening day, many of which were very urgent, and some of which will probably be considered. Ten of these latter requests have come here from the institution in Springfield. - May the Lord God be with us and with all our institutions with his grace and help, his protection and blessing!

L. F.

On the subject of the shipment of communion wine to prohibition states, we are informed: "It being feared that the London Bill, relating to interstate commerce in spirituous liquors, might also make the shipment of communion wine to temperance states unlawful, the Synod of the Iowa District instructed the undersigned, with two other members, to draw up a protest against this bill, and to send it to Washington, bearing the signatures of the Synodals. The undersigned had an opportunity of personally addressing the Senator concerned, and of delivering the protest to him. The Senator asserted that the bill intended nothing of the kind. Its purpose was not to prohibit the sending of spirituous liquors into temperance states at all, but to prevent the sending of spirituous liquors to such persons as used the same 'in violation of any law of such State.' The use of communion wine, however, was not contrary to the law of any State. He further promised to see to it, if the bill should in any way be misinterpreted, that communion wine would be expressly named. There is, therefore, probably no need of further agitation against the bill.

M. J. Von der Au."

## Abroad.

One often reads that there are liberal and conservative directions in the German national churches. But many of our readers, who are not familiar with German conditions, may have no idea of what deep contrasts these are. The so-called liberals leave little of God's word standing, while the conservatives - the one

## To the Ecclesiastical Chronicle.

### America.

Our educational institutions are now all reopened and in full activity. God has supplied us with a great multitude of new students. All the institutions of which we have news so far have had great receptions. Unfortunately, not all have reported yet. We give the numbers as far as we have them:

Institutions.	Newly included.	Total number.
St. Louis .....	103322	
Springfield .....	49214	
Addison .....	53171	
Seward .....	48143 1)	
Fort Wayne .....	84289	
Milwaukee .....	83234	
Concordia .....	51174	
St. Paul .....	49146	
Winfield .....	27 2)	

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God be thanked for the rich blessing! May he give all our institutions a blessed school year, hold his protecting hand over them, and give all teachers and students strength and health,

1) Of last year's students, six entered high schools and one entered seminary at Addison.

2) Of those, three new secondary members, two from New Orleans, one from Oakland.

more, the others less - want to hold fast to God's word and the church doctrine. Thus the liberals would like to abolish the Apostolic Symbol, that is, the three Articles, because they no longer believe it; the conservatives want to keep it and confess it as divine truth. Thus in one city two such diverse voices may be heard, as we take from the following from a German paper: "At the Berlin District Synod, General Superintendent D. Lahusen declared that the ordinations of clergymen performed by him never involved any commitment to the wording of the Apostolic Creed. He said literally: 'If it were required at ordination that the ordained should profess every single point of the Apostolic Creed - such as the virgin birth, the resurrection of the flesh - I should no longer be able to ordain evangelical theologians.'" He regards the Apostolic Well as an important historical, but still an imperfect expression of the faith of the most ancient Christianity." The other voice is this: "In response to this statement of the General Superintendent, D. Lahusen, the 'Positive Kreissynodalvereinigung Berlin-Cölln-Stadt' held a numerously attended meeting on June 26 in the Evangelische Vereinshaus, which decided with a large majority on the following statement: The Positive Kreissynodalvereinigung Berlin-Cölln-Stadt, assembled today in large numbers in the Evangelische Vereinshaus, expresses its regret at the statement made by the Herr General Superintendent D. Lahusen on June 6 at the Kreissynode Berlin-Cölln-Stadt concerning the binding nature of the Apostolicon in the ordinariate vows of the clergy, and maintained in his later statement. It protests against the fact that the two sentences of the second article: 'Received of the Holy Spirit, born of the Virgin Mary' should be regarded as non-binding on ordinands, that in general the question of the limit of the bond should be a question of conscience and of the inner position of the individual ordinand. These two propositions are sacred biblical truth and must not be divulged under any circumstances. The obligation applicable to ordination is fixed by law of the national church and may not be relaxed by any individual. We call upon the parochial associations affiliated with us to stand up manfully for the unbreakable validity of the Apostolicum and to represent this standpoint unwaveringly, especially in the coming church elections." - Thus faith and unbelief dwell equally in one house. Now the unbelievers, if they were honest, should divorce themselves from the church. But because they do not do so, the faithful should separate themselves from the unbelievers, since the latter do not want to accept the testimony of the truth. Many have separated from the national churches because of this, and form the German Free Church, which is in communion of faith with us. E. P.

Kaiser Wilhelm donated a **statue of Admiral Coligny** to the city of Wilhelmshaven. Coligny is depicted with a drawn sword in his right hand and a book in his left hand, which he holds close to his heart. It is said that the original design of the monument was the Emperor's own handiwork. This is the second monument the Emperor has made to Admiral Coligny; the first is in front of the Berlin Palace. The Emperor likes to talk about Coligny as his ancestor. Coligny was a martyr to Protestantism. He was a principal leader of the Huguenots, French Protestants, and he was a victim of the hideous Parisian blood wedding, in which about 30,000 Protestants were murdered in France, which gave such pleasure to Pope Gregory XIII. that he loosed cannon, burned bonfires, held an ecclesiastical thanksgiving ceremony, struck a memorial coin, and, for the "glorification of the

Coligny's assassination" and had it painted and displayed in the Vatican.

E. P.

**In the Kingdom of Saxony** a fierce struggle has broken out for the preservation of the confessional, in truth Christian character of the elementary school, in which the liberal teachers have made the most radical demands. Among their allies they have the Monists, Social Democrats, Protestant Unionists, and now also the former Cologne pastor Jatho. Appointed by the "Protestant Association," the latter has also appeared in Dresden with his well-known lectures. At the end of his lecture he even let himself be carried away to the outrageous assertion: "For the time being the church has put religious life in such fetters that today it even commits the crime against human nature to have six-year-old children taught separately according to denomination." A veritable storm of applause is said to have arisen on the part of the liberal teachers, the papers report. In view of the energetic attitude of the Ministry of Culture, which in its draft adheres to the denominational character of the school, it is to be hoped that the advance of the radicals will meet with due rejection. How necessary it is in the face of such subversive powers that all believing Christians stand on guard to stand up for the sacred goods of Christian faith and life!

**Wm. Booth, General and Commander-in-Chief of the Salvation Army**, died in London, August 20, in his 84th year. Born in the English state church, he joined the Methodists at the age of thirteen and became a Methodist preacher at 24. He then separated from the Methodist association and began a mission of his own among the most depraved in London. To his mission he gave a military establishment in 1878, and called it the Salvation Army. It has now grown large and spread all over the world. In 53 countries and colonies it carries on its work. Their paper, *The War Cry*, is published

in more than twenty languages in over 1, 200,000 copies. Sixteen years ago his son Ballington Booth, who had the supreme command in the United States, quarreled with his father and formed a similar organization, the Volunteers of America. The new commander, according to Booth's will, is his son Bramwell. The Salvation Army was at first much ridiculed, but the world has become accustomed to its peculiar doings. It does much to relieve physical distress. There is much that is enthusiastic about it, but in its street preaching one often hears the main truths of the Gospel. One must admire the great courage of these people. E. P.

**The present Pope Pius X** is a superstitious man, even though he claims to be "infallible". Indeed, on August 5 he began the tenth year of his pontificate in good health, and it gives him pleasure. "The cause of his special joy lay in the fact that he had been tormented by a superstitious fear that he would not live to see the tenth anniversary of his elevation to the See of Peter. For he believed that he was under the spell of the number nine. When he was seriously ill last year, he ordered preparations for the conclave (papal electoral assembly), saying: 'I will die, for my nine years are up.' It is strange what role the number nine has played in my life. I attended school in Riesa for nine years, studied in Padua for nine years, was vicar in Tombolo for nine years, parish priest in Salzano for nine years, bishop for nine years, and cardinal and patriarch of Venice for nine years - I will also be pope for only nine years.' " - The Roman Church is full of pagan superstitions, from the Pope down to the least of his followers.

(L. Z. B.)



## Origin of the song "Keep us, O Lord, at thy word".

As is well known, around the year 1542, when this song was sung for the first time in the Protestant Church, the glory of the German Empire was in a bad way. The Roman pope was intent on nothing other than the complete eradication of the Lutheran heresy. The mighty confession of the Schmalkaldic Articles had inflamed him to the most voracious wrath. In the un-German Emperor of Germany, Charles V., he found a compliant servant, who would have been only too glad to cover the Protestant lands with war, had he not been delayed by his repeated quarrels with the French King. And when he once came to the point where he thought he had a free hand, the Turks invaded his south-eastern lands, and he had to defend himself against these still more powerful enemies.

His own army was no match for the sultan's innumerable hosts. From the same princes of the empire, whom he treated as heretics and wanted to deprive of their land and people, he had to ask for help. The Lutheran princes were so well acquainted with the divine commandment of authority and charity that they unhesitatingly gave the emperor strong support. Not only did they send their well-armed troops to the threatened frontiers, but they also wrote out a tax for the war against the Turks in their countries.

But what history tells us is disgraceful. The Lutheran auxiliaries were placed in the front line, but then treated and fed badly. According to the complaint of the war chief Schertlin, the Lutheran money was "financed" and used for other things. It is no wonder that the Turks inflicted one defeat after another on the imperial army, driving it back step by step and making efforts to penetrate as far as Vienna and then, via Vienna, into Germany. The saying, "Where the Turk sets his foot, there grows no more grass," found a ghastly confirmation. Towns and villages were razed to the ground, the inhabitants cruelly murdered or dragged into the most miserable slavery; the name of Christ was most abominably blasphemed. Had the Germans not fought so valiantly, and at last, when all seemed lost, built with their bodies an impregnable wall, the raging torrent of destruction would have rushed from the Black Sea to the Elbe and the Rhine. The Germans not only had bravery ahead of the Spaniards, but also the belief that even as men of war they were in a state pleasing to God, and that they were prayed for at home in Saxony and Hesse and Brandenburg. The intercession of the Church was the invisible and yet so powerful force that stood by them and called out to the defiant enemy: "So far and no further! Here shall thy proud waves lay down!"

With word and writing, full of strength and enthusiasm, D. Luther helped to fight. In the churches, prayer services were held weekly, as long as the Turkish emergency lasted, and cries for help were made to the Lord of Hosts. Remembering the promises that the Lord made to prayer from the mouths of children, the children also had to come to church and join the old people in folding their hands and saying Amen.

For these hours of prayer D. Luther composed in 1541 "a children's song to sing about the two archenemies of Christ and His Holy Church, the Pope and the Turks", our song "Preserve us, O Lord, by Thy Word", in three verses. The two last verses are a later addition. The following year it was printed and then indented in the hymnals. The Turkish distress continued to rise for decades, and so there was occasion enough

there to pray the hymn diligently. The Pope's plight remained an evil, and the Thirty Years' War was a blatant testimony to the reason for asking for deliverance from the Pope's murder. The so-called governor of Christ has more blood debts on his conscience than the Turk. (Wbl.)

## The Christian change before the eyes of the world's children.

A notable materialist, that is, unbeliever, has this to say about the Christian's walk:

"All Christians believe that the poor and miserable, and those who fare badly in the world, are blessed; that a camel is more likely to go through the eye of a needle than a rich man to enter the kingdom of heaven; that one should not judge lest he be judged again; that swearing is a sin; that one should not provide for the morrow; that to become perfect one should sell all his possessions and give to the poor. It is not untruthfulness when they say that they believe all these things. They believe in them as one believes in everything, which is always vowed and never touched. Alone in the sense of that living faith which regulates conduct, they believe in these doctrines just so far as one is wont to act upon them. The mass of the faithful do not feel themselves gripped by these doctrines; their inner being is not subject to their violence. There is a conventional respect for their sound, but no feeling which passes from the words to the things signified, and compels the soul to absorb them and conform to the formulas."

The children of this world have an eye on the walk of Christians, and see it at once when their walk is inconsistent with their confession. Therefore the Scriptures exhort us to "walk carefully toward them that are without". Therefore the Saviour exhorts, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5:16. Therefore God crieth unto the hypocrite, "Thou boastest of the law, and profanest God by the transgression of the law. For because of you God's name is blasphemed among the Gentiles, as it is written," Rom. 2:23, 24.

And yet the world also judges unjustly; it often does not want to see the good in Christians. The same man who then spoke grandly: "This much is certain, that the priestly doctrine of the moral wickedness of all unbelievers is not confirmed by experience, and that no moral disadvantage of faith can be proved either," must nevertheless confess: "But looking over history at large, it seems to me scarcely doubtful that we may largely ascribe, not only our moral, but even our intellectual progress, to the silent but constant action of Christian ideas; but that these ideas can only develop their full efficacy by breaking the ecclesiastical and dogmatic form in which they were enveloped, as the seed of a tree in its hard husk." By the last words he shows what the world actually hates about Christianity, namely, Christian doctrine. E. P.

## The pastor and the unbeliever.

Some years ago a well-known preacher had given a series of lectures on unbelief. Some of the citizens of the town in question were known to be unbelievers.

A few days after this the preacher went up the Mississippi in a steamer, and found on board several inhabit-

ner of that city, among them a well-known infidel. As soon as this man discovered the preacher, he began his blasphemous speeches; and when he saw him reading at one of the tables, he proposed to his comrades to go with him and sit down at the other side of the table and listen to some stories he would tell about Christianity and Christians. This was to annoy the old preacher. Quite a number of curious people gathered around him to hear his loose stories and anecdotes, all of which were directed against the Bible and pastors. The preacher did not raise his eyes at all from the book in which he was reading, and did not seem in the least alarmed by the presence of the gang.

At last the unbeliever walked up to him, slapped him roughly on the shoulder, and said, "Old fellow, what do you think of these things?" The preacher calmly pointed to the land and said, "Look, isn't that a beautiful landscape spread out in loveliness before us?" "Yes." "There are many a flower, plant, and shrub, all there to fill the observer with delight." "Yes." "Well, if you were to send a dove over there, it would see everything there that is beautiful and lovely, and would delight in the sight with admiration. But if you were to send a vulture over the same region, he would see nothing there that would captivate him, unless, for instance, he found a stinking carrion that would be a disgust to all other animals." "Will you compare me to a vulture?" cried the infidel, red with anger. "Who said anything of you?" asked the preacher, with the utmost calm. The unbeliever went away with mixed feelings; but all through the journey he was called the vulture by his fellow-travellers.

## Obituary.

Karl Martin Gustav FASTER, teacher, passed away in the Lord on August 24. Born August 12, 1873, in St. Louis, Mo. he was baptized by Blessed Father E. H. Brauer. In 1877, his parents moved to Strasburg, Ill. where he attended the parochial school until his confirmation. He then entered our teacher's seminary at Addison, where he graduated in 1893, and followed a profession as the first teacher of Lincoln township, Ill. Three years later he was called to the school of the township at Bethlehem, Ill. After six years of faithful service he accepted a calling of the congregation at Oak Glen, Ill, where he was permitted to feed his Savior's lambs for 814 years. In May, 1-911, he came to his home in Strasburg to recover from an ailment. Then in the fall of 1911, when one of our classes became vacant, he still served with the strength he had left. But as he grew weaker and weaker and saw his end coming, he said, "For eighteen years I have held school; now I must make a point. But as God wills; I am ready to die and go to heaven." His consolation was the beautiful hymn, "Jesu, mein Herzens Freud," and "Jerusalem, du hochgebaute Stadt." On the 26th of August the funeral service was held in Strasburg, where the undersigned preached on Ps. 3, 6: "I lie and sleep and awake; for thou, HErr, dost keep me." At the request of the deceased, the following day we conveyed the body to Lincoln, Ill, where it was interred. Rev. J. Barthel officiated at the grave; he spoke on Dau. 12, 3. The deceased leaves his sorrowing wife and one son. - But we sigh: God, give us many schoolmasters who mean it so faithfully!

C. F. Keller.

## New printed matter

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Twenty-first Synodical Report of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St. Concordia Publishing House, 8t. Louis, Mo. 1912. 62 pp. Price: 12 Cts.**

This report contains the conclusion of the lecture of Prof. R. Pieper about the divine six-day-work of creation. The two last days of creation, the fifth and the sixth, are discussed in detail, also taking into account the objections of modern "naturalists" against the biblical account of creation (pages 7-38). An appendix on the Sabbath of Creation (pp. 38-44) brings this paper to a close, the diligent reading of which we recommend not only to students of theology and prospective teachers, but to all Christians who rejoice in the omnipotent and omnipotent creative value of God, and who also want to learn to answer those who, with all kinds of objections, would like to challenge and deny the credibility of the Word of God. - For our higher synodical school system, the report on Concordia College at New Orleans (pages 59-52) is worth noting. K.

**I beseech the light of the world.** 23 woodcuts with facing, accompanying Bible text by Jul. Schnorr von Carolsfeld. With colourful title picture. Published by J. Herrmann, Zwickau i. S. Price (paperback): 30 Pf.

**Christmas songs for young and old.** Selected by M. L. 80 pages 8°. With pictures by W. Steinhäuser, L. Richter, a. and a coloured title-picture. Same publisher. Price: 35 Cts. **Christkindlein's Picture.** Narrative by Marg. Lenk. Same publisher.

Price: 5 Cts.

**We have seen his star.** A Christmas Story by Marg. Lenk. Same publisher. Price: 5 Cts.

These booklets are suitable for distribution in children's services at Christmas.  
E. P.

## Ordinations and introductions.

Ordained on behalf of the Negro Mission Commission:

On the 12th of Sonnt, n. Trin.: Kand. L. Anderson at Zion Church, New Orleans, La. (Negro Mission), with the assistance of L. Krämer of P. A. O. Frederick.

Ordained on behalf of the respective District Presidents were:

On the 11th of Sun. n. Trin. cand. W. E. Mathwig at St. John's Church, Fall Creek, Wis. by the Rev. J. H. Stelter. - Kand. M. Muller at St. Immanuel's Church at Silo, Miou. by Rev. R. Gaiser.

On the 12th of Sonnt, n. Trin.: Kand. C. Damschöder at Zion Church, St. Louis, Mo. assisted by the Obermeyer, Sommer and Sieck of P. A. Dörffler. - Kand. Th. Picper at St. Paul's Church at San Francisco, Cal. assisted by Proff. Brohm and Jonas by P. G. A. Bernthal. - Kand. D. Reichelt in St. Matthew's Church at Pittsburg, Pa. assisted by P. J. K. E. Horst.

On the 13th of Sonnt, n. Trin.: Kand. O. Nieting at St. John's Church, Clarinda, Iowa, assisted by W. Horn of the Rev. C. H. Jäbker. - Kand. H. Dcgnier in Trinity Church at Friedensau, Nebr. assisted by Rev. H. Schabacker. - Kand. M. Wichmann in Mount Olive church at Milwaukee, Wis. assisted by the Kaiser, Hagedorn and H. Olsen by P. W. Dallmann.

On behalf of the respective District Presidents were ordained and inducted:

On the 11th of Sonnt, n. Trin.: Kand. W. A. Tisce at St. John's parish, Petaluma, Cal. assisted by Thiedes of P. I. H. Tisce.

On the 12th of Sonnt, A.D.: Kand. K. Kurth in the parish at Ashton, Nebr. and in the afternoon in the parish at Hayestown assisted by P. Th. Norden and W. E. Harms by P. F. L. Treskow. - Kand. A. H. Gallmeier in the Immanuelsgcommunity at Southey, Sask. can. by P. F. H. Rotermund. - Kand. Th. A. Tews in the parish at Rah, N. Dak. by A. Frey. - Kand. W. H. W. Becker in the peace church at Waco, Nebr. assisted by L. Nolte of



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## For Michaelmas.

If we look at hymns 155 through 157 in our hymnal, we find that they are entitled, "Songs on Michaelmas, September 29." In hymn number 155, in each verse at the end, the phrase returns, "Heut' ist der lieben Engel Tag." And if we look in the back of the hymnal at the list of Epistles and Gospels for the Sundays and feast days of the church year, we find there also an Epistle and a Gospel for the feast of Michaelmas, the feast of the holy angels. From this we see that in the ancient Church the feast of Michaelmas or the Feast of Angels was celebrated as a special feast day on September 29. The church of the Reformation, of course, did away with many of the overabundant feast days of the papacy, especially the memorial days of various doubtful saints; but it retained the feast of the holy angels in order to instruct Christians about the angels and their blessed service, so that Christians might rejoice in the blessing and comfort that God has prepared for them through the service and protection of the angels, and so that they might ask God for it and celebrate it gratefully. Our time, which is so busy in earthly things, with its wild chase after money and earthly goods, has no time to celebrate such festivals. But because it is necessary and salutary that the doctrine of the angels be preserved for Christians, we in our congregations at least sometimes preach on the doctrine of the angels on a Sunday next to the feast of Michaelmas. The whole teaching of the Scriptures concerning the angels, as well as the right attitude in which a Christian should regard this teaching, namely, that he should rejoice in the angels, take comfort in their protection, call upon God daily for this and thank him for it, so as not to offend God and not to grieve and drive away the holy angels, beware of sins and live godly lives - all this is written in the hymns given.

The feast of Michaelmas should be celebrated properly, otherwise it is better not to celebrate it at all. Luther's complaint about the celebration of Michaelmas in his day was twofold. Once, he begins a sermon,

which he held in Wittenberg in 1533, with the words: "Because the feast of St. Michael and all the angels is here, we want to keep it in our churches. Michaelmas and all the angels are here, we want to keep them in our churches, not only for worldly reasons, so that interest can be collected, but much more for spiritual reasons, so that it is necessary and useful that a right understanding of the angels remains with the Christians, so that the young people do not grow up and neither learn nor know what the dear angels intend or do, and have no joy from it and never thank God the Lord for this gift and blessing". (St. L. X, 1036.) At the time it seems to have been customary to make out the notes so that principal or interest, or both, was due on Michaelmas. How common this was, we see from Luther's writings on usury. When he wants to give examples, we often find such sentences: "I will lend you 100 florins on Michaelmas," etc. Or speaking of the defaulting payer, he probably says: "Michaelmas comes, but you do not pay," etc. It had come to this that some thought that the feast of Michaelmas was mainly and perhaps only for this purpose, that the one knew that he had interest to receive, the other that he had some to pay. Then it was necessary for Luther to explain to the people that the feast of Michaelmas was not there for this purpose, but for spiritual causes, that a right understanding of the angels might remain with the Christians. As a mere day of interest, the feast of Michaelmas has as little place in the church as the many sellers and money changers once had in the temple.

The other complaint Luther makes is even more serious: "St. Michael's feast has hitherto been a purely idolatrous feast. In the papacy there has been a great abuse in making idols out of the angels, as well as out of the Virgin Mary and other saints. For thus they preached that we should call upon the angels and the Virgin Mary, that they might forgive us our sins and help us." God does not want such a celebration, but rather has forbidden it in the first commandment, since He alone wants to be our God. Such an honor is not due to the angels, for they are not gods, nor are they Gods.

no demigods, also nothing similar, but good creatures of God, the almighty creator, who serve him, execute his commands and whom he has placed at the service and protection of his believing children. Nor do the holy angels want such divine worship. John reports how an angel appeared to him, whom he at any rate did not recognize as an angel, but took for Christ. And there he says: "And I fell down before him at his feet to worship him. And he said unto me, Behold, do it not: I am thy fellow-servant, and of thy brethren, and of them that have the testimony of JEsu. Worship God!" Revelation 19:10. Therefore Luther says against the papist abuse, "Wherefore we keep this feast, that we may ward off such abuse and idolatry, that St. Michael and other angels are raised up for God."

Luther finally says about the right, God-pleasing celebration of the feast: "We now celebrate the day of Michaelmas to praise and glorify our dear Lord God that he has ordained the holy angels to serve us. For thus you have often heard that we celebrate the day of Pentecost not because of the apostles, but because God has given the Holy Spirit and appointed the apostles. So we celebrate the day of the birth of our Lord Christ, not because of the Virgin Mary, but because God caused his Son to be born of her, who was to be our brother and Savior. So also we celebrate all other feasts for the sake of our dear God and praise the blessing that God has shown on such feasts. We do not celebrate the feast of St. John the Baptist for the sake of St. John, but for the sake of our dear Lord God, who gave such an excellent preacher to the world. So also today we keep the feast of the dear angels, that we thank God the Lord for this benefit, comfort and joy, that he has given us the protection and assistance of his dear angels, so that we do not live like the ungrateful, godless people, of whom there are unfortunately too many on earth. . . . So there remaineth a righteous, true mind, that we may look rightly on the dear angels, and know God's benefits, and yet not honour the angels above God."

So we celebrate the feast of the holy angels as a feast of joy and thanksgiving to God, who, as it were, cannot do enough in his love for his children, that he sets the high host of angels to serve and guard them. Because we live in a world full of dangers, let us pray diligently, "Thy holy angel be with me, that the evil enemy find no power in me." And because God has promised us, "He hath set his angels over thee, to keep thee in all thy ways, to bear thee up in their hands, and thou shalt not strike thy foot against a stone," Ps. 91:11, 12, let us walk confidently and cheerfully in the ways of our profession through life. And as we gladly unite our voices with them in the praises of the angels, which the Scriptures report to us, so we look forward to the time when we will be completely enrolled in their choirs, after the angels have rendered us the last blessed service, that they, as with Lazarus, carry our souls home into Abraham's bosom.

What is man here of earth, Whom thou dost so  
well esteem, And esteem him so high and  
worthy, That thou dost with others also bestow  
upon him this grace, That he hath the spirits of  
heaven?

To his protection stand! (Song 157, 3.) E. P.

## Our missions.

### 13. concluding remarks.

If we add up all the individual figures, we arrive at a total sum of 136, 400 dollars, which is expected to be used for all the missions of our General Synod in this

years will be required, namely:

For theInternal Mission	in	North	America	
H27, 500				
For theInternal Mission	in	South	America	
18,000				
For the mission in	London,	England		1
, 200				
For the mission of the	European	Free	Church	6
,000				
For the mission in	Australia	and	New	Zealand
,000				1
For the heathen mission in				India
30,000				
For theEmigrant Mission	.....			3
,000				

H136, 400

O a great sum! Thus speaketh or sigheth many a man; and it is true, a great sum! But not for the first time, dear reader, is a large sum reckoned to you. You have had a much larger share in an even larger sum from your childhood than you are expected to have in the sum written out here in figures. Or has not old David, driven by the spirit of God, long ago sung to us all, in that delicious psalm-song of the benefits of divine providence, the verses, "How delicious are thy thoughts before me, O God! How great is the sum of them! If I should count them, they would be more than the sand"? Ps. 139, 17. 18. In this sum, which no one has yet counted, you have a share only in so far as it benefits you, but completely and fully, all your days, all your years, all your life and for eternity. Thou knowest the gracious and merciful Lord, "who forgiveth all thy sins, and healeth all thine infirmities, who redeemeth thy life from destruction, who crowneth thee with grace and mercy, who maketh thy mouth to rejoice, and thou art restored young as an eagle," Ps. 103, 3-5, whose mercy and goodness are new upon thee every morning, to whom thou owest innumerable blessings for earthly life, who hast blessed thee with all manner of spiritual blessings in heavenly goods through Christ according to the riches of his grace. You love to sing:

O that I had lousy tongues and a thousand  
mouths, I would sing with them, from the  
very bottom of my heart, one hymn after  
another of what God has done for me.

Would you not like to sing or pray through the whole song again from the heart and then say whether you can really say that 136,400 dollars in a whole year of twelve months is too large a sum for the twelve missions of our General Synod, which God has made so large and strong that at the end of last year it was only 264 short of the large sum of 130,000 members with voting rights? Would you not like to see the individual items which make up the great sum of 136,400 dollars?

is, and examine yourself as to what you have done for each of the twelve missions hitherto, and what you might do from now on? Might you not, as other dear Christians (but only individuals) sometimes do, once in a while bring a handful of God's blessings to your pastor, asking him to distribute them among various missionary funds that are most in need at the moment? Or is it not the plain truth of what has lately been exclaimed by appointed authority throughout our Synod, "Pity every dollar that is not put to the service of the Gospel, when the Lord hath need of it"? If the congregation to which you belong does not yet (or no longer) have the fame of that Asia Minor congregation at Thyatira, to which the Lord Himself testifies: "I know your works, and your love, and your service, and your faith, and your patience, and that the longer you do, the more you do," Revelation 2:19; if your congregation does not make regular contributions to all the missionary funds of the Synod, will you not see to it that existing associations within the congregation take one or other of the missionary funds under their special care?

It is true what one of the greatest missionary men of the last century, Fr. Louis Harms, said in a mission sermon: "It is not money that drives the mission, but prayer that drives the mission. For where you pray, God drives the mission; money follows of itself. If, therefore, you love the mission, I beseech you: Pray, pray for the mission work!" To him the mission was a work of God and therefore a matter of prayer; and the secret of his great missionary successes lay precisely in the fact that he was able to pray so powerfully, that he really took prayer seriously, that he prayed so diligently and so fervently for the mission in the closet and in public. May all the members of our Synod be filled with the spirit of grace and prayer, so that we may carry all our missions with a heart of faithful prayer! (Luk. 10, 2; Col. 4, 3; 2 Thess. 3, 1.) Then the necessary gifts and sacrifices of love will never be lacking. When the wise men of the east offered the newborn king of the Jews the honor of worship, they also immediately gave out their treasures and presented him with gold, frankincense and myrrh. When the highly praised king entered Jerusalem, the crowd accompanying him spread out their garments on the road and prayed: "Hosanna! O Lord, help! O Lord, let it prosper!" Certainly, where the confession of the mouth and the intercession of the heart are eagerly and diligently found in the service of the mission, the sacrifices of the hands, the monetary contributions, are also quite willingly and cheerfully laid on the holy altar of the mission according to the fortune that God offers.

After hearing an interesting mission report at one of this year's synodal meetings, "it was emphasized in the meeting that the mission report read should fill us with bright joy. Once when a victory over the French was reported in Germany, people gathered in larger cities and lit bonfires. Once, fifty years ago, when a victory was reported in the Civil War, the people also came together, lit bonfires, and shouted a

Hurrah after hurrah. If we could see with the eyes of angels how much good is done by the mission, and how gloriously the Prince of Victory continually triumphs over the Prince of Darkness, we would sing with joy and exultation: 'Now give thanks to God with heart, mouth and hands!'

O let us therefore work the works of him that sent us, while it is day, before the night come, when no man can work; that we also may be found among the godly and faithful servants, of whom the Spirit saith, Rest from their labours: for their works follow them. Yea, let us do good, and not be weary: for in his time shall we also reap without ceasing, when we shall shortly be gathered together nigh unto all them of whom it is written, They that sow with tears shall reap with joy. They go and weep, and bear noble seed, and come with joy, and bring their sheaves."

May God, the Father of all mercies, enlighten us by His Holy Spirit and fill us with the knowledge of His will, and make us perfect in every good work to do His will, and establish in us that which is pleasing in His sight, that we may sow in blessing and reap in blessing-through Jesus Christ, the Lord of the harvest, blessed forever and ever. Amen.

Ms. S.

## Our synod building fund and the new school teachers' college.

Our last Synod decided "that a regular report be made in the Lutheran on the new contributions and signatures for the building fund". (Report, p. 173.) The undersigned therefore takes the liberty of informing our dear congregations of the following.

The appropriations that Synod has made for the Synodical Building Cafes are these, as you know:

St. Louis	\$1,600.00	Winfield	15,918.06	
Springfield	15,650.00	Chicago	(Teachers College)	100,000.00
Seward 6	650.00			
Fort Wayne	17,862.05	\$181		358.11
Milwaukee	7,280.00	debt to construction cash	19,591.39	
St. Paul	9,000.00			
Concordia	7,398.00	Total \$200		949.50

With respect to the new school teachers' seminary, in addition to the appropriation of ^100,000, a resolution was passed "that the transfer from Addison to Chicago shall take precedence over all other expenditures of the building fund decided upon." (Report, p. 53.)

It can now be announced that the reports recently requested by the district presidents, which have reached me to-day (September 25), but are still incomplete, not only report that in most congregations there is willingness to raise the requested sum, but also that since the last Synod of Delegates P119, 817. 60 have already been partly collected, partly pledged for the building fund. Of this sum, according to an earlier Synodal resolution, the above debt in the building fund, amounting to 9, 59139, is to be cleared first. There remains about ^100,000. The sum appropriated by the Synod for the new Seminary is thus fully available, and the building can be commenced as soon as two

third of the same, \$67,000, are on deposit with our General Treasurer.

Since the supervisory authority would like to lay the foundation this autumn, if at all possible, in order to begin with the actual construction as soon as possible in the spring, all communities are asked to send in the funds that have not yet been paid.

As gratifying as it is that such a large sum has already been secured, we have only half solved our task. The other buildings and major repairs decided upon by the Synod are also necessary and should be carried out next summer. Therefore, all congregations that have not yet begun or completed collections for the Synod Building Fund should diligently get to work. From the reports of the District Presides, it is evident that this request to our congregations and pastors will not be in vain. Also, all the deputies who showed such great understanding and joyful courage for this important cause at this year's synods will speak a strong word for the same in the congregational meetings.

The time for further collection is at present very convenient and favorable; for, first, the good Lord has sent to our institutions this fall a larger than expected number of boys who want to devote themselves to church and school work, and has thus shown us that, in spite of our laziness and pusillanimity, he still wants to use our services. On the other hand, not only is there work and earnings everywhere in the cities, but also the incoming harvest reports report a rich harvest in almost all parts of the United States and Canada. Now, since the greater half of our congregations are rural congregations living in the best areas, a significant portion of the harvest proceeds go straight into the barns and cellars of our congregation members. Thanksgiving will certainly not be meager.

In the Holy Scripture two men are presented to us who thought and acted very differently after the harvest was gathered. Luke 12 tells us: "There was a rich man, whose field had borne well. And he thought upon himself, and said, What shall I do? I have not where to gather my fruits. And he said, This will I do: I will break down my barns, and build greater, and gather therein all that I have grown, and my goods. And I will say unto my soul, My soul, thou hast a great store for many years: now have thou rest, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: and what shall it be that thou hast prepared? So goeth he that gathereth him treasures, and is not rich in God." - 2 Kings 4 we read, "Now there came a man of Baal-salisha, and brought unto the man of God firstfruits, even twenty barley loaves, and new corn in his garment." While the rich grain farmer, with a large income, thought only of himself, the farmer of Baal-Salisha, with a small income, first provided for the prophet's boys. In this year's abundant harvest, may the Lord preserve us from the mind of the rich grain farmer, and grant us all the understanding heart and willing hand of the man of Baal-Salisha!

**F. Pfothenhauer.**

## Hunger in Brazil.

A letter from one of our missionaries in Brazil, published in the "Rundschau", said: "In my travels in the forest I have met people who were actually starving. I buried a boy of twelve who was starving to death. With gruesome clarity the following picture is constantly before my eyes: Last week I rode out into the forest early in the morning to seek out people. Towards evening I came to a hut in which a German-Lutheran family lived. The rising smoke betrayed that people were at home; otherwise the silence of the grave prevailed. When I stopped in front of the hut, I heard a faint voice inside saying: 'There is someone outside.' Soon the sack that held the place of the door was thrown back, and a woman staggered out, staring at me with deep-sunk eyes. After I had introduced myself as a Lutheran preacher, she spoke in a sinister, scathing voice: 'Oh, we are all sick and must be miserable here. We have nothing more to eat,' and she leaned against the hut, languid and exhausted. It is a horrid thing to have to witness such misery, and yet not be able to help." - Is not that heart-stirring? And these are our people and faith! Whom this can leave cold and indifferent, cannot have JESU's spirit and mind; for he once said, "I mourn of the people, because they have nothing to eat."

Of course, this physical famine does not exist everywhere in Brazil, but only in the newly settled areas of the jungle among the recent immigrants. But one famine is more widespread there, and would be much greater if it were not partly relieved from here: that is the hunger of which God speaks through the prophet Amos: "not a hunger for bread, or a thirst for water, but to hear the word of the Lord, that they may go to and fro, from sea to sea, from midnight to morning, seeking the word of the Lord, and yet not finding it. Twelve years ago in South America one could go from the Atlantic to the Pacific, from north to south, and not find a place where the bread of life was pure and unadulterated. This was hardship, far more terrible than that of the physically hungry in the forest. This need moved our Lord Jesus to compassion. Matth. 9, 36 it says: "When he saw the people, he was sorry for them, because they were faint and scattered like sheep that have no shepherd." Should they have lamented him, and left us cold? Can we then still say that we are Christians, and that a Christian heart beats in our bosom? There are certainly many who have languished on the way to eternity, and must now eternally starve; and in many who now still live bodily, all spiritual life has died for want of food, so that they no longer feel any spiritual hunger.

That has changed by the grace of God. Now the bread of life is broken from Sendlingen to our synod in more than 70 places, the gospel of Christ is proclaimed and young and old are nourished with the pure milk of the Word of God. But much more was to be done. There are still many of our fellow believers there who are

cannot hear a sermon, and whose children grow up without instruction in God's Word. The same missionary writes in the letter already mentioned: "There are about 70 children running around in the forest, who are completely wild if they are not taught. The call from there still reaches our ears: "Come over and help us! Send us preachers and teachers!" Not true, there is famine in Brazil!

But we also have in this country, in our dear Synod, a Brazil. I mean the fund which bears the name: "Mission in Brazil." From this fund the journeys of our missionaries are to be financed and their salaries are to be given to them, which the Christians there cannot afford and yet are absolutely necessary to them if they are not also to fall into famine with their own. And this treasury is also hungry, very hungry. It should give and has nothing, even less than nothing - has debts. The treasurer of our synod has had to borrow money in order to be able to send over the necessary financial support; for we must not abandon the people whom we have sent there to misery.

Also for the building of the institution there, which had to be started and for which the General Synod approved P5000.00, ^2000.00 had to be borrowed. What happened now? You must give the answer. It cannot go on like this. If no funds are sent by our Christians for the mission in Brazil, then we cannot continue the work so richly blessed by God. Yes, then we would have to call back our missionaries and take away the bread of life from our brothers and sisters. Shall this happen? God forbid!

How those who were hungry in the forest rejoiced when a preacher of the gospel appeared to them, who certainly felt as if they had been abandoned by God and man! How they might have been refreshed by the word of God, which he called out to them in consolation! Oh, if he could have said to them, "You have rich and merciful fellow believers in North America, who have sent me to you to help you to blessedness, and have provided me so abundantly in earthly things that I can give you of them." But he did not have the means to provide physical support; however, as his letter shows, he naturally took care of them in this respect as well.

In our country one hears and reads again and again of a "*bumper crop*" and Vanner year, by which one means that this year's harvest surpasses all previous harvests in abundance. One can also see and hear that business is in such a flourishing condition that the political turmoil of an election campaign has no damaging influence. Again and again one can read and hear how happy our local Christians are that God has given them faithful pastors and teachers. Oh, we are so well provided for in body and spirit! We sit with our children at richly laden tables, we have bread in abundance! Shall we not give some of our abundance to our brothers and sisters in Brazil? Then the words of 1 John 3:17 would apply to us: "If any man have goods of this world, and see his brother come to nought, and shut up his heart against him, how abideth the love of God toward him?"

The debt in the treasury for missions in Brazil is about \$10,000. We have in our circles people so richly blessed of God in earthly goods that some of them could pay this debt alone without feeling it very much. But we must not wait for that. Here all must reach out and help.

For the sake of Jesus, who through his hunger and suffering has made it possible for us not to suffer everlasting hunger, who was grieved when he saw those who were hungry in body or in spirit, who will one day call out to his own: "I was hungry, and ye fed me: for inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," and who hath prepared a place for us, and will bring us into that place where we shall "hunger no more," where we shall be "fed with heavenly manna, and watered with voluptuousness, as with a river"-for the sake of this Jesus we ask for gifts for the mission in Brazil. Through gifts for this treasury the need will be helped. If this treasury is filled, then our votaries, who break the bread of life there, can continue in this glorious work, then also the money borrowed for the building of the institution there can be paid back, and also something can be put into the pockets of our missionaries, so that when they meet hungry people again on their journeys, they can share more with them. If this treasury remains empty, the misery will only increase. Therefore, dear Christians, have mercy and help with your gifts! God commands - and this may also be applied to the spiritual - Isa. 58:7: "Break thy bread to the hungry, and bring into the house them that are in misery: if thou seest any naked, clothe him, and abstain not from thy flesh." God exhorts, and adds a beautiful promise Eccl. 11:1, "Let thy bread pass over the waters, and thou shalt find it for a long time;" and Luk. 6:38, "Pray, and it shall be given thee."

On behalf of the Commission for Inner Mission AbroadK

. S.

## Brazilian District Assembly.

The Brazilian District of our Synod held its meeting this year in the midst of the congregation of Father O. v. Jutrzenka at Roca Salles. It was opened by a solemn service on the morning of January 12, with Fr. Daschner preaching on the theme, "Hold what you have, lest anyone take your crown!" based on Revelation 3:7-13. Nine Synodal meetings were held, and one Pastoral and Teachers' Conference. On the intervening Sunday the usual pastoral service was held, at which Father E. Müller preached the sermon. Taking 1 Kings 19:3-18 as a basis, he dealt with despondency in the sacred office of preaching and showed where such despondency comes from and how it is overcome. In the first session, Praeses A. Vogel read his synodal address and the annual report. The synodal address emphasized that we are united by the same unity in faith and confession as our fathers. The reading of the list of names showed the presence of 19 pastors, 3 teachers and 3 deputies, and the absence of 7 pastors, 2 teachers and 6 deputies.

Father A. Enge was appointed as chaplain and Prof. M. J. Frosch as assistant secretary. Telegrams of welcome were sent to the President of our State and to the municipal authorities, which were answered in a friendly manner. Reporters were chosen for the various newspapers.

The doctrinal discussions in the morning sessions were based on a paper by Praeses Vogel on original sin, which had already been begun at the previous meeting in Sao Pedro. The speaker briefly recapitulated what had already been said in the first thesis by way of introduction, in the second thesis on the nature and in the third thesis on the origin of original sin, and then went on to make the following points: "4. From Adam and Eve, original sin is propagated to all human beings through bodily birth and also clings to them during their entire lives. (5) From original sin flow all real sins, which are evil thoughts, words, and deeds. (6) Original sin is truly sin, and therefore damnable. Although it is inherited, it subjects us to the wrath and punishment of God. Such punishments are all manner of spiritual and corporal miseries, temporal death and eternal damnation."

Among the business discussions, Prof. Frosch's mission report and Director Wegehaupt's travel report occupied the most interest and the longest time.

From the mission report, we cite in particular the introduction, which looks at the general. It says: "The present mission report covers the years 1910 and 1911. During this period our mission - like other missions - has had both successes and failures. But we may say with praise and thanksgiving to God that the Lord of the Church has confessed His: Work and has richly blessed our little work. For first of all, He has given us a number of new workers, especially in the past year, and secondly, with God's help, the area of our work has expanded significantly.

"Admittedly, we have lost one of our oldest churches, Rincao Sao Pedro. The pastor of that congregation had resigned his office at it. At a subsequent visitation, the congregation had appointed one of our teachers. Unfortunately, this letter was lost through the mail, though it was registered, and the delay that resulted was to be fatal to us. In the meantime, one of the neighboring Protestant pastors invaded the congregation unadvisedly, and by promises and wheedling knew how to induce them to call one of their pastors. Even in one of the branches he sowed discord and confusion, so that there was a schism. But here the greatest and undoubtedly the better part remained with us. In the Sao Lourenco region, too, the congregations of Harmonia and St. Eulalia have been lost to us, and another, Triumphs, has split, though to its salvation.

"But if we contrast what has been said with the successes, we may well say that they far outweigh the failures. Seven pastors and one teacher have joined our mission as new workers. Through them mostly vacant parishes have been filled. In addition, the promising immigrant area of Erechim has been tackled, where a pastor and a teacher are in the work.

However, this has not completely remedied the lack of workers, and even now we still have to suffer from it, even if less than in previous years. For example, the area in Erechim has expanded so much that it absolutely needs a second pastor. It is the same with Alto Jucuhy, Rolante, Guarany, Fachinal. Sertao and Triumphe have been waiting for a pastor for years. In addition, the south of Argentina, which is presently served from Buenos Aires, would need to be staffed with its own pastor. In and around Mendoza, which is on the Buenos Aires-Valparaiso railway, a mission should also be started.

"At the present time there are in the service of our mission 26 pastors, 5 teachers, and quite a number of assistant teachers, under whose service are now about 70 churches and preaching places.

"Immigration to this country has again increased significantly in recent years, and as a result the task of our Immigrant Mission has again grown. Director Wegehaupt and (in the latter: years) Father Mahler have done their utmost to promote this mission, and many of the newly immigrated Lutherans could be assigned to our new areas."

So much for the report. It should only be added that in the course of time the shortage of workers has been greatly reduced by the fact that nine new employees have been assigned to us this year by the Values Distribution Commission, six of whom have already started work.

In his travel report, Director Wegehaupt was able to report that he had found great love for the Brazilian missionary work everywhere in our Synod, which aroused great joy.

The election of officers had the following result: President: P. A. Vogel; Vice-Presidents: PP. A. Heine and E. Müller; Secretary: P. A. Enge; Treasurer: Prof. M. Frosch; Missionary Commission: PP. A. Vogel, A. Heine, E. Wegehaupt; visitors: PP. O. Böttcher, A. Enge; supervisors of the seminary: P. W. Mahler, Messrs. O. Schmidt, J. Pech and E. Gründler from Porto Alegre. (The latter has resigned; Mr. W. Kaminski has taken his place).

The last meeting was held on January 18. After the usual thanksgivings and closing business, the meeting adjourned with prayer. Next year the meeting, beloved of God, will be held in the congregation of P. E. Müller in Jjuhy. Rapporteur.

## To the ecclesiastical chronicle.

The following information on the number of students at our educational institutions is provided subsequently:

Institutions.	Newly excluded.	Total number.
Bronxville .....	.....	27109
New Orleans .....	.....w19	
Oakland .....	1327	
Portland. . - .....	917	
Conover .....	2354	

Of the total number of the latter institution 26 are girls. - In St. Paul the total number is not 146, but 158.

E. P.



**We have no useful teachers left.** When in the spring a congregation belonging to the General Synod reported that it had sent out advertisements for a teacher, and that 30 applicants had come forward and, strangely enough, most of them from the Missouri Synod, the idea seems to have been awakened in those circles that we have too many teachers and that these teachers are willing to serve anywhere where they are only granted employment. This matter has, after all, been duly illuminated in No. 10 of the "Lutheran." Recently we have even received several advertisements for teachers from such congregations, with the imposition that we publish them in the "Lutheran" until we are informed that the advertisement has been successful. The editors of the "Lutheran" have informed these people that we have not too many, but too few useful teachers, that we are not accustomed to procure teachers by advertisement, but by appointment, and that Missourian teachers do not readily accept service in any congregations and synods, and have finally referred them with their cause to the district president of our synod who first resides with them.

E. P.

**At last President Taft has given his decision** concerning nuns' costumes in public Indian schools. Valentine's order remains suspended. The commissioner had acted on his own authority and had not waited for the decision of his superiors, although he knew that they were considering the matter. The President's decision is: the nuns currently employed shall be allowed to continue to wear their religious habit, since the government has taken over the schools in question with all that goes with it. Those to be employed in the future shall not have this privilege. All other religious insignia, such as pictures and crucifixes on the walls, had already been removed; it was therefore only a matter of clothing. Also, among the 2000 teachers in Indian schools, there are only 51 who wear religious garb, and they cannot be forced to take off their religious garb after taking over the schools, as this would be against their vows. Nor was there any law prohibiting the wearing of such garb by public teachers. Valentine had this to say about the decision: the schools in question were public schools, and nothing should be allowed in them that was not otherwise allowed in public schools. This principle the President and Secretary of the Interior now maintained, and said they would in future prohibit such costumes in public schools; but in the same breath they said they would continue to allow them to those 51. They have just not been careful in taking over those schools.

E. P.

**Business men in St. Louis** have appealed to pastors to help them train their young people to be faithful to their duties. Young clerks, they say, have not the consciousness of responsibility to their employers and superiors; they waste much useful time, are careless and indifferent in their work, etc. - We have a great number of pastors - and teachers at that - who, even without prompting from without, have given instruction about this to their children and inductees, and have sharpened consciences, who have brought the relation of master and servant, wife and maid, and similar relations, even under the fourth commandment, and have inculcated what God's Word says about it, namely, that they serve "not with service alone in view, as pleasing men, but as the servants of Christ, that ye do such will of God from the heart, with a good will. Let it seem unto you, that ye serve the Lord, and not men: and know that whatsoever good thing any man doeth, that shall he receive of the Lord, whether he be bond or free", Eph. 6, 5-8. Christian education and instruction from God's word are

not things that would be obsolete, but are always timely and also do the greatest service in the civil life of the world. God's word also has something to say to the masters, the employers, and sharpens their consciences. And if every man would learn his lesson, he would stand well in his house and in his country in such controversial matters.

E. P.

**On the fight against Rome.** In the German national churches there are, regrettably, pastors who no longer accept the three articles of the Christian faith, the so-called Apostolic Creed. Just now over there is again a "controversy about the Apostolic Creed." Of this the Berlin "Germania," a Roman paper, takes occasion to remark that the "ignoble elements" among the Protestants are gradually becoming Christ-deniers, while the "nobler" ones - are becoming Catholic and taking refuge in the Roman Church. The magazine "Der alte Glaube" ("The Old Faith") comments aptly on this: "Shall we really answer this in all seriousness? We are separated from Rome by a deep gulf, which a single sentence of the Tridentine Council makes clear: 'If anyone maintains that justifying faith is nothing other than trust in the divine mercy which forgives us sin for Christ's sake, or that it is this trust alone by which we are justified, let him be accursed.' Not until Rome deletes these sentences and substitutes for them the sentence of the Apology, 'Therefore we obtain forgiveness of sins by faith alone, when our hearts are comforted and established by the divine promise which is offered to us for Christ's sake,' can a union of evangelical and Roman Christians be negotiated." "The old faith" might have added that the Roman Church is in equal damnation with the apostate Protestants. The Roman Church also does not really accept the Apostles' Creed, but only apparently. For example, she does not accept the words of the second article, "suffered under Pontio Pilato, crucified, died," and the words of the third article, "I believe a remission of sins, resurrection of the flesh, and an everlasting life," as certainly as she curses the doctrine that we are to be justified by the imputation of Christ's merit alone, and to be assured of remission of sins and blessedness by faith in Christ. Luther therefore refutes the Roman doctrine that faith in Christ is not sufficient to obtain forgiveness of sins, but that man's works must also be added to it, even in the words of the second article. He writes: "There stands the article which the children pray: 'I believe in Jesus Christ, crucified, dead,' etc. For no one died for our sins but JESUS CHRIST, the Son of God; again I say, JESUS, the Son of God, alone has redeemed us from sins; this is certainly true, and all Scripture; and if all the devils and the world should tear themselves asunder and burst, it is ever true. But if it be he alone that taketh away sins, we cannot be so by our works; so it is ever impossible that I should lay hold of and obtain such a one and only Saviour from sins, JESUM, otherwise than by faith; by works he is and abideth ungraspable." (St. Louis ed. XVI, 1689.)

F. P.

**Cardinal Gibbons was received and welcomed in Wichita, Kans.** Cardinal Gibbons was received and welcomed in Wichita, Kans., where he had traveled for the dedication of the new cathedral, in a manner that could hardly have been surpassed by an entirely Catholic city in the Middle Ages. At the stations through which the procession passed, hundreds lay on their knees with bared heads, asking the blessing of the prince of the church. Although in Wichita the Catholics are in the minority, the city mayor again made him believe that the whole population had instructed him to welcome the high guest.

...is called. The Cardinal made very smooth-tongued speeches and portrayed the Catholic Church as the innocent little lamb that never had a drop of water. To the magnificent reception he said, "That is beautiful. It shows that you do not live in a narrow-minded and dogged town. There is no need to quarrel and quarrel in matters of religion. Our attitude towards our non-Catholic brethren must be benevolence and friendliness. We make no attacks; and if attacks are made upon us, we must show them kindness and right Christian love. If it is true that slanderous attacks are still being made on the Catholic faith by some misguided people, then we must pass over them with love." In recent weeks one could read in a Roman paper: Protestantism should be vilified, censured, flayed, beheaded, and who knows what! Of the papist dignitaries, some seem to have a greater skill in hiding their claws. Also, the Cardinal recalled his last year's Jubilee with great pleasure, saying, "The President of the United States was there, the Governor, the Mayor, Senators, members of the Cabinet, foreign envoys, and multitudes of the highest officials of the land. It was a great expression of goodwill toward me and toward the Church." Yes, that is how Roman dignitaries take such occurrences. When will our public servants learn that they are not there to give lustre to the Papal Church?

E. P.

**In Carey, O., there is a miracle-working image of Mary.** According to a report in a Cleveland newspaper, thousands of blind, crippled and other sick people go on pilgrimage to seek healing. The largest crowd was on the "Day of the Assumption of Mary", about Mary's Assumption the paper says: "On the Feast of the Assumption the tradition is solemnly commemorated that the body of the Mother of Jesus was taken up or carried by angels into heaven. The tradition arose from the fact that the burial place of the Blessed Virgin was never found." A somewhat weak reason! - Of the shrine itself that paper says: "In the said church at Carey is a statue of the Virgin, which is an exact replica of that at Luxembourg, to which miraculous cures have been attributed for some hundreds of years. This replica statue was brought there from Luxembourg in 1875. Around the neck of the statue is a chain with a small box containing a piece of the older statue in the shape of a cross. Thus, pilgrims to Carey have the comfort of saying their prayers before a piece of the original miraculous figure. It is said that when the statue was brought to Carey, accompanied by a procession of a thousand men, there was a terrible thunderstorm, but the sun shone continually on the statue and the procession, and no rain fell on it." - The whole thing sounds very superstitious, also the first commandment comes rather strongly to mind. But wait! - In the middle is the sentence, "There shall be built a new three hundred thousand dollar church with the contributions of the pilgrims." Perhaps that gives a more natural explanation. E. P.

The "Lutherische Kirchenzeitung" of Leipzig has this to say to a **free-minded theologian**: "It is very saddening what Lic. Witte says about the "fruits" of religious education to the enemies of the church. We would advise him to take a private course with the former field preacher who served in two campaigns in the German army, the court preacher Lic. th. Schmidt in Leipzig. There he could hear what excellent value the former 'compulsion' of memorized songs and sayings had for our soldiers when they faced a terrible enemy or lay wounded in the desert or wrestled with death. Here is where the evidence is to be sought,

in the face of adversity and death, not in the face of the enjoyment of life and a noisy crowd." - Among us, too, we sometimes hear talk of the "useless" memorization of sayings and songs. But not only field preachers, but pretty much every pastor and many a Christian has made the observation of the value in the mind and heart of such sayings and verses in "trouble and death."

E. P.

Much is now said and written **about indecent female dress**. In Milwaukee, a judge to whom young men were brought for committing offenses against girls, spoke thus: "These dresses are a formal invitation to men to commit offenses against their wearers. These girls imitate the older ones. I often sit here and listen to testimony in cases similar to these. I wish we could go back to the dress of our grandmothers, where such deliberate flaunting of the female form was an unknown thing. I fully believe that what was said in New York by a youthful murderer is true, that he was driven to his crime by evil lusts which such indecent dress awakened in him." An American preacher said the other day, "Women walk in the streets, many of them coming from Christian homes, who have not enough clothes on their bodies to be called decent. They follow fashion, and fashion adorns the road to hell. When Christian mothers let their daughters walk in the street with dresses so low-cut at the neck and so short and tight at the bottom, they need not wonder if unchaste lusts arise in men who see them." It was once said by an American preacher, "Our country imports the fashions of Paris, and Paris imports them from hell. Christian women are to be sensible of this also. They are commanded, "The like of these women, that they adorn themselves in dainty apparel, with shame and modesty," 1 Tim. 2:9. "Which adornment shall not be by heart, with braids of hair, and capes of gold, or putting on of raiment; but the hidden man of the heart unfeigned, with a gentle and quiet spirit; which is profitable in the sight of God," 1 Pet. 3:3, 4. E. P.

**Mohammedans and Christians.** A German missionary journal makes the remark that among the Mohammedans there is an esteem for religion which deeply shames the Christians. The Mohammedan never forgets his religious duty, while so much lukewarmness is usually noticeable in Christians who do not wish to be Christians in name only. This is unfortunately true. The Lord calls attention to it, when he says, "The children of this world are wiser than the children of light in their generation," Luk. 16, 8. Also of the Pharisees the Lord says, that they move land and water to make a fellow Jew, and of him a twofold child of hell, Matth. 23, 15. But this is shameful to Christians, to whom their Saviour commanded the preaching of the gospel, and thereby gave the means into their hands to make children of hell God's children, and heirs of eternal blessedness.

F. P.

## Angel watch.

"Yes, nowadays miracles don't happen anymore," some have probably exclaimed! And yet God still allows miracles to happen when He can bring people to faith through them. This is clearly shown by the following story, among others:

A missionary, who had already been working beneficially among the Zuluaffers for many years, was given the task of now helping a completely

to preach the gospel to the Kosas, a savage tribe. With a heavy but joyful heart he set out with his wife, accompanied by a number of his faithful Zulu converts with whom he had been staying until then.

The old chief of the savage tribe, Kogo-Ntsu, after much pleading, gave permission for Missionary Nordmann to settle among the Kosas. Soon the Zulus had erected a hut for their beloved preacher and parted from him, having previously taken a promise from Kogo-Ntsu that he would protect the missionary's life.

Nordmann had not been with the Kosas long when all kinds of epidemics broke out among the blacks. Although he and his wife helped the poor sick as much as they could, they were firmly convinced that the "white man" was to blame. He had angered the gods against them by his presence and his preaching. They all stormily demanded that their chief put the missionary to death.

"By day I cannot murder him, for I have given my promise to the Zulus to protect him," said KogoNtsu. "But by night, there it will go, and Ramachedi, my son, shall do the deed that will earn him the reward of the gods."

"My father shall see the head of the white stranger at his feet before the moon's disc is again in the sky; for the gods will help Ramachedi fight against their enemy," said the young chief's son gloomily.

Missionary Nordmann had returned home that evening without any idea of the terrible attack. On the threshold his wife met him, pale and distraught, and fearfully dragged him into the parlor, where she received him with the words: "John, we must flee; the savages want to kill us; tonight Ramatschedi will murder you! Geseni, our girl, has told me. She heard it from her brother, who was present in the chief's kraal when the dreadful thing was decided." Scarcely powerful of her senses, she sank to her knees.

"Margaret, my wife, what is the matter with thee? Do you doubt God's omnipotence? Dost thou not believe that he can protect us if he will and we ask him with all our soul?"

"Ah, John, yes, I know it; but remember, the whole tribe is against us and"-

"Who helped Daniel in the lions' den when he was all alone?" her husband interrupted her. "No, Margaret, let nns trust in God! A fervent prayer is able to do much; he will not forsake us. Rogate - pray, is the name of the morrow Sunday, as if by it God meant to show us where our help is!"

Little by little Mrs. Margarete calmed down and found new courage in the confident words of her husband. It was too late to escape, for dusk was already falling, and soon it would be dark night; how were they to find refuge in the impassable region?

It was a long, anxious night, which the two spent on their knees in hot prayer, the night of Rogate Sunday, and never had the meaning of his name come more clearly before their souls than in these very hours. Fearfully the poor woman listened for the slightest movement, for any moment might bring death. But all remained silent, and when the first rays of morning broke through the window, fervent prayers of thanksgiving poured from the hearts of the rescued to heaven, and exhausted, they at last sought their camp. Had God heard their supplication? Or was it only a reprieve that he had given them?

Let us return to Ramachedi. Dark thoughts of revenge

in his chest, he had joined his father at dawn.

"Father, I go to kill him, and you shall see that Ramachedi is worthy of his great father Kogo-Ntsu. Never more shall my name be mentioned among the Kosas unless I keep my word!"

Pleased, the old chief's eyes rested upon the powerful form of his young brave son, and solemnly he laid his hand upon his shoulder, saying, "Go, my son, may the great gods of the Kosas attend thee!"

At last, at last, the black night had come; Ramachedi could hardly wait for the longed-for hour. His thirst for revenge had grown to the highest pitch, and he clutched the deadly weapon tighter as he nimbly made his way between the shadows of the huts. Already he was very near - there, what was that? Were his senses deceiving him? Or was the White Man a sorcerer? All around the missionary's house stood luminous figures with flaming swords in their hands! Startled, the Kosa recoiled and, seized by mortal terror, he sought the distance as quickly as possible.

Soon, however, he came to himself again. "The strange man has charmed you, Ramachedi," he spoke aloud; "to-morrow I will take other brave warriors with me. I must have the white man's head!"

The next morning, when he told his father the result of the night, the latter was very angry, and said, "Ramachedi is my son no more till he has killed the white man!" and with a sneer he cried, "Are the Kosas women, then, to be bewitched by a stranger?"

These words did not fail to have their effect, for Ramachedi was one of the bravest of the Kosas and could not put up with this abuse.

That very night he set out with twelve of his comrades; but, behold, this time also the figures of light surrounded the house, only that there were a much greater number than before. This wonderful event was repeated fourteen nights with the same success, and discouraged, Ramachedi and the twelve Kosas went before the chief Kogo-Ntsu.

"The white man is a wizard, or he has people hidden in his house!" said the warriors in unison.

"Let his house be searched, then, and if you find them, bring them dead or alive." Immediately they went to the missionary, and deeply moved, he listened to their narrative. "God has protected us. I have no warriors hid here; it must have been angels of God whom he sent down to help us," he spoke earnestly.

In spite of all their searching, the Kaffirs found no one, of course, and overwhelmed by the omnipotence of the great God, they converted to Christianity. Of course, it took a lot of effort before they really became true Christians. But Nordmann and his wife praised God for his miraculous salvation and answer to their prayer.

This story was told by Ramachedi himself, who is now an aged chief and has devoted his life entirely to the mission.

Doesn't this remind us of the story of Elisha 2 Kings 6, 16. 17? This is how the Lord still protects His own today.

(Church and Mission Newspaper, Australia.)

## The power of the divine word.

A pastor, in his pastoral walks, one day found a woman engaged in washing wool. After a joyful greeting, she expressed her grateful joy at many a blessing of edification she had experienced from the

She said that she owed it to the sermons she had heard from the depths of the divine word. The pastor asked her what she had remembered from the last sermon and what had moved her so much. The pastor asked her what she had remembered from the last sermon and what had moved her so much. Of course, this spiritually weak, but sincere soul, who loved the word of God, lacked the ability to reproduce it. But she knew how to meet the astonishment of her faithful pastor by saying, pointing to the wool she had worked with, "You see, just as water runs purifyingly through wool, but the wool does not hold the water it has absorbed, so also the Word of God runs purifyingly through the heart, even if it cannot always stick in the memory."

## Obituaries.

Died August 9, after a prolonged illness, aged 54 years, 6 months and 16 days, in the firm faith of his Savior, Joh. Rud. Ludwig Lange, c. r. m.. Of Pacific Grove, Cal . m. H. Love.

Our faithful teacher Karl F. Schmidt, who left us so unexpectedly on September 4, 1912, was born on March 16, 1871 in Altbehe, Pomerania, Germany. As a ten year old boy he came over to this country with his parents, first to Canada. From there his parents moved to Missouri. At Alma, Mo. he attended the parochial school and was confirmed there by Bro. Rohlfing. Hereupon he entered our school teachers' seminary at Addison, to prepare for the profession of a Lutheran parochial school teacher. In 1893 he passed his examination and was then for a short time the teacher of a mission school in Philadelphia, Pa. That same year he accepted a call from St. Paul's congregation (P. W. Brand) in Pittsburg, Pa. York he labored in the blessing for fifteen years. Since 1908 he has been teacher of our St. Paul's School at Buffalo, N. Y. He has been especially successful in drawing dear youth to himself, warning them against the world's ways, and thus keeping them with Christo and His Church. In 1896 he entered into holy matrimony with Anna Luise, nee Schenck. God blessed this marriage with two children. The wife and mother preceded the deceased already in 1909. He died after a short but severe illness (kidney disease) in faith in his Redeemer. On September 8 his body was laid to rest with a large attendance of the congregation and sister congregations, as well as the teachers of Buffalo and vicinity. In the church the local pastor preached on Dau. 12, 2. 3. He brought his age to 41 years, 5 months and 19 days. The bereaved family are two sons, one brother, one sister and the aged father-in-law. A. Dallmann.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Forty-sixth Synodical Report of the Michigan District of the**  
German Ev. Lutheran Synod of Missouri, Ohio, et al. St. Concordia  
Publishing House, 8t. Louis, No. 1112. 72 pages. Price: 15 Cts.

After an earnest, beautiful synodal address on the scriptural words, "Hold that which thou hast, that no man take thy crown!" we find in this account doctrinal discussions of the section of the table of the house dealing with husbands and wives, and setting before husbands and wives what God's word would have them to do. Just as warm and heartfelt as thorough and in-depth, it is shown here what the marriage state of house

from its divine foundation in Paradise, is a holy and godly estate. Reference is made to the dishonor in which this estate stands among the Romans, although they call marriage a sacrament, and to the many sins, especially also sins of time, by which this estate is damaged and blasphemed. - Nor do we ask you to overlook the handsome treasury report. IQ

**Brief guide to teaching adults.** By Fr.

F. Selle. C. A. Bretscher & Son. of Shawano, Wis. Price: single 10 cts. postage free; the dozen tzl.00.

**A BRIEF GUIDE IN THE CHRISTIAN DOCTRINE FOR ADULT CATECHUMENS.** The previous English.

In 182 questions the main truths of the catechism and the most necessary from biblical history are presented. The author thinks that he can give the most necessary instruction in ten hours according to these instructions. E. P.

**Middle Things.** Extract from the proceedings of the Synod of Seward, Nebr. E. Eckhardt, Battle Creek, Nebr. price: single 2 cts, 100 pieces 50 cts. E. P.

## Wvdinatisnen and introductions.

Ordained on behalf of the respective District Presidents were:

On the 11th of Sonnt, n. Trin.: Kand. T. H. Dannenfeldt in Trinity Church, York Center, Ill, assisted by Fr. H. Dannenfeldt. - Kand. A. Hinz at Christ Church, Cleveland, O., assisted by Bro. Fr. J. Keller. - Kand. O. A. Sauer in the church at Michigan City, Ind. by P. J. A. Bescherer.

On the 12th of Sonnt, n. Trin.: Kand. O. Brewer at St. Paul's Church, Millington, Mich. by the Rev. Alb. Brewer.

Ordained and inducted on behalf of the respective District Prefects:

On the 12th of Sonnt, n. Trin.: Kand. P. Birkmann at Zion Parish, El Paso, Tex. by P. G. W. Fischer.

On the 13th of Sonnt, n. Trin.: Kand. E. H. Quast in the parish at Brampton, N. Dak. by P. W. Stolper.

On the 14th of Sonnt, n. Trin.: Kand. E. Drinkgern in the churches at Amherst and Holyoke, Colo. by the Rev. E. O. Potratz. - Kand. W. I. Wedig in St. John's parish at Jota, La. by P. F. W. Abel. - Kand. P. Scherf in the parish at Covina, Cal. by P. A. Hansen.

On the 15th of Sonnt, n. Trin.: Cand. J. C. Nauss in the congregation at Frazee, Minn. assisted by P. H. Nauss' by P. O. E. Richter. - Kand. L. Klusmann in Trinity parish at Lenroot, Wis. assisted by Rev. K. Ries.

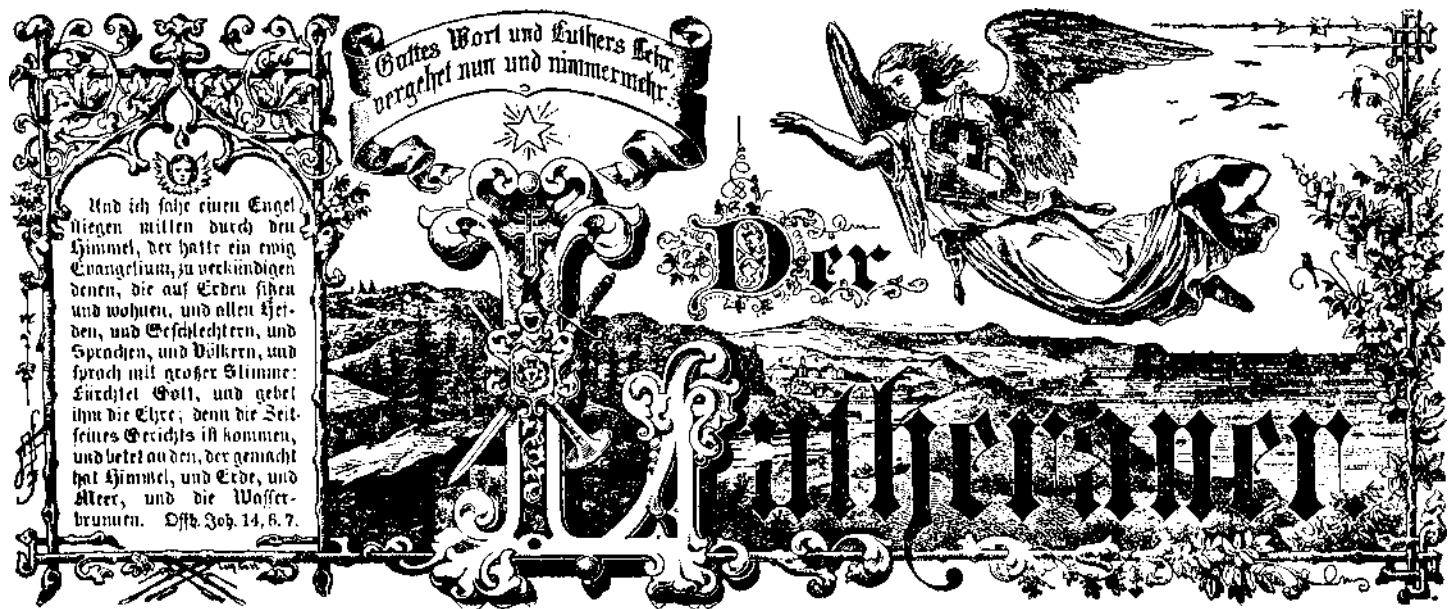
Introduced on behalf of the respective District Presidents:

On the 12th of Sonnt, n. Trin.: P. O. A. Sauer in the parishes at Otis and Westville, Ind. by Rev. J. A. Bescherer. - P. H. G. Lrmann at St. Paul's parish near Meherrin, Va. and on the 15th Sunday, n. Trin. at St. Paul's parish near Amelia, Va. by P. W. E. Schuldt.

On the 13th of Sonnt, n. Trin.: P. J. H. Heiser in the parish at New Decatur, Ala. by P. H. Reuter. - P. H. W. Schöf in the parishes at Oberlin and Secord, Mich. by P. H. Harms. - P. W. Nau in the parish at Red Cloud, Nebr. by P. Th. Frese. - P. F. E. Traub in the parish at Heyburn, Idaho, by P. G. Toenjes. - P. O. Brewer in Trinity parish at Town Frohn, Minn. by P. P. Roehrs.

On the 14th of Sonnt, n. Trin.: P. W. E. Uelert in Zion parish near Judson, N. Dak. by P. J. Matthias. - P. W. Bezold in the congregation at Rockford, Wash. by P. A. Splice. - P. H. A. Schroeder in the peace parish at Flatville, Ill, by P. Chr. Bräunig. - P. Th. Hoyer in Emmaus parish at Denver, Colo. by P. I. Schlerf. - P. A. W. Hinz in Bethlehem parish at Mahnomon, Minn. by P. F. J. Seltz. - P. K. A. H. Thiede in Immanuel parish at Fresno, Cal. assisted by P. Johansen and Schössow by P. W. Grunow. - P. A. D. Stöckhoff in St. Peter's parish at Ayr, Mich. by P. K. A. Panhorst. - P. J. A. Schlichting in Immanuel parish at Twin Falls, Idaho, by P. H. H. Koppelman. - P. S. Rathke in the churches at Billard and Grove Lake, Minn. by P. A. Bartz. - P. M. C. A. Müller in the parish at International Falls, Minn. by P. E. Kolde. - P. W. F. Jiede in the parish at Bozeman, Mont. by P. H. T. Rauh.

On the 15th of Sonnt, n. Trin.: P. O. W. Iügel in the parish at Sidney, Nebr. by P. E. O. Potratz. - P. B. H. Selcke in the parish at Westfield, Tex. by P. E. Deffner. - H. Kaufmann in St. Paul's parish at Cohocton, N. P., by P. E. J. Sander.



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## Our traveling preachers.

Readers of The Lutheran know that this year a large number of young men have again completed their studies at our institutions in order to devote themselves to service in church and school. There are 171 of them, all of whom have already taken leave of their parents and brothers and sisters and begun their blessed work in the vineyard of the Lord. The greatest number of these young brethren have entered the traveling preaching ministry here in North America. Some of them have passed over areas where the preliminary work has already been done by other preachers; others have been assigned entirely new fields. All have a hard, sour ministry, which makes the highest demand on all the powers of body and soul, but all also have to do the most glorious and delicious work that a man can do. They are to bring to their fellow men the blessed tidings of Christ JEsu, the Saviour of sinners, and to make blessed children of God out of condemned sinners. The arrival of a traveling preacher in a field is therefore a great event in heaven and on earth. It depends on his work to a good extent whether the wasteland will grow green and flourish.

It is of the utmost importance for the blessed effectiveness of a traveling preacher that he faithfully endures at the post assigned to him by God. Whoever has looked around a little in the mission field knows that in such cities and regions where our preachers have endured in spite of all difficulties, our church as a rule flourishes splendidly, while such fields, which have had to suffer many changes of pastors, often resemble a tree that has grown puny and stands there powerless as a result of inadequate care and provision.

While there is no doubt that our journey...

preachers, who in these weeks are looking around in their new field, have made an earnest resolution on accepting their calling: I will go confidently where my God calls me. My field of work shall be the dearest to me in the whole world. They have all been instructed by faithful professors, experienced in the ways of God, and have been continually reminded of the great responsibility which a servant of God assumes. But it is also undeniable that temptations of all kinds approach them from within and from without to leave their field before the time comes, especially when the physical privations are great and the seed of the Word of God does not immediately sprout.

It is a strong temptation when a call to an orderly congregation in the homeland or to more comfortable circumstances is made to them very soon. Now our congregations are free to call whom they will, and to be advised by whom they will; but it is in matters of calling that the greatest caution should be exercised, and the calling congregation should also have due regard for the welfare of other congregations and whole synodal districts. Unfortunately, it happens not at all infrequently that traveling preachers are called away on the simple recommendation of good friends, acquaintances, and relatives. Again and again mission commissions complain that the work of the Lord suffers great damage through such untimely callings.

Now, in order to control the disorder and all uncalled for intervention in such serious and important professional matters, the following should be briefly pointed out:

All our traveling preachers are employed by God, and he has not only commanded his angels to guard them in all their ways, but he himself keeps a constant watchful eye on them. As he called out in due time to Israel in the wilderness, "I have taken your tires to heart," Deut. 2:7, so he also takes heed from the fact that our traveling preachers are to

The church is to be called up at the right time and hour, and is to see to it that they are given a vocation, if necessary. What Paul Gerhardt sings also applies here:

Thou hast ways, thou hast means; Thy doings are blessings,  
thy ways are light;  
Thy work no man can hinder, Thy labour may not rest, If thou  
wilt do that which is profitable to thy children.

2. the administration of missions is excellently ordered in our Synod. In each district there is a missionary commission. This commission is in active communication with the individual traveling preachers, knows exactly their circumstances and needs, and takes the best care of our missionaries. If it recognizes that this or that brother's work is getting too sour, it thinks of ways and means to remedy the situation in one way or another. Our missionary commissions are therefore primarily the people through whom God wants to advise our traveling preachers, and they should therefore be approached first if one believes that a traveling preacher should be transferred.

But may the faithful God bless all our dear traveling preachers, grant them holy courage, good counsel, and right works, and further build His Zion through them in this western land!

F. Pf.

## Mormon Doctrine.

(Continued.)

Their doctrine of God, and at the same time their doctrine of man, is briefly expressed in the sentence which recurs again and again: "God was what we are; we shall be what God is"; that is to say: God was also once a man, and in the course of thousands of years has developed into what he now is. IInd man is a God in process of development. From this proposition flows their whole doctrine of gods.

God is not a spirit, but has a "habitation" of flesh and bone, has a true human body, and especially is still emphasized: with all the members of the body and with all the human passions. "Therefore we know that both the Father and the Son are perfect men in form and likeness; each of them has a tangible body, infinitely pure and perfect, and clothed with effusive clearness, but yet a body of flesh and bone." (A. of F. p. 41.) "We maintain: to deny the corporeality of God is to deny God; for a thing which has no parts has no whole, and an immaterial body cannot exist." (P. 48.) "Christians have made the glory of the Godhead a: mere nothing, a being impersonal, immaterial, without body, without parts, without passions, and, one may well add, without sense and understanding and attributes--an unconditional nothing." (Doctr. of Deity, p. 18.) The Christians are mocked with their God, who is a spirit. Surely the idols of the heathen could be seen, surely the crocodiles of Egypt could hurt. Surely the heathen, who worship the sun, worship a useful creature; but the Christians have

a thought-thing, a nothing. to Key to Theology, p. 28.) The Christians are not a hair better than the God-deniers; their God is a great nothing. (Doctr. of Deity, p. 255.)

God is not omnipresent because of this. "It has been said that God is present everywhere at the same time. But this is, after all, unreasonable to believe that actually the person of any member of the Godhead can be in more than one place at a time. . . . If it be admitted that God is a person, it must also be admitted that he is material; indeed, an immaterial being cannot exist; this is a contradiction in terms. If God has a form, then that form necessarily has definite proportions, and therefore a limited extent in space." (A. of F., p. 42.) "By the ministry of angels and ministering spirits, he is in perpetual touch with all parts of creation, and can also visit them Personally if he will." (P. 43.) God moves in space from one place to another. And when he does so, he displaces matter with his body, just as when one puts his hand into a heap of sand. (Doctr. of Deity, p. 239.) "It is utterly impossible that God should be Personally Omnipresent." "He is omnipresent, and fills infinity by his agents, by his influence, by his Spirit, and by his servants." (S. 240. 242.)

God is therefore not perfect and unchangeable, as it says of Him in Ps. 102:28: "You remain as you are", but He is in eternal development. There is no difference between God and man; the one is only further along in development than the other. "Man is of the same kind as God. Yea, the supposed gulf that divides them may be said to be swept away, so that the divinity of man is proclaimed on the one hand, and the humanity of God on the other." (Doctr. of Deity, p. 222.) On April 7, 1844, Smith preached, "What manner of being was God in the beginning? Open your ears and hear, all the ends of the earth! God himself was once as we are now, and is an exalted man, and sitteth upon his throne there in heaven. . . . We must understand God's nature and manner, and how he became such; for I will tell you how God became God. We have thought and imagined that God is God from eternity. This opinion I will refute. . . . Here is life eternal: to know the only wise and true God. And you must learn how to become gods yourselves, and kings and priests of God, just as all gods have done before you." (Doctr. of Deity, pp. 226 f.) There then Wohl raises the question: If we become gods, are we quite like God? and answered: Do you think, then, that God will not have developed further and risen higher? He is that far ahead of us in development, but we always come behind Him. "We believe in a God who is Himself progressive, whose majesty is knowledge, whose perfection consists in eternal development, whose ongoing work of creation is complete but ever renewed -- a Being who has attained His exalted position in a way in which His children may now follow, whose glory to share is their inheritance. In spite of the contradiction of all other sects, in spite of the direct charges of blasphemy, the Church proclaims the eternal truth: How

man is, so God once was; as God is, so man shall become." (A. of F, p. 442 f.)

From what has been said it is already clear that according to their teaching God is not one, but that there are many gods. This they did not teach from the beginning. "The Book of Mornyn speaks of the three Persons of the Godhead, Father, Son, and Holy Spirit, in such a way that the Trinity of God is at least not denied in it. Only passages are found where the words are put into Christ's mouth, "I am both the Father and the Son." In the "Book of Doctrine and Covenants" one gets the impression that a two-ness of God is taught; the two divine persons are the Father and the Son. Now they teach loudly and openly that many Gods are and are becoming. "The doctrine of a plurality of gods is as plainly stated in the Bible as any other doctrine. It runs throughout the Bible; it is above all contradiction. . . . The very first sentence of the Bible shows irrefutably that there are many gods. The head of the gods set us one God." (Doctr. of Deity, pp. 230. 231.) This is also supposed to stand Revelation 14:1. "The Father's name, ei, that is God! That speaks for Mormonism; 114,000 gods among the tribes of Israel, and two living gods, and the Holy Ghost for this world! Such knowledge is too wonderful for men, unless they have the Spirit of God." (S. 253.)

Of these many gods Adam is one; yea, he is actually the chief god to us now. "Is it then so strange to think that at last one of God's sons should reign over this little earth as God-President or God of it? That our father Adam, the great patriarch of our race, the Ancient of Days, the archangel Michael-call him what you will, by the many names that come to him-is this so hard to believe, that he should at last obtain the honor of ruling this world?" (Doctr. of Deity, p. 42.) "It is well said that we are ashamed of the doctrine which President Brigham Young preached, namely, that Adam shall become the God of this world." For so Uoung preached, "He (Adam) is our Father and our God, and the only God with whom we have it to drink." This is said to be in the first verse of the Bible, "In the beginning the chief of gods set us gods." "Adam has the first presidency, he has dominion over all living creature. He is the archangel Michael. Then comes Noah, who is Gabriel; he comes immediately after Adam." (P. 244.) "Christ is the great High Priest, then comes Adam." (P. 245.) "The angels are under the rule of Michael, or Adam. Him God appointed when he called him: Adam, where art thou?" (P. 247.) "Whether Adam is the person whom we are to take for our heavenly Father or not, is a great mystery to very many. Nor do I care a straw how it stands. It has nothing to say whether we are to take him for our God, or whether his father or grandfather; for in any case we are of one sex, one family, and JEsus Christ is also of our kind." (S. 263.)

What then do they mean when they say of the Father, the Son, and the Holy Ghost that they are God? They are the heads of the gods for our world system, of which there are millions,

have the "first presidency" among the gods. Father, Son, and Holy Spirit are three Gods. "Three persons, who form the great presiding council of the universe, have revealed themselves to men: 1. God, the eternal Father; 2. His Son, JEsus Christ; 3. the Holy Spirit. The three are distinct people, naturally separate from each other." (A. of F., p. 38.) "They are as distinct in person and nature as any three persons in the flesh." (P. 40.) Of the Christian doctrine of the Trinity, it is said, "It would be difficult to imagine a greater amount of inconsistency and contradiction printed in so few words." (P. 48.) Of the revelation at the baptism of Christ, it is said, "Here siud very evidently three distinct Gods." (Doctr. of D., p. 15.) "We believe that God, the eternal Father, is as distinct a person from Christ as an earthly father is from his Son." (S. 268.)

Now what do they say of each person? Of the Father? "Many have thought that God, the eternal Father, whom we worship in communion with his Son JEsu Christo, has always been self-existent, an eternal being from all eternity, that as a person he had no beginning." (Doctr. of D., p. 275.) But no, he has passed through the same course of development that we do. There have been fathers and sons in all ages." (P. 277.) "If JEsus Christ was the Son of God, and John discovered that the Father of JEsu Christ had a Father, it may be supposed that he then again had a Father. Where was ever a son without a father? And where was ever a father who had not been a son before? . . . If JEsus had a Father, can we not believe that the Father also had a Father?" (P. 232.) It is held out in prospect to believers, "Ye also shall become heavenly fathers, even as the heavenly Father is a Father unto us." (S. 284.)

What do they say of Christ's person? "He differs from the Father only in age and violence; the Father is even older." (Key to Theol., p. 31.) He is a divine, eternal man, immortal and made perfect, while his brethren in the flesh are not yet perfect; but they will be." (P. 22.) Christians teach that in Christ there are two statures: the divine and the human. "As if God and man were two things at all!" (p. 33.) When Enoch, Elijah, Abraham, Peter, Paul, and millions of others are only so far developed, it may also be said of them that the fullness of (fullness dwells bodily in them. (P. 35.) Christ and the Father are two persons in the same sense as John and Peter. (p. 34.) "When the time came for the firstborn, the Saviour, to come into the world and take up a dwelling, the Father himself came and produced a body for the Spirit, instead of letting another man take care of it. The Saviour was conceived of the Father of his Spirit, of the same Being that is the Father of our Spirit; and this is all the difference between JEsus Christ and you and me." (voetr. ok v., p. 264.) Christ is called the "firstborn before all creatures." "He seems, therefore, to be the eldest of the whole human family, as to his birth in the world of spirits." (p. 272.) This may be untold millions of years.

Of the Holy Ghost. There is uncertainty there. We have heard them speak of "two divine persons and the Holy Ghost." At times he is declared to be one person, (Art., p. 164.) But he has not flesh and bone like the Father and the Son. (P. 165.) Otherwise he could not dwell in us. (Doctr. of I.), p. 224.) The Holy Ghost is often called a power and effect. (P. 242.) He is called a divine substance or fluid (Key., p. 29), is compared to electricity (p. 39); it is the same power that works light in the world, instinct in animals, and intellect in men (pp. 40. 41); flows from the tips of the fingers to others in the manner of the electric spark when hands are laid on them (p. 100), is the invisible power that works all things in the world (p. 106).

But enough! In all this wild and desolate doctrine of the gods there is not one sentence that speaks a divine truth. A true heathen doctrine of gods!

E. P.

(To be continued.)

## Iowa District Convention.

In the hospitable congregation of Visitation H. Wehking near Alta and Galva, the above-mentioned district of our Synod, with its 129 pastors, 40 teachers and 90 deputies and a number of guests from near and far, met for this year's sessions on August 21. At the opening, the Honorable General Vice-President, Rev. Brand, preached on Ezra 4. The main content of his sermon was, "As deeply as we lament that our Lutheran Zion is divided into so many parties, we "Missourians" must continue to build on the temple of God alone. For God's Word and our conscience caught in it does not suffer us to cooperate with those who do not agree with us in faith and confession.

In the four following morning sessions, the loving Lord and God poured out rich spiritual, heavenly blessings on the assembled Synod members, especially through the presentation prepared with great diligence by Father C. Runge: "On the Migration of Israel to the Land of Promise" (continued). To all the families of our congregation members who are entitled to vote, to whom a complete synodal report is to be handed again this year, the reporter calls out: "You father of the house, you mother of the house, read this lecture, which is so rich in teaching, punishment, admonition and especially in consolation, in which the historical events which take place in it are so excellently applied to our present time, to your assembled family little by little, and your hearts will be mightily strengthened. The speaker was asked to continue with his lecture next year, God willing. - Beautiful and edifying was also the Synodal address read by the Honorable President on the Aaronic Blessing, which refers to all the benefits of the three articles of our holy Christian faith. The presidential report, covering a period of two years, shows an increase of 5 pastors, 9 teachers and the admission of 6 congregations into the synodal association.

In the services on Synod Sunday, the confessional held

M. Fürstenau on Luk 14, 11, the sermon on Luk 12, 32 by G. Koch. In the afternoon Fr. J. Deckmann Leu. encouraged the parents, congregations, pastors and teachers on the basis of 1 Cor. 15, 58 for the timely Christian education of the children entrusted to them. On Monday afternoon R. Amstein preached the pastoral sermon, also on 1 Cor. 15, 58.

The greater part of the afternoon sessions and a small part of the morning sessions were taken up by the main work of our district: the Inner Mission. Three parishes have become independent. There were 21 pastors, 2 teachers and 5 students working at 50 stations. In order to continue this most glorious work for the coming year, about 8000 dollars are needed. For it was decided that the salary of our traveling preachers should be increased to 600 dollars, and that the widows of pastors and teachers should receive an annual support of 250 dollars instead of 125 dollars. And we should be cheap to raise the sum of about P4000.00 now necessary for this on our own and not go begging to the General Relief Fund any longer. Furthermore, it is impossible to say what a great blessing our mission will receive if we are ever more diligent in collecting for our church building fund through voluntary gifts or interest-free loans or even bequests, so that it will soon have an asset of 20,000 to 25,000 dollars and thus become self-sustaining. - 29 students, who want to become our pastors and teachers in the future, are in need of a total support of about 2320 dollars for the next year. - The total income in our district for the last two years was H60, 695. 72, the total expenditure P58, 101. 10.

The report of the General Vice-President on the present state of our General Synod in its various branches emphasized in particular that each individual district should not forget that the cause of the General Synod is a matter for each individual district, and that therefore our district should also use all its diligence to collect as much as possible as soon as possible, so that the 100,000 dollars decided last year by the General Synod for the establishment of a new teachers' seminary, which has become absolutely necessary, can be collected and the laying of the foundation can begin this fall.

Our missionaries in Brazil have shortages. A debt of 10,000 dollars is in this treasury. This mission, which has grown in a few years, is suffering.

The Superintendent of our Negro Mission, Rev. N. J. Bakke, reported on this work of blessing. It was decided to warmly recommend this flourishing mission and its strong support to our congregations, as well as our heathen mission, about which the representative of our district, P. O. Erbe, gave us information.

Vice-President Wolfram made desired announcements about the negotiations of the Honorable Synodal Conference, which had just met in Saginaw, Mich. - Director Büniger reported on our teaching institution in St. Paul. Our lay delegates passed a resolution recommending to our congregations that our district go hand in hand with the Honorable Minnesota and Dakota Districts for the purpose of establishing an Educational



Society)-. - Resolved also, That we as a Synod, and in behalf of the 40,000 Lutherans of our State, protest against Senator Kenyon's bill prohibiting the sending of any spirituous beverages into "dry" territory, and demand that communion wine be exempted from these provisions. - To the retiring treasurer, J. H. Abel, who has served us unswervingly for many years, and to the retiring commissions, the hearty thanks of Synod were voted for their faithful services. - Re-elected for the following three years were: as President Fr. A. D. Greif, as First Vice-President Fr. Wolfram; newly elected as second vice-president Fr. M. J. Von der Au, as treasurer Mr. H. Tiarks of Monticello.

If God wills, we will gather at the same time next year in the church at Paullina. May the Lord and his grace and blessing be with us and upon us!  
C. Jobst.

### **Middle District Assembly.**

From the 7th to the 13th of August the Middle District held its Synodal meeting in the church of P. Biedermann at Indianapolis, Ind. The Honorable General Praeses F. Pfothenhauer preached in the opening service on 2 Tim. 3, 15-17. It was later decided to ask him to have this wonderful, instructive sermon published in the "Lutheran". To everyone's delight he was able to attend the Synod until the end and to take part in our deliberations. Of particular interest to all present was his report on the missionary work of our Synod. This report will, God willing, please all readers of the "Lutheran" and encourage them to renewed zeal to pray diligently and fervently for our missions and to sacrifice willingly; for the Synod requested that it be published in full in the "Lutheran". The Honorable Praeses further spoke of the existence and needs of the two principal treasuries of the Synod, the Synodal Treasury and the Synodal Building Fund. With regard to the latter, it was reported that in our district, most congregations had diligently collected for the new buildings that had been decided upon; however, the congregations encouraged each other to continue to work diligently for these much-needed buildings, and decided to ask all congregations in which nothing, or only little, had been done in this regard to take up the matter immediately. In this connection the resolutions concerning the finances of our Synod are inserted. They read as follows:

We, the members of the Middle District, do hereby declare that we are strongly in favor of the Detroit resolutions being faithfully executed.

2. we ask and encourage our district officials to do all they can to see that those resolutions are carried out accurately in our district.

(3) We ask our Lord Praeses to report to us at the meetings of our district whether and how the individual visitators have assisted him in carrying out these decisions.

4) We are in favor of the Honorable General Praeses reporting to the next General Synod exactly how he

assisted the individual district officials in carrying out the Detroit resolutions.

(5) We recommend to our congregations, in regard to their contributions to the main treasury of our Synod, to establish such an order among themselves, by which every one in their midst will be most powerfully drawn.

The morning sessions were devoted, as is our custom, to doctrinal discussions. Two papers were presented to the Synod which were very timely. They dealt with doctrines and principles of the Holy Scriptures which are of importance especially in our time. The first paper, delivered by W. Moll, was on the subject, "The Roman Doctrine of the Church and its Refutation." The first thesis came up for discussion. It read, "The Roman church teaches falsely of the headship of the church by making the pope at Rome the visible head of the church, when Christ alone is the head of His church." The speaker refuted from God's Word the presumptuous assertions of the Roman Church, showed by a thorough interpretation of the passages of the Bible to which the Romans refer how there is no support whatever for their false doctrine, and proved clearly and convincingly from other passages of Scripture how the Pope at Rome is also in this respect the true anti-Christ. May every member of the congregation in our district study this year's synodal report thoroughly and thereby learn to judge the papacy correctly, which is now trying in every way to attain a leading position in our country!

The paper which was delivered during the last two days, and in the discussion of which there was a lively participation, dealt with a question of the highest interest to all our congregations. The subject was, "Why should we not admit lodge members to Holy Communion?" The speaker, Rev. G. Schumm, showed how the blessed participation in Holy Communion demands true knowledge and right confession of sin and of the Saviour JEsu Christ, how, on the other hand, the Lodge religion knows nothing of true knowledge of sin and is a denial of the Lord JEsu as the one Saviour; That, therefore, on the one hand, Christians who know God's Word and wish to act in accordance with it, cannot take part in the divine exercises of the lodges, nor profess them and their religion by membership, and that, on the other hand, people who nevertheless do so, thereby exclude themselves from taking part in Holy Communion, which is the bond of the most intimate communion with Christ and of believing Christians among themselves. One should also read this paper very carefully when the synodal report appears! The Synod expressed its heartfelt thanks to both speakers and decided to publish their presentations in the Synodal Report without abridgement.

Of other proceedings of the Synod the following may be reported:

In the interest of the negro mission, Mission Director Bakke spoke and asked for support of that mission, which was promised. -- Father Matthius reported on the blessed work in the foreign language missions. - Principal Luecke of our college at Fort Wayne reported on this institution and asked for the sending of quite a number of godly boys. The

The number of pupils last year was 269. -- The Missionary Commission of the District made a report. On their recommendation, about H4500.00 was granted to the various missions and preaching places.

The school sermon was held by Father H. E. Stühm, the pastoral sermon by Father Th. Horst. In addition, on Synod Sunday, services with communion were held in all of our churches in the city, with out-of-town pastors preaching.

The existing officers of the Synod were re-elected with the following exceptions: Rev. H. C. Kuehle was elected as visitor for the Central Ohio District, and for the Southwest Indiana District Rev. C. Heinicke, and in place of the late Fr. Trangott Thieme, for the Northwest Indiana District, Fr. E. R. Schülke. Fr. E. F. Bützow was chosen as assistant secretary. P. J. W. F. Koßmann was commissioned to make a report of the proceedings to *Lutheran Witness*

and also to write a brief English synodical report for distribution to such members of the congregation as prefer an English report to the German. All pastors desiring English reports are requested to notify the secretary of the district before October 1, indicating the number of copies desired.

The invitation of the congregations at Fort Wayne for next year's meeting was accepted with thanks. --- Warmest thanks were expressed to the dear Christians in Indianapolis for their kind hospitality and hospitality to the Synod members.

With the singing of hymn No. 346 and a heartfelt prayer, spoken by our District President, the Synod adjourned, and richly blessed and strengthened, everyone went home again to his field of work in the vineyard of the Lord.

H. B. Kohlmeier.

## Assembly of the German Free Church.

The Synod of the Lutheran Free Church of Saxony and other states met immediately after Pentecost in Groß-Ösingen in the Lüneburg Heath. 58 synod members had come together from all parts of Germany and Denmark, as well as a number of guests from the neighboring congregations of the former Hermannsburg Free Church and from other, more distant congregations and from London. The former president of the Free Church, Father Willkomm Sr., was unfortunately unable to attend the synod due to illness; Father Amling was also absent, as he is in America to strengthen himself.

The doctrinal discussions were based on a paper by Fr. M. Willkomm on the question of the separation of church and state, which is now much discussed in Germany. However, because of the amount of business at hand, only about half of it could be discussed before the assembled Synod; the rest was referred to the general pastoral conference meeting after the Synod's close, so that the entire paper will be printed in the report.

The negotiations about the cash relations again took a lot of time. Principles and rules for the appropriations from the synodal treasury, which had already been examined by the individual congregations, were discussed and adopted. They are intended to serve as a basis for

to simplify the deliberations on this point in the future. In spite of the greatest thrift, about 26,000 marks (6500 dollars) are again necessary for the current synodal financial year in order to meet the current necessary expenses for pastors' salaries, church hall rent and widows' pensions. Of the 37 congregations which at present belong to the Synod and which are served by 25 pastors, only five are in a position to maintain their pastorate without a subsidy from the Synod treasury. And yet the situation is such that it is impossible - with only one exception - to have pastorates filled. The exception is Insterburg in East Prussia, which can be served from Königsberg and is also willing to let its pastor move if he is transferred elsewhere. Otherwise, a merging of congregations is not well possible; rather, more workers would also be needed in the Free Church, weun the means to maintain them were available. In Schleswig-Holstein, for example, seven widely separated preaching places are served by one man. Those who know the conditions testified at the Synod that the work there has a good chance of success, if only preaching and teaching could be done more often and more regularly at the individual places. The Synod, while encouraging the exceedingly zealous congregation to carry on its missionary work in every possible way, was unfortunately unable to grant or hold out the prospect of financial aid to it. A new great expense is in store for the congregations of the Free Church as of January 1 of next year, since they will be compelled by a Reich law to have their pastors (and teachers) included in the state disability and old-age insurance for private employees, to which a monthly contribution of 8 percent of the salary, fixed by law, is to be paid, half of which is to be borne by the congregations, half by the pastors.

In addition to these financial difficulties with which the Free Church has to struggle again and again, there is the hostility it has to suffer, not only from the side of the national churches, which deny it the right to exist, but also from the side of other Free Churches that want to be Lutheran. A representative of the largest German Free Church, the so-called Breslau Synod, or, as it prefers to call itself, the "Lutheran Church in Prussia," in a report on the last delegates' convention of the Free Churches, at which the relationship of the other Free Churches to us was discussed, recently publicly pronounced the evil and unjust judgment that "Missouri" had proved to be a disintegrating element in the Lutheran Church wherever it had appeared.

In addition, God has laid other heavy crosses upon us. One of our oldest pastors, Father Willkomm Sr., is prevented by a serious heart condition from administering his ministry in his old freshness, and the Planitz congregation, which is the largest in the Free Church (about 900 souls), is therefore compelled to look for an assistant preacher for him. And now God has also put our present president on the sick bed. He lies down with abdominal typhus.

But in spite of all these tribulations we are confident. We are certain that our cause is the Lord's and our ministry is God's. We are aware that we have the task, in the midst of the indifference to pure doctrine which surrounds us and is becoming more and more widespread, to defend the

It is a great comfort to us and serves to strengthen us that our fellow believers across the sea of the world, with whom we are united in common dishonor, understand our work here and support us with intercessory and prayerful prayers. It is also a great comfort and strength to us to know that our fellow believers across the sea, with whom we share a common shame, understand our work here and remember us with intercessory and active love. For this strengthening we thank God and the brethren. May God preserve and multiply such love! We hope to see more American guests among us next year, when the Synod is to meet at a time more convenient for traveling Americans (mid-July) and at a place also very convenient for travelers, namely, Dresden. M. Willkomm.

## To the ecclesiastical chronicle.

**From the Synod.** How the Brazilian congregations are collecting for the institution in Porto Alegre can be seen in the "Ev.-Luth. Kirchenblatt für Südamerika" of August 1. It says: "The construction of the seminary building was started a few weeks ago and is progressing rapidly. The service building is already under roof, and God willing, the main building should also be under roof in a week. We are now asking our brethren in the various congregations to go to work and collect their gifts for the building. In order to accommodate the congregations and to facilitate the collection of the gifts, the supervisory authority has purchased 2,000 collection envelopes, and will take the liberty, provided that the brethren kindly agree, of sending all congregations a number of these envelopes equal to the number of members. Director Wegehaupt has graciously taken over the mailing. Each envelope will be accompanied by a circular written by Director Wegehaupt, which will again briefly explain the purpose and benefits of the collection. In the interest of the good cause, the dear brothers and sisters are kindly requested to distribute the collection envelopes. Should anyone not wish to accept the proposed method and use the envelopes, we ask that they be kindly returned to the sender. A simple Sunday collection is unlikely to be commensurate with the importance of the cause. We also hope that no congregation will want to put up with us. Many pastors, however, with their extensive parishes and their busy work, will not be able to visit all their members to collect the gifts. This is where the envelopes come in. These are imprinted so that the pastor need only write the names of his members on the envelopes and distribute them at a meeting. One of the enclosed circulars could be read for recommendation. The recipients of the envelopes would then only need to put their gifts in and write the amount on the envelope. After a service or on some occasion, the filled envelopes are then returned to the pastor. Receipts will be given for the offerings in our church bulletin, as has been done in the past with other offerings." - The "collecting" of offerings for Christ's kingdom in South America reminds us that we in North America, especially this fall, should not forget to "collect." The manner is left to the freedom of Christians. If the newspaper reports are generally based on truth, the

the harvest blessing that God has bestowed on our country this year is extraordinarily great. Our Christians also participate in this extraordinary blessing. So they should also give extraordinary gifts for Christ's kingdom with great willingness, knowing that God gives all earthly gifts primarily for the sake of the Gospel and His Church. - As in former times, so also now we receive news from various parts of the Synod that former members of the Roman Church are converting to the Lutheran Church and becoming members of our congregations. They have come to the knowledge of the gospel, and now rejoice with all their hearts that through faith in the gospel they are assured of the grace of God and of blessedness. But of one thing these newly won brethren in the faith sometimes wonder, namely, that we, who enjoy the full truth of the gospel, are not more zealous for the preaching of it, and are not willing to make greater sacrifices. They have experienced in the Roman Church how great are the sacrifices which the captives of the Papacy make, though for the most part unwillingly and unwillingly, in the exercise of their works-religion. They now expect that we, who stand in the knowledge of the Gospel of grace, should glow with zeal, and also not hold back with our gifts for the kingdom of God, but always stand ready. Not long ago one of these said: "Should not our sacrifices be incomparably greater, since we possess the whole truth which God has revealed to us in his Word, the full gospel, and not one diluted and watered down by the priests of the Roman Church? Now that none but God rules in our consciences, ought we not willingly and cheerfully to surrender ourselves to him with all that we find and have, as we know from our catechism lessons, that we ought to love God our Lord with all our heart, with all our soul, and with all our mind?" Yes, that is how it should be. That it is often not so is part of the vexation which Christians attach to the dear Gospel in consequence of the old evil way still dwelling in them. Luther complained about this so often and so loudly in his time: "Before," he says, "when people served the devil and desecrated Christ's blood, all pockets were open, and there was no measure of giving to churches, schools, and all abominations; children could be driven into monasteries, convents, churches, and schools, pushed and forced with unspeakable costs, and everything was lost. Now, however, one should establish proper schools and proper churches . . . and we know that God's word is, and that the right church is built, honoring Christ's blood and martyrdom, where all bags are shut with iron chains, where no one can give." (St. Louis ed. X, 457.) But let us, by God's grace, rid ourselves of this vexation, not profaning the dear gospel, but honouring it, and keeping ourselves according to the word, "After thy victory thy people shall willingly sacrifice unto thee in holy ornament," Ps. 110, 3. F. P.

**In several ecclesiastical papers** we read the news that the Missouri Synod wants to build a teachers' seminary near Chicago and has in mind to gradually move all its institutions there. Others also speak of an intended university, which is to have its home on the property. Where do these good people get all this news? The Missouri Synod itself knows nothing more than that it intends to build a new teachers' seminary there. E. P.

The Norwegians have an educational institution in **Clifton, Tex.** Our Texas District has made an agreement with them that the Texas District shall appoint and pay a professor at this institution, who shall especially take care of those who come from our circles to Clifton:

"The Texas District has employed a teacher there, and so far has established two progymnasium classes, Sexta and Quinta. The number of our pupils preparing for church service is 12, of whom 8 have entered this year. Quinta numbers 4, Sexta 7, and one is taking the full course offered there. This exceeds our expectations. In all, 22 children from our congregations are in the institution, and several more are expected. "

E. P.

**The Missouri Luther League**, consisting mainly of the youth associations of our congregations in the New England States, met from September 1 to 3 in the congregation of D. F. P. Wilhelms at Kingston, N. Y. In attendance were about 150 delegates and guests. The chief business of the proceedings, besides current business and elections, was the proposed union with a new Youth League of the Albany Conference District. It was reported that a substantial sum had been transferred from the League's benevolence fund to our Bronxville institution for the furnishing of the auditorium. With great unanimity the League decided to accept as its student a Persian youth, Augustin Pera, who has recently entered our Springfield Seminary, and who desires to be trained as a missionary among his people, and to provide him with board for the entire period of his studies. Lectures were given by Pastors L. Linn and Karl Kretzmann, addresses by Pastors C. Kretzmann, F. P. Wilhelm, R. Ohlschläger and W. v. Schenk.

K. K.

**A "new discovery."** At Great Bend, Kans. a certain Kerr publishes a monthly pamphlet in the name of the "Church of Mankind." He has sent copies of his paper to 20,000 editors in the country; we have also been sent one. In large print at the head of the sheet it says: "This little instructor is distributed by the Church of Humanity to make known to all people Kerr's great discoveries in nature, that in the whole world there is no real God, that man has no soul, and that for every single person life is forever ended with death, that all gods, saints, souls, saints, devils, spirits, angels, heaven, hell, purgatory, etc., are simply fairy tales which have absolutely no existence in nature." All the articles are about "Kerr's discoveries." To pass off these common old phrases of gross incredulity for a discovery just made by a Mr. Kerr at Great Bend, Kans.-the devil himself must laugh. The only thing about the paper that is to be taken seriously, and suggests calculating deliberation, is a printed form for bequests to the "Church of Mankind," in which W. H. Kerr is appointed executor.

E. P.

**The said Mr. Kerr knows unbelief**, and gives it no great praise. The disciples of Russell, of whom we recently reported that they had decided to abolish hell, had said that by preaching a punishment of hell thousands and tens of thousands would be driven to doubt and unbelief. To this Kerr says not at all badly: "My experience is the contrary. I have found that doubters and unbelievers increase just in proportion as the doses of infernal fire from the pulpit cease. Doubters and unbelievers are usually misers, who make their unbelief against Christianity "the" pretext and excuse for their avarice. But then when some exciting raving 'evangelist' comes along and gives them a mighty scare with big doses of hellish fire, they come dragged along with their mammon and buy themselves whole blocks of heavenly dwellings and work like Trojans for idolatry. I have the greatest contempt for such doubters and unbelievers. They are ignorant idolaters and

do not help the church of mankind, but take refuge under the roof of an idolatrous society, when they are duly frightened from it by the preaching of hellish fire, or when sickness and accident threaten life." This weak-kneedness of unbelief, when adversity and death come, will probably have been observed by pretty much every pastor; and therefore they cannot be blamed if they have no great respect for loud-mouthed unbelief. Nor is it all over for Mr. Kerr. If, the sooner the better, he were to get weak in the knees and crouch down in the true sense of the word, that would be the best discovery of his life. Some people still make discoveries in eternity. The greatest adversary the "church of mankind" has is in its own and other people's consciences. "For that men know that God is, is manifest unto them: for God hath revealed it unto them, . . so that they have no excuse," Rom. 1:19. 20.

E. P.

**A serious indictment.** Under this heading, Prof. White has just reported in *Lutheran Witness* the following: "One of the prerogatives of free citizens of a free country is that they may send remonstrances and protests to the chief executive officer and the legislature. Such remonstrances and protests are not always acted upon, but we have at least a right to expect that they will be seriously and fairly considered, and that the petitioners will be treated with some respect. It pains one to read such an indictment as the following, found in the *Lutheran Observer* of September 20: 'Last June the Washington, D.C., Lutheran Pastors' Association sent to President Taft and the United States Senate a series of petitions signed by Pastors John T. Huddle and C. H. Butler, in which they protested the reappointment of Judge William H. De Lach as Judge of the Juvenile Court in the District of Columbia. They gave four reasons: 1. He had compelled young girls to submit to an examination, although the charges on which they had been brought before him had no connection whatever with such wickedness as was implied by the examination; 2. He had committed girls to a Roman Catholic institution, under the direction of the Roman Catholic Church; 3. he had caused certain infants who came under his judicial power to be baptized by a Catholic priest; 4. so far as he had power of appointment, he had so changed the whole staff of officers of his Court that the judge, clerk, assistant clerk, messenger, chief inquisitor, and his first assistant, as well as the sanitary, were Catholics, and only a second assistant inquisitor was a Protestant. Each of these charges was based on a list of incidents, which served to explain them and were accompanied by a statement of names and dates. Despite all this, on June 15, 1912, the *Congressional Record* appeared with the advertisement on page 8752 that Judge DeLacy had been reappointed. There was the remark that the President pro tempore "has also submitted resolutions of the Washington, D. C., Lutheran Pastors' Association advocating (!) the reappointment of William DeLacy as Judge of the Juvenile Court in the District of Columbia". Now this is the official report of the United States Senate on things that have not happened, - and for the Washington pastors and our people in general, there is no remedy in such cases to come to their right, (no redress).' Nor do we enjoy civil and religious liberty. Incidents like the above, however, should be a warning to us that we do not waste so much time in glorying, but watch more closely the encroachments of the enemy." - Also, the protests made in support of Commissioner Valentine to the President ge-

sanctified, did no good. That a Roman priest named Ketcham visited him in that affair made a much more powerful impression on President Taft than that thousands of citizens urged him orally and by letter to uphold the just decree of his commissioner. Things could not be much worse if we had a Catholic President. D.

**A suggestion.** Protestant Irishmen are notoriously opposed to Home Rule. They fear suppression of religious liberty if Ireland, which is in its majority Catholic, gets Home Rule. Local political papers call this fear unfounded, indeed quite unreasonable. The newspapers will admit that the apprehension of Protestant Irishmen is not unfounded so long as the Pope condemns religious liberty. Our proposal, therefore, is that the political papers should write collectively to the Pope, urging him to retract the condemnation of religious liberty pronounced not only by medieval popes, but also by the popes of our own day. You can refer the "Holy Father", for example, to the encyclical "Immortale Dei" of November 1, 1885, in which Leo XIII inculcates these points in all state governments, especially in the American one: State and Church must not be separated. The State as State must profess, protect and promote the Papist religion. If it does not do so, it is guilty of a "crime." Religious communities contrary to the Papacy can be "borne" only temporarily. Freedom of speech and press, that is, freedom to speak and write against the Church of the Pope, is not one of the rights of a citizen, and therefore should not be tolerated even in a rightly constituted State. It is the duty of all Catholics to work with all their strength, through active participation in political life, so that the entire state system is established according to the principles of the papal church. The newspapers have to admit that it is "unreasonable" to give up the concern about the suppression of religious liberty by the Catholics as long as the Pope has not revoked his related bulls and circulars. The Pope, as we know, is considered an authority in the Catholic Church. That much is clear to the newspapers. That is why the press, the "great power" of modern times, should address the Pope in a communal address and ask him to revoke his circulars. Perhaps the "holy father" will become afraid of the "great power" of our time and say peccavimus, "I and my infallible predecessors have erred." Perhaps then the Protestants of Ireland and the Protestants of other countries will let go of their fear of the suppression of religious liberty by the papal sect as "unreasonable." Here the political newspapers may earn a merit for external peace in the world.

F. P.

### Ingemann and the angel.

The Danish author and psalmist Ingemann was visiting some friends one evening near Sörö, a small town on Zealand, and it was quite late before they parted. Several of those assembled offered to accompany Ingemann to Sörö, as it was somewhat uncanny to walk all alone through the great forest which separated him from his home. But Ingemann decidedly preferred to make the journey alone, and expressed that the solitude and peace of the forest were very attractive to him. Then he said farewell to his friends and went off

cheerfully on his way home. But when he had got some distance into the forest, he was seized with an inexplicable fear. He sank on his knees and asked God for help against this restlessness. After he had prayed, all fear was gone; calmly and joyfully he went home.

Several years later a notorious criminal from the same region was arrested. During the interrogation the prisoner also made the following confession to the judge: "I was also once lying in wait to rob old Ingemann; I knew that he had gone to visit someone on the other side of the forest, and I waited for the time when he had to start on his way home.

"What did you let him go for without filling him in?" asked the judge.

"Well, because there was one who accompanied him; he was not alone," replied the criminal.

This confession of the prisoner was later communicated to the old author, who remembered very well the event and his inexplicable fear there in the forest. Now the explanation was found. God had caused his angel to accompany Ingemann home. He had not seen the angel; but to the criminal God had made him appear.

"He hath commanded his angels concerning thee, to keep thee in all thy ways," Ps. 91:11.

(After the Norwegian by Seefeldt.)

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### The two widows.

A poor widow had lived for many years in widowhood; as a fruit merchant she supported her numerous family by her small trade. The losses were sometimes great, but the poor widow knew him who promised to be the support of widows and the father of orphans. Nor was her trust ever put to shame. She had inhabited the same old and dark house for twenty years, the silent witness of her joys, then of her trials. Suddenly she was forced to move away. The owner of the house visited her one day and told her without any consideration that if she did not pay double the present rent, she would have to leave before the end of the month. Think of the poor woman's horror!

"O dear woman, have pity on a poor abandoned mother and her many children! You are also a widow, and know how we have paid you the rent so faithfully, though it became very hard for us, and caused us to suffer hard losses. For Christ's sake do not drive us out of your house, which might deprive us of our daily bread!"

"For Christ's sake," exclaimed the proprietress, cursing, "what is the meaning of this? I love money, for it gives me what my heart desires. What do I care for the blessing of God! I give you a choice: either pay double the rent, or make you go away!"

"I will go away," said the poor widow; "but know that Almighty God punishes the miserly and the blasphemous, and who knows whether you will not have to leave this world before I leave your house; then the money, your idol, will be useful to you yet!"

"Silence," cried the landlady in anger, "and keep your superstitions to yourself, and pack up!"

A month had passed, and our fruit dealer continued her trade, trusting that her heavenly Father had a place ready for her and her children in another house.

And the rich owner?

Before the end of the month a small funeral procession was seen escorting her from her home to her last residence; a priest and two sisters were the only retinue.

Thus had died she who had answered a poor widow in her distress, "I love only money, and what care I for the blessings of God?"

But the judgment of God had fallen upon her; suddenly she was swept away, and had to leave the corruptible and earthly things to which her heart had clung in covetousness.

## Meekness

is also a courage; it is a gathered strength, and it takes more strength to master one's courage than to conquer cities; it is for us "a fruit of the Spirit found in the field of spiritual poverty, repentance, and sorrow, a noble flower growing out of the ashes of self-love, and on the grave of pride, beholding on the one side its deep ruin, unworthiness, and misery, and on the other the kindness and long-suffering in Christ JEsu."

## Obituary.

In the early morning hour of July 22, God sent his dear angels to bring home the soul of his faithful servant, Father Johann Jakob Walker. Born Oct. 10, 1850, in Sondelfingen, Wuerttemberg, he came to America at the age of six, where his parents settled first in Canada, but soon afterward near Grand Rapids, Mich. Soon after his confirmation by Blessed Father Daib at Grand Rapids, the deceased entered the practical seminary for preachers at St. Louis, where he passed his examination in 1872. He received a call from the congregation at Jefferson City, Mo. and was ordained and inducted there on the 4th Sunday of Advent by Father Vetter. On May 19, 1873, he entered into holy matrimony with Miss Catherine Weyermuth, of Lowell, Mich. The marriage ceremony was performed by A. Crull, then pastor at Grand Rapids, Mich. The happy marriage was blessed with five children, three sons and two daughters, one of whom preceded his father to heaven by an untimely death. After officiating two years in Jefferson City, the deceased accepted a calling to New London, Wis. where he labored in great blessing on an extensive mission field for ten years. In 1885 he followed a calling to the newly formed St. Matthew's church at Cleveland, O. Here he labored with great fidelity. From small beginnings the little group grew to a populous congregation, which under his prudent leadership also came to have a beautiful church property. Especially the school blossomed under Fr. Walker's ministry. For twenty-three years he presided over this parish and spent his energies in its service to God. After he had been ailing for some time, he "broke down completely" at the end of 1907. When he and his congregation had hoped in vain for an improvement of his condition for almost a whole year, he finally resigned from his office at St. Matthew's congregation, which had become so dear to him, with a heavy heart, but with Christian surrender to the will of his heavenly Father. He then removed with his family to Caledonia, Mich. in the hope that he might be strengthened and be able to serve his God again in the preaching ministry. But the good Lord in His unsearchable

Council decided otherwise. For almost four years the deceased had to spend his time here in idleness, until finally, on July 22 of this year, the hour of salvation came and God took his faithful, weary servant from this vale of tears to heaven. He died rather suddenly, as the result of a heart attack, amid the prayers of his loved ones. - The funeral took place July 26, at Caledonia, Mich. Rev. F. Schriefer, his last pastor, delivered the funeral sermon in German on Ps. 116:15, and Rev. B. Poch, of Grand Rapids, preached in English on 2 Tim. 4:6-8. The undersigned officiated at the home and graveside, and said a few words at the church, representing St. Matthew's parish and the Cleveland pastoral conference. St. Matthäusgemeinde of Cleveland held a service on the 11th Sunday after Trinity in memory of their long-time and warmly beloved pastor and minister, in which the undersigned preached on Mal. 2:6 preached. - God comfort the bereaved and grant them and us a joyful reunion with the departed in heaven!  
Geo. Eyer.

## New printed matter

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House, 8t. Doui8, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Fifth Synodal Report of the South Dakota District of** the German Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House, 8t. I-oui8, ?ilo. 1912. 94 pp. Price: 18 Ets.

The distinctive doctrines of the Methodist and Lutheran churches are thoroughly discussed in this report (pp. 16-77). The speaker, Prof. Fr. Streckfuß, first takes a look at the origin and development of Methodism, giving a good overview of the lives of the Wesley brothers and the effectiveness of Whitefield. Then he examines the Church Order of the Methodist Episcopal Church, and at last (pp. 34-77), in the most important section of his sterling work, shows by what doctrines our Lutheran Church differs from the Methodist communion. This is an excellent guide, which may be used with great advantage if one has much to do with Methodists, and has to suffer from their meddlesome so-called missionary work. Those who have children or relatives who have to live in Methodist surroundings can do them a great service by sending them this Synodical Report, by which their eyes will be sharpened to recognize the gross spiritual fraud of Methodism, and also to warn others against it.  
K.

**Nine church choral songs for mixed voices.** Arranged and edited by H. Ilse, 810 L. 1581b 8t., Cleveland, O. 15 pp. 9^X61^A. Price: single 20 Cts. the dozen tzl. 75.

This booklet is actually an improvement and extension of the Chorbuch by Burhenn and Ilse, which is now in its 20th edition and contains these choral songs in this edition. Thus, this enlargement can also be purchased by those choirs that use earlier editions of the Chorbuch. We commend this booklet to the attention of choral conductors, the more so because it contains not only six festival chants, but also several other pieces intended as replacements for eliminated choral pieces in the earlier editions of the Chorbuch. Especially beautiful and effective is the Good Friday choral stück: "Mein Gott, mein Gott, warum hast du mich verlassen?" by Prof. Fr. Riegel in Munich.

L. F.

**Bible pictures** by Gebhard Fugel. 24 art sheets in four-color printing. Jos. Kölsche Buchhandlung, Kempten and Munich. Price: small edition 1A. 24, large edition 1K. 42; single sheet ?U. 2. 50 and 3. 50.

It is generally acknowledged that good biblical pictures are of great value as visual aids in teaching biblical history. But where to get good pictures, especially in our country? I must say that the pictures by Prof. Fugel in Munich, which enjoy unanimous recognition and great praise from experts in Germany, fully deserve it. As far as I can judge from the first delivery, which contains four pictures, they are really beautiful, true pictures, which can also be seen from the



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## Reformation.

Reformation means improvement, restoration. To reform means to improve, to cleanse from abuses and corruptions. Thus we speak of the reformation of the church, and in these days we celebrate the commemoration of the Reformation. We call Luther the reformer of the church. Reformation, then, does not make anything new, but purifies and improves that which was there before, and abolishes that which is unseemly which has attached itself to it, so that the thing stands again in its original form and beauty. Through the Reformation the Church was not first founded or founded again. The church did not have two founders: first Christ and then another, Luther. Christ himself founded the church once and for all, and he founded it on the rock, which he himself is, in such a way that the gates of hell cannot overpower it, Matt. 16:18. Through the Reformation, no new church was founded besides and apart from the church that Christ founded. Then this new church would not be Christ's church; for the church is one, a people of God. If an entirely new church had been founded by the Reformation, which did not exist before, which Christ did not found, then the Reformation would be nothing good, no act of God for which we should be thankful, but an abomination from which we should hasten to break away. But the Reformation restored the original church, which Christ had instituted, to its former state, dismissed the new, the unseemly, the abomination which had attached itself to it. The Reformation did not bring up any new doctrine that had not existed before. Really new doctrine may not exist in the church at all. There new is synonymous with wrong. Why? Because Christian doctrine is not invented and devised by men, so that progress and new discoveries are made in it, but Christian doctrine is a matter of divine revelation; God has finished giving it to men in the Word, which is now in writings.

Stands. Christian doctrine is a finished quantity, a faith once given to the saints, Jude 3. Of false teachers, of corrupters of the church, of "many sects and many ravings," we say, "They bring ever a new thing to counterfeit thy right doctrine." And this we do not call a good thing, but complain of it to God, and beseech him that he will ward off these proud spirits. If a new doctrine had really been introduced by the Reformation, which the church never had before, because God did not give it in his Word, then it would not be a reformation at all, but an abominable corruption of the church. But the Reformation did not introduce a new doctrine, but restored the old, original doctrine which God had given to His Church in His Word, but which the pope had corrupted and darkened and taken away from the Church. That this is so, we shall shortly show in the following.

If we compare our church, the church of the Reformation, with the church as it was before the Reformation, the most striking thing is that we have no pope. We got rid of the Pope through the Reformation. We have no pope. And this is nothing new; the ancient church, as Christ founded it, had none either. In the whole New Testament, where much is said of the church and ecclesiastical institutions, of all kinds of offices in the church, there is not a word about the papacy. All the powers and rights which the pope arrogates to himself are not things which Christ has ordained, but are all things which Christ has forbidden. And the man whose successor the pope wants to be, the apostle Peter, is the greatest opposite of a pope that can be imagined.

We acknowledge no other Lord in the church than Christ. Luther opens his 95 Theses with the words, "When our Lord and Master JESUS Christ speaks." This was an unfamiliar sound in those days. People were used to looking for the "Lord and Master" in Rome. And yet this was nothing new, but the old, original. "God hath

He calls the church "my church", Matth. 16, 18. He tells all members of His church: "One is your master, Christ, but you are all brothers", Matth. 23, 8. To be the leader and to rule is something the Lord has forbidden in His church. Peter admonishes the elders that they should not rule over the people, 1 Petr. 5, 3.

We have no other teacher and want no other than God's word. The pope had the audacity to say that he had to tell and set the Christians what Christian doctrine and divine truth were. In contrast, our church says in its confession, "We have another rule, namely, that God's Word sets articles of faith, and no one else, not even an angel." This was no innovation, but so it was in the beginning. The HErr Christ Himself always appeals to the Scriptures in the face of men and devils. "How is it written, how readest thou?" "It is written," and, "Again, it is also written." Paul solemnly testifies that he preached "according to the Scriptures," 1 Cor. 15:3. Peter, of all men, is told that this was his standing word: "Nothing but the Scriptures." He teaches the Christians to pay attention to the solid prophetic word, 2 Petr. 1, 19. For this God has given His word in the scriptures.

Since the church of the Reformation recognizes only God's Word and not the pope as a teacher, all the teachings that are not in God's Word or even forbidden, but have been brought up by the pope, have naturally fallen. Thus with the old church we teach no sacrifice of the Mass, withdrawal of the chalice, prohibition of marriage, purgatory, invocation of the saints, and what the abominations are more. Thus the Reformation created nothing new, but just dismissed innovations and returned to the old order.

We have God's Word in our mother tongue and can and should read it. In the papacy, God's Word is taken out of the hands of the people. By persuading people that the Scriptures are dark and that no layman could understand them, they have taken away all desire to read the Bible. Indeed, the reading of the Bible in the vernacular has been virtually forbidden. Whoever wants to read it must have special permission to do so! Many Bibles and Christians with their Bibles have been burned in the papacy. Luther, on the other hand, translated God's Word into the German language for the German people and encouraged them to read it diligently. Again, this was nothing new. Because God does not deceive people, he has always given them his Word in their language, to the Jews in the Hebrew language, and he had the New Testament recorded in the Greek language, which was the world language at that time. And to diligent reading the Lord Christ exhorts with the words, "Search the Scriptures!" Joh. 5, 39. He expects people to read and know as it is written. The apostles write their epistles to whole churches and charge them to read and let them read, 1 Thess. 5, 27.

According to the word as we have it in Scripture we judge all doctrine; what is not right with it we reject. The pope does not want to be judged by anyone, and even if he leads people to hell in droves, he says that no one should dare to judge him. But our

Church with Luther (and at the same time states that this is the original institution): "To know and to judge about doctrine belongs before all and every Christian, and that in such a way that he is cursed who offends such right by one little bit. For Christ himself has decreed such a right in many insurmountable sayings, for example, Matt. 7: 'Beware of false prophets!' This word he certainly says to the people against the teachers, telling them to avoid their false teaching. But how can they avoid them without knowing them, and how can they know them when they have no power to judge? But now he not only gives them power to judge, but also gives it to them."

We have and know no other mediator than Christ, and want no other. But the pope interposes himself between the Christian and Christ. He roars with his blasphemous mouth that it is necessary for the salvation of all creatures to be subject to the Roman pope. To this our confession says: "For there stand all his bulls and books, wherein he roareth as a lion, that no Christian can be saved, except he be obedient to him, and subject in all things what he will, what he saith, what he doeth. Which all is nothing else, but thus much said, Though thou believe on Christ, and hast all things in him that are necessary unto salvation, yet is it nothing and all in vain, if thou hold not me thy God, and be subject unto me, and obedient unto me." "He will not let Christians be blessed without his power, which is nothing, not ordered nor commanded by God." The ancient church also believed and confessed, "There is one God, and one mediator between God and men, even the man Christ Jesus," 1 Tim. 2:5. "There is salvation in no other, neither is there any other name given unto men, whereby we must be saved," Acts 4:12. 4:12. "By whom (Christ) we have joy and access in all confidence through faith in him," Eph. 3:12.

We teach, as the main article of Christian doctrine, that the sinner is justified and saved without any merit or work of his own, through faith alone in Christ, who redeemed us with his blood and death. When the Augsburg Confession confessed this doctrine, the Apology then had to report: "The adversaries condemn our confession that we teach that believers obtain forgiveness of sin through Christ without any merit by faith alone, and they defiantly reject both: First, that we say no to men's sins being forgiven by their merit; secondly, that we hold, teach, and confess, that no man is reconciled to God, no man obtains forgiveness of sin, but by faith alone in Christ alone." This doctrine of the Gospel was then still expressly cursed by the Pope soon after Luther's death. What in the piece is old Christian doctrine, and what is corruption, cannot be obscure to any one who has seen more than the cover of the Bible. The apostles preach justification by Christ and faith in him, and say, "Of this (Jesus) all the prophets testify, that through his name all who believe in him should receive remission of sins," Acts 10:43. This doctrine is therefore very old and original. Therefore, the Augsburg Confession concludes its doctrinal articles with the remark that these articles are "clearly founded in Holy Scripture, and to this end.



are neither repugnant nor contrary to the common Christian, even Roman Church".

Thus no new doctrine was brought forth by the Reformation, and no new church was founded. The connection with Christ and the first church has not been broken, but the attached abomination has been put away, and one has returned to the original simplicity of the gospel. The temple of God has not been destroyed, but cleansed. The vile one who had sat down in the temple of God as a god, pretending to be God, 2 Thess. 2:4, has been exposed and cast out. In the meantime the city of God remains fine with its fountains, where the holy dwellings of the Most High are, Ps. 46, 5.

E. P.

## Mormon Doctrine.

(Continued.)

The doctrine of man, and what is connected with it. They deny that God created everything from nothing in the beginning. There is no beginning and no creation at all, because all matter is eternal. "Just as nonsensical as the idea of a God without body, parts, and passions is the doctrine of a creation out of nothing, or in other words, that something became out of nothing. Nothing is made out of nothing. There has always been an endless space. This space is filled with all kinds of elements and properties. Mind is matter, and matter is full of mind. Space, time, elements, mind, all have not come into being, but are eternal." (Key to Theol., p. 43 f.) "We go much further than the geologists dare to go, and say that the stuff of which the earth is composed is eternal, that it will never have an end. What then is to create? To order one thing. We are told that in six days God created this world, and likewise every living thing that then existed. Did he create any of these things from nothing? Did the stuff then come into existence? No. ... In my youth I was so taught, it was instilled into my youthful mind, and I naturally believed it. But as I matured in years, and especially since I began to learn Hebrew (!?), I learned that the stuff of which the earth is made has always existed, and that it was only an ordering or forming that took place in the time of which Moses speaks, How many changes this earth went through before that of which Moses speaks, I do not know, nor do I care very much. If it has gone through 1,000,000 x 1,000,000 transformations, that has nothing to say for us." (Doct. of D., p. 278 f.)

"The great family of men, embracing the inhabitants of untold millions of worlds, comprehended in every species and stage of development, consists of five principal circles or groups in progressive becoming, namely, I. the gods, spirits in the flesh, inhabiting dwellings of immortal flesh and bone . . .; II. the angels, also composed of spirit and immortal flesh and bone, . . . not yet perfect; III. spirits in the flesh, without dwelling-places of flesh and bones. These are they who have passed through the veil of death and are waiting for the resurrection.

waiting; IV. bodily spirits with mortal habitation as in the present world; V. bodily spirits which have not yet come down to be clothed with mortality, but which are candidates for it." (p. 65 f.) These are all one and the same, only at different stages of development. On the sixth day no man was yet on earth. "Why not? Because man was not yet transferred to this temporal creation, but had his existence in heaven, where we were generated. You and I were there when this world was created and made; you and I understood the nature of creation then, and no doubt we rejoiced and sang of it. As God says to Job: 'Where were you when I founded the earth^ etc.?' (Ooot. ok I)., p. 273.) Let the opinion be, of course: You were there after all!

We are all God's children, eternally begotten of God according to the spirit, according to the soul. "Mormonism asserts a real and literal relationship of father and child between the Creator and man, not in a figurative sense. . . . In short, we are so bold as to declare that man's spirit is an offspring of the Godhead, and that man's body, though of earthly constituents, is thoroughly in the image and likeness of God. . . . Like begets like. Thus man is a god in the germ (in embryo)." (Art. of F., p. 461.) "Christ is the firstborn of all creatures, and therefore the eldest of our heavenly Father's family. If, therefore, it be admitted that our elder brother has had a former existence with the Father, why should it be unreasonable to believe that the rest of the family have lived with God as much before as the firstborn?" (Doct. of D., p. 275.) "We have still dim presentiments and memories of that heavenly world." (Key, p. 126.)

The gods are all married, have many wives, produce many children; these are human spirits or souls. "The spirit of man consists of a formation or composition of spiritual elements after the likeness and form of the fleshly body. Yea, it has all the members and parts exactly according to the outward body." (Key, p. 131.) "Wisdom impels the gods to multiply and spread their race. . . . To multiply organized bodies, composed of spiritual elements, required worlds and dwellings adapted to their life and enjoyment of life. And when these spiritual bodies became many, other spiritual worlds were necessary to which they could be transplanted." (Key, p. 47.) When all the worlds hitherto existing were full of such divine children, this world was established, and one such divine child, Adam, was transplanted to it, together with his wife. "Now came a royal planter from that older world, bearing in his hand glorious seed of the old paradise, and planted it in the virgin soil of our new earth. ... Thus a colony was transplanted from heaven, perhaps from the sun, to our soil. The blessing of the heavenly Father rested upon them, and the first great law of heaven and earth was here repeated, Be fruitful and multiply." (Key, p. 50.)

There we are given the interesting information that paradise was in America. Christians would not know where Paradise had been. "The Latter-day Saints have

more particular knowledge of it, because on the 19th of May, 1838, Joseph Smith, at Spring Hill, Mo. was told in a revelation, that the place was called by God Adam - ondi - Ahman, because that is the place where Adam is to come to visit his people, or where the Ancient of Days is to sit, as the prophet Daniel says." (Doc. and Cov., p. 116.) "There is no reliable record of man inhabiting the eastern continent until after the flood. The western continent, now called the New World, embraces, in fact, the oldest inhabited strokes of the earth. The West, not the East, is the cradle of the human race." (Art. of F., p. 74.)

The fall of man was a good thing, a blessing to man. "In that day Adam praised God, and began to prophesy of the families of the earth, saying, Blessed be the name of God: for in consequence of my transgression mine eyes are opened, and I shall have joy in this life, and shall see God in my flesh. And Eve his wife heard all these things, and rejoiced, and said, If it had not been for our transgression, we should never have had seed, nor have known good and evil, and the joy of our salvation, and the eternal life which God giveth to all them that obey him." (Pearl, etc., p. 12.) "Enoch spake the words of God, Because Adam fell, there we are." (P. 20.) "The prophet Lehi expounded the Scriptures to his sons, saying, Adam fell that man might live, and men live that they might have joy." (Art. of F., p. 68.) "Hence it was necessary for the spiritual offspring of God to leave the dwelling of their first infancy, and go through the school of mortal experience, encountering evil, struggling with it, overcoming it according to the degree of their faith and strength. Adam and Eve could never have been the progenitors of a mortal posterity had they not themselves become mortal. Mortality, as before stated, was an essential piece in the plan of God concerning the earth and its inhabitants. And to introduce mortality, God laid upon our ancestors a commandment, whereof he knew quite well that transgression would follow." (Art. of F., p. 72.) "It has become quite common among men to reproach the ancestors of the family, and to picture the blessedness in which we would have lived had they not fallen. In contrast, our first parents are entitled to our deepest thanks for their inheritance to their posterity, for the opportunity to gain glory, honor, and eternal life on the battlefield of mortality. Without this given opportunity, these spirits would have always remained of God in a state of childlike innocence, sinless without any effort of their own, negatively saved, not from sins, but from the opportunity of meeting sin, unable to win the glory of victory, because they would have been hindered from taking part in the battle." (P. 73.) Therefore God says of the Fall, "Behold, this is my work and my glory, to bring to light immortality and eternal life of man." (Pearl, etc., Moses, 1, 39.)

That all this is human invention without Scripture and against Scripture need not be proved at length to a Christian. E. P.

(To be continued.)

## Central Illinois District Synodical Convention.

The Central Illinois District held its meetings this year August 22-27. The church of Fr. Flax's congregation at Peoria was the place of meeting. In the opening service, to our delight, the General Praeses, Fr. Pfothenhauer, preached on 2 Pet. 3. Based on these scriptural words, he described our present time as an evil time, a grace-filled time, and a serious time. Because our time is such a time, the preacher exhorted his listeners to watchfulness, to zeal in the work of the Lord, and to constant readiness for the coming of the Savior. The sermon made a deep impression, and the Synod therefore unanimously decided to ask the General Praeses to have it published in the "Lutheran".

After the organization in the afternoon of the first day of the meeting, the Venerable District President, Fr Brand, read his synodal address and his presidential report. In his synodal address he described the nameless misery in which all people find themselves because of original sin. He proved that no man, as he is born of his parents, is good or half good or merely half evil, but that he is wholly evil and wholly depraved. Every descendant of Adam now comes into the world as a wicked and born sinner, and is therefore subject to the wrath of God and eternal damnation. Terrible, therefore, is the ruin, misery, and wretchedness that has fallen upon all men as a result of the fall of the first parents. Who alone can help people in their misery? Only God! And God has done it through the Son of God and Mary, Jesus Christ, blessed for ever and ever! With these words, the honorable Praeses led over to the doctrinal discussions that were held during the morning sessions. - In his presidential report he emphasized that while our missionary fund was always well taken care of by our congregations, our support fund was often low. He therefore asked the congregations to collect more diligently for this fund in the future.

Vice-President Brockmann was the speaker at the doctrinal meetings, and his presentation was based on the third article of the Augsburg Confession. The article deals with the Son of God. The speaker had broken down the article into seven points. He emphasized that the article about the Son of God is the most important article of all Christian doctrine. The most important question we can ask is, Who is Jesus Christ? There is no question in the wide world that approaches this question in importance, and on the right answer to this question depends for us life and blessedness. Unfortunately, most people do not answer this question correctly. Not even many theologians, who are supposed to know the Scriptures, do so. Our speaker, however, answered it correctly, and he did so because he adhered to Scripture. There are many difficult things in the doctrine of the Son of God, for example, the doctrine of the union of the two natures in Christ and of the communication of the attributes; but since the speaker was always mindful of the words of the apostle 2 Tim. 3:16: "Great is the mystery of God: God is manifest in the flesh," and followed the Scriptures with childlike faith, he was a good guide. His presentation of the doctrine was clear,

lively and stimulating. Especially gripping was his description of the suffering of our Lord and Savior Jesus Christ, and our preachers who purchase the Synodal Report will receive rich inspiration for their Passion sermons. Since with this description of the Passion of Jesus the speaker had to break off the doctrinal discussions due to lack of time, and since there were still several points left for further discussion, the Synod asked the Vice-President to lead the doctrinal discussions in the coming year as well.

From the business proceedings the following is worthy of note. The General Praeses gave a three-hour lecture on our educational institutions, missions, parochial schools, and our financial system. In discussing the finances of our synod, he emphasized that three funds in particular must be well taken care of by our congregations: the synod treasury, the building treasury, and the treasury for the various missions. The salaries of the officials of the General Synod are paid out of the Synodal Fund, and it spends about \$150,000 annually. The building fund is used for the new buildings of the educational institutions, and since a new teachers' seminary is to be built, this fund also has large expenses. For the missions of the General Synod we also require large sums. What is to be done now, when we hear that God blesses our Synod so abundantly that we need more and more money to carry out the works which he assigns to our Synod? Dear brethren, all, all must give abundantly! - Prof. Koehler, who had appeared as Gaft, took the floor after the General Praeses, and delivered a lengthy address on the Teachers' Seminary to be erected at Chicago. - Director Bakke then spoke in the interest of the Negro Mission.

A lengthy report was read on the mission in our own district and also on the church building fund. Both reports showed that God is still with us and blessing the work of our hands. - In discussing the report on the Benevolent Fund, a request was made that each congregation in the district might wish to take up a collection for it each year. - By resolution of Synod a new fund, the Student Support Fund, was established and a special committee elected for that purpose.

The election of officers resulted in the following: Praeses: Fr. Brand; First Vice-President: Fr. W. Heyne; Second Vice-President: Fr. Brockmann; Secretary: Fr. sierer: Prof. J. S. Simon.

Bräunig, Father Schwagmeyer, Prof. Böcler, and Father Groth preached at the various services which were held. Pastors Jacobs and Hohenstein spoke at the service held Sunday afternoon to celebrate the tenth anniversary of the Illinois Children's Friendship Society.

The most hearty thanks were expressed by the Synod to the members of the congregations of Pastors Flach and Jaß; for not only had the members of both congregations entertained the Synod members in the best manner, but they had given them a special treat by providing them with a splendid boat trip on the Illinois River on Saturday afternoon.

Upon completion of all business, the District adjourned by singing the third verse from Hymn 346 and praying the Holy Father. Bro. St.

## The Canada District

held its meetings at the G. Thun church at Dashwood from the 3rd to the 9th of September. Wonderful days we spent there. To our greatest joy, the Honorable General Praeses, Fr. F. Pfothner, appeared in our midst for the first time and preached the opening sermon on 2 Tim. 3, 15-17 on Wednesday morning, after which he answered the question: "How do we fulfill our calling in the church in the right way?" If we hold 1. that all Scripture is the Word of God, 2. that it is profitable for doctrine, for reproof, for correction, for correction in righteousness, 3. that the chief end of Scripture is, that it instructs us unto salvation through faith in Christ Jesus." This sermon is to appear in the "Lutherisches Volksblatt" by decision of the Synod. Besides the opening service, a pastoral service was held on Friday, with which confession and the distribution of Holy Communion were also connected. On Sunday the mission feast of the congregation was celebrated, at which four pastors preached, one in English. Finally, on Monday evening, a school sermon was preached.

On Wednesday afternoon the Synod was opened by the reading of the roll. The district at present consists of 31 pastors, 5 teachers, but one of whom was called away just before synod, and 25 parishes belonging to the synod. In the synodal address, the district president, Rev. W. C. Böse, referred to the principal paper before the synod, "John the Baptist," and set forth how we pastors may recognize in his life and conduct of his ministry an example worthy of imitation. Five pastors and one congregation were received into the synodal association.

This year, as always, most of the session time was devoted to doctrinal discussions. There were two papers before the Synod. Father F. Dubpernell, a former president of the district, lectured on "John the Baptist." He discussed the Old Testament prophecies concerning him, his birth, life, ministry, and martyrdom, and especially emphasized how he gives his successors in the ministry the important lesson in his ministry to point to Christ alone, the Lamb of God, who bears the sin of the world. - The second speaker, ü. H. Hamann of Toronto, had set himself the task of answering the question, "How far do we Lutheran Christians participate in the temperance efforts of today?" By resolution of Synod, this eminently timely paper is to appear unabridged in the Synodal Report, which, for the sake of the importance of the matter, should not only be purchased, but also read and profitably applied.

The General Praeses eloquently described the various missions that our Synod carries out, partly alone and partly in conjunction with the other Synods of the Synodal Conference, and the various funds in the Synod, and above all he exhorted that regular collections be made for the Synodal Fund and the General Building Fund. He also reported on our educational institutions, where the number of students is growing in a pleasing manner, but exhorted us to recruit more and more pious and talented young people for our institutions, since the last distribution of candidates proved that

we are still far from being able to satisfy the number of professions that come to us every year.

Of the business of the District, the discussion of the Inner Mission occupied most of our time. Besides nine parishes, which are not really mission fields, because there is nothing to mission there, but which, because of their poverty, must be supported in order to maintain the preaching ministry in their midst, our District has three extremely important mission fields, namely in New Ontario and in the two large cities of Toronto and Stratford. In the former field Albert Dede has been a missionary for a year, working with active diligence and self-sacrificing faithfulness, and already serving two congregations and a number of widely scattered preaching points with close to 200 souls. At the missionary's residence in North Cobalt, a nice little church and a practically furnished parsonage have been built with the help of the district church building fund, while the congregation in Kruegersdorf, God willing, intends to consecrate a little church at the end of October, which they are building from their own funds. In New Ontario there are not only many mines, in which the most varied metals are found, but also large stretches of fertile arable land. - In the city of Toronto, which has a population of nearly 400,000, H. Hamann has been working under very difficult conditions for several years. There are indeed many Germans living in Toronto, including those who were once baptized in the Lutheran Church, but most of them are unchurched, belong to various anti-Christian lodges and gymnastic clubs, and in these they make the belly their god. Yet even there a congregation of the pure word and the unadulterated sacraments has been planted, and the little congregation, which last year built a chapel with the aid of the church building fund, has reasonable prospects of growth, though this may not be at a run. - In Stratford, a factory town of over 15,000 inhabitants, we had a congregation more than thirty years ago, which, under the leadership of our faithful and diligent pastors Eix and Spilman, grew in a few years to over 60 voting members. After the departure of the latter and after a short period of service elsewhere on our part, the congregation turned away from us, mainly for the sake of the lodge question, and found a more suitable home in the bosom of the Canada Synod. In this city various Lutherans, who were not connected with the "Canadian" congregation, have now formed a congregation, and have approached us with a request to give them a pastor from our Synod. For some months now Father Malinsky, one of this year's candidates, has been working there, and the congregation has already grown to 27 voting members, and has well-founded hopes of increasing considerably in a short time, as a great many people from our circles are moving to Stratford to work in the factories there, and especially in the large workshops of the Grand Trunk railroad. We also have more opportunity now than before to form a lodge-free community in Stratford. - Recently a preaching station has also been established in the larger factory town of Dunnville, which has been connected with the Gas Line parish with the preaching place at Canfield, hitherto served by Eix. - The demands made upon the missionary treasury of the district

are likely to reach the sum of \$3000.00. Nevertheless, the Synod decided with great joy to hire a general traveling preacher as soon as possible to explore Canada east of Port Arthur. In order to protect the missionary treasury from deficit, the Synod decided, on the suggestion of the lay delegates present, "to ask the congregations of our district to take up a special collection for Inner Mission in each quarter. - Directly connected with the Inner Mission is the District Church Building Fund, from which interest-free loans have already been given to the congregations in North Cobalt and Toronto for their buildings. In order to make it possible to give the congregation in Stratford such a loan of \$1000.00, the Synod decided, also on the proposal of the lay delegates, "to ask the congregations, if possible, to take up a collection for the church building fund on the first Sunday in October".

Besides the mission and church building fund, the benevolent fund requires about \$600.00, poor students were supported in 1911 with \$1039. 13 from the student fund.

P. W. C. Böse was re-elected as Praeses, Reinhard Eifert as First Vice-President, Fr. Rudolf Eifert as Secretary, Mr. W. H. Schmalz as Treasurer and teacher H. C. Bruer as Controller, while the office of Second Vice-President was transferred to the undersigned.

Finally, the Synod recognized that it was its duty, which could not be postponed, to take care of the fellow believers immigrating through Canadian ports, and decided to employ an emigrant missionary for this purpose in the port city of Quebec as of March 1, 1913.

Synod closed on Monday, September 9, at 4 o'clock in the afternoon, with the Lord's Prayer said in common, and with the singing of the closing verse of No. 303 in the Hymn Book, to meet again, God willing, on the last Wednesday in August, 1913, at the congregation of Bro. Wuggazers at Sebringville.

On behalf of the Synod

H. Landsky.

## To the: ecclesiastical chronicle.

**Our publishing house** is inspired by the desire that our church publications be ordered and read more. Out of this desire it also makes the following offer: Whoever orders the "Lutheran" and the "*Lutheran Witness*" together...

and his order arrives before the beginning of the new year, receives the two sheets for together \$1. 70. But applicators may not be in arrears. Agents may accept such orders. It is requested that such orders refer to "Combination Offer L.-W. 13". - In the German language we have the "Kinder- und Jugendblatt" (Children's and Youth Gazette), which enjoys great popularity, and for the little beginners in reading we have the "Für die Kleinen" (For the Little Ones). In English a side piece to the "Kinder- und Jugendblatt" is the *Young Lutherans' Magazine*. From the beginning of the new year

*The Lutheran Guide* will be changed to correspond to the German "Für die Kleinen" and will then cost only 15 cents per year. This last change has been made at the request of our English District. E. P.

"Whoever knows of fellow believers," etc. - such exclamations from our traveling preachers are often published in the "Lutheran". When we receive such a call, one of our traveling preachers writes to us: "If only our esteemed brothers in the ministry would immediately inform the pastors as soon as people leave their congregations! It would save us new preachers a lot of trouble and work. I have recently started two new preaching stations and have healthy people from our congregations who have not seen a Lutheran pastor for sixteen years. Is it any wonder that they go over to the sects? This could often be prevented if the pastors in question would notify their fellow ministers in the area or, failing that, the president of the district." We have recently reported how the Methodists and Presbyterians complained that thousands are lost to the church annually by such quiet moving. For the sake of the mission and church, for the salvation of the people concerned, for the sake of not making our traveling preachers' ministry, as difficult as it is, any more difficult, the plea of the traveling preachers should be heard. What a help it is for them if they have people from older congregations to start with in order to establish new preaching places and congregations! But the movers themselves should also give their pastor the necessary notices so that he can call traveling preachers to their attention and arrange for their service. It has often happened to us that people in sparsely populated areas, who read the "Lutheran", asked us a question and noticed that they had no Lutheran church far and wide. Then we gave a hint to the nearest traveling preacher.

E. P.

**Very kind, appreciative words about the negro mission of the Synodical Conference** are brought by the *Lutheran Church Visitor*. In Some time ago, someone in the above-mentioned newspaper claimed that the Lutheran Church had no obligation to the Negroes, that Negroes could not be made into Lutherans, and so on. The paper then goes on to say that as early as 1817, the Synod of North Carolina had acted on the matter of church care for Negroes and had reminded the congregations that had Negroes in their midst of their missionary duty. Then he says, "Surely Negroes can be made Lutherans if you will only start it right," citing our Negro mission as proof. "The Missouri Synod [Synodical Conference] started a mission among them in North Carolina. The progress was a slow one, and at one time it was seriously consulted whether the successes would be worth the trouble. The result of this consultation was that a theological seminary was erected, and more men were put into the field. The Missourians saw that the Negroes must have Negro preachers, and they set about training them such. The congregation at Concord is not large, but its members are earnest, respectable, and knowledgeable people. A Negro had been invited to hear a Congregationalist preacher who had somehow found his way to the Mount Pleasant, N. C., area. The Negro did not like the teaching he heard about the sacraments, and he made criticisms that would do credit to any white member of the congregation. You can make Lutherans out of Negroes. They need the sober instruction they receive in the Lutheran parochial school, in confirmation classes, and from the Lutheran pulpit. As soon as the burden of work now upon us is lifted, and we take up as the Missourians have done, the United Synod must take up the mission. Meanwhile the Missourian missionaries should be assured of our prayers, our love, and our sincere regard." Such sayings from people who are not of us, but who live on the spot and see the fruits of our mission, must serve to encourage us.

E. P.

## THE MODERN WOODMEN lodge, as you know.

this year, in order to postpone the collapse of the Lodge, have had to increase their dues almost twofold. There is great bitterness about this among the members of the Lodge. Many have left the Lodge, some have come to their senses, others have joined other Lodges or founded new ones. As the newspapers report, in Rock Falls, Ill, a lodge of this order has given vent to its anger in a public manner. This Lodge, in particular enthusiasm, had had a beautiful oil painting made of the then head of the Lodge some years ago. Now the Lodge invited several neighboring Lodges to a protest meeting against the increased rates. The main event of the day was the tarring and feathering and burning of the painting of the Lodge Chief. With three bands providing the music. When the dollar comes into play, the fraternity of the Lodge does not seem to be far off either. Many a Christian has been caught by the promise of cheap insurance and joined with an evil conscience. A much more useful occupation than burning images is for such people to repent. For as cheap insurance cannot stand before the arithmetic, so the Christless religion of the lodges cannot stand before God's judgment. It remains, then, what Christ said: "I am the way, and the truth, and the life; no man cometh unto the Father, but by me," Joh. 14:6.

E. P.

**Ben. S. Henry**, managing editor of a Socialist paper at Schenectady, N. Y., has broken away from the Socialists. After giving as reasons that there was not much brotherhood among Socialists, he goes on to say, "Another important reason which filled me with great disgust was this: If one studies Socialism and fills himself with its doctrines and follows its teachings, it infallibly leads him to despise the sacred teachings of the churches and synagogues and the first Christian instruction he received from his mother. I believe in God, and my experience and dealings with Socialism fully convince me that it is impossible for any one to be a sincere Christian or Jew and a sincere Socialist. Socialists are opposed to religion on principle, and must necessarily put obstacles in the way of the spread of religion."

E. P.

**When has the hour come for separation from an unbelieving church fellowship?** The more serious-minded pastors and Christians within the German national churches have recently been considering the idea of separation more than before. It is admitted that many pastors teach contrary to God's Word and that the church regiments tolerate false teachers and make decisions that are clearly contrary to God's Word. It is also admitted that this state of affairs is intolerable in the long run and that the church is being devastated by it. But they think that the hour of separation has not yet come. In general it is very difficult to recognize this hour. To this it is to be said: The hour of separation makes itself quite natural for Christians, if they only act according to God's word. They must instruct and admonish from God's Word the pastors and church regiments who teach and decide against God's Word. If the instruction and admonition is obeyed, no separation is necessary. If the instruction and admonition from God's Word is not given room, then the hour, God's hour, of separation has come. The Scriptures command separation from those who teach differently from Christ's apostles and will not be instructed.

F. P.

**The Socialists** of the Sixth Saxon constituency have declared that religion is incompatible with "science."

One is appalled by this in national church circles and rightly warns Christians against fellowship with this kind of people. But another warning is still nearer at hand. Not only the liberal, but also the positive country church professors, and also many pastors, have long since declared, and do not cease to declare, that belief in the Holy Scriptures as God's infallible Word is incompatible with "science." A warning against fellowship with these people who want to be teachers in Christendom is still closer.

F. P.

**Theater.** If the newspapers report correctly, the German Kaiser has complained that the Americans, by paying higher wages, are depriving the German Reich of the best actors. What the Kaiser complains of as a loss is an advantage to the German Empire. Although it must be admitted that there are plays which do no harm to civil rectitude, their number is comparatively small, and they are still more seldom actually performed. The great public wants plays that somehow excite the sensual pleasure. The great majority of actors themselves confess this, and it is brought home to us by the "kill boards." The theatres, as they are on the whole, are not promoters but corrupters of bourgeois morality, and the actors are on the whole a good-for-nothing and noxious class of men. If a country could get rid of them altogether, it would not be a loss, but a gain to the country. Read the excellent little book by D. Walther, "Tanz und Theaterbesuch," which is available from our publisher, Concordia Verlag.

F. P.

**The International Peace Congress.** Already at last year's peace congress there was a disturbing hostile demonstration. When Italy was reprimanded for starting a war against Turkey, the Italian peace delegates left the meeting. This year at the Peace Congress, which met in Geneva in September, things were even more bellicose. The newspapers report: "A warlike atmosphere prevailed on Wednesday at the session of the International Peace Congress. The proceedings became so stormy on one occasion that one of the speakers had to be forced by the President to leave the rostrum. It was on the occasion of the discussion on Morocco and Tripoli that Dr. Gobat, the President of the International Peace Bureau, rebuked Germany's attitude in the Moroccan crisis. Immediately the German delegates jumped from their seats and protested vigorously against such language. Dr. Gobat then felt compelled to make an apology, and to assure them that he had no intention of blaming either the German Government or the German people for the fact that war had then almost broken out. The chauvinism prevailing in Europe, he added, was responsible for the crisis. Representatives of the French Christian Peace Society declared that in their opinion France was to be held partly responsible for the crisis because of its intervention in Morocco, which led to a renewed tumult. As it was impossible for the various factions to settle their differences, the matter was referred to a committee to try to find a way out which would not be offensive to either nation. When Italy's campaign came up for discussion at Tripoli, the uproar became so great that the speaker had to be forced to leave the rostrum." - These incidents should teach the Peace Congressmen that they are on the wrong track. Their efforts for peace are to be commended. But they do not know the depravity of the human race after the

Fall of man. The sinful passions are so strong that, especially in times of excitement, they suppress natural reason and natural justice. One man wants to be above another, and one people wants to be above another. And this disposition brings them against each other. In this state of affairs it is as Luther repeatedly states: Peace in the world must be maintained by coercion in the world. Luther is a great friend of peace. He paints the horrors of war in such vivid colors as hardly any other writer has ever done. He calls war a nonsense produced by the lust of dominion and possession. (St. Louis ed. IV, 894.) But Luther also knows that this lust dwells in the hearts of men, and that the world has no means of tearing this lust from their hearts. The world does not want the Gospel of Christ, which alone can make peace people. Thus it remains Luther's proposition that peace in the world can only be maintained to some extent by fear and compulsion. Those who want to establish peace among nations by disarming are acting just as reasonably as the people who want to secure peace in a city by abolishing the police.

F. P.

**On Air Navigation.** According to newspaper reports, the French Government has put a price of P80,000 on the invention of a device whereby airship travel may be rendered safe. The matter is quite simple. We recently saw in an advertisement paper a picture of an airship with the caption, "Nothing is impossible to human genius." Human genius has only to breathe life and motion into the airship, as both are found in a bird. Then airship travel would not only be lovelier to look at, but also considerably less dangerous. Birds seldom break their necks while flying, as happens almost daily to the human "masters of the air." So it is true that human genius approaches and solves the "problem" at the right end. Old-fashioned Luther says: God has given the air to birds, the water to fish, and the earth to men. Human genius has only to abolish this difference, and then airships and submarines become comparatively harmless to man.

F. P.

**Folly of rich idlers.** In New York, a number of society ladies recently held a banquet at a fashionable hotel, each "lady" having her dog on a special chair beside her. Surely the rich man in the Gospel did not allow himself such nonsense. He clothed himself in purple and fine linen, and lived all his days gloriously and joyfully. Yet he let his dogs be dogs, and did not faint when his dogs licked a poor man's sores. One often reads of such behavior of rich day thieves, even that they bequeath a large fortune to their dogs and cats, parrots and monkeys in their wills. Newspapers at most joke about it, but do not take the matter seriously enough. In times when there is so much misery to alleviate among men, when the discontent of the masses is so fermenting, when popular seducers feed and stir up this hatred, public opinion should make such people understand that they are considered insane, a useless burden on the earth. To such rich men the saying is doubly true that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Where will such a one remain when it is said to him, "I have been hungry, and ye have not fed me. Inasmuch as ye did it not to one of the least of these, ye did it not to me"? Matth. 25, 45. E. P.

### "Friends of the Mission."

A pastor of our synod had read the beautiful story of the duke who gave 20,000 marks for the mission, and of the goatherd who gave 100 marks (Lutherans, No. 11), and also thought: Yes, "as long as there are such dukes and goatherds, there is no need for the mission. But is there not always need in our missionary coffers? Where does it come from? A young man comes to him who has not been able to work for a year because of a rheumatic complaint, and brings him five dollars for the mission. He tells him that he has again taken a very light job, which only pays him five dollars a week, but he is glad that God has helped him so far, and in his joy he wants to give his first week's wages to the good Lord for the mission. The pastor heartily pressed the youth's hand, wished him God's further assistance, and thought: If all our young men and maidens showed such gratitude and love for the mission and also gave a week's wages, our missionary coffers would never be in need.

### Just a friendly word.

A young working-class girl of striking beauty had gone to the big city soon after her confirmation, where she soon found a position as a waitress in a much-frequented garden inn. Here she was already gladly seen by the guests for the sake of her beautiful figure, but - there was no lack of young men who frequented the place; like hunters after the savage, they pursued her, flattered her with sweet words and high promises. Already the poor girl, who had at first resolutely resisted, was close to going into the yarn, and sinking from step to step into the abyss of bottomless ruin. Then one day the daughter of a respectable family, who had taken a long walk with her parents, stopped in that garden. When the waitress brought them the refreshment they wanted, the young lady called out to her: "Riekchen, do you remember me? After all, we were confirmed together!" This simple word saved the girl. Suddenly her baptismal vows, her confirmation lessons, and her confirmation, with their insistent admonitions and their serious obligations, stood vividly before her soul again. And still more, feeling herself lifted up by the kind word to the distinguished lady, she was seized with a revulsion at the meanness and filth into which she had allowed herself to be drawn. She remained, with God's help, on the narrow road to life.

Remember: How little it sometimes takes to protect a human soul from destruction! Often a simple, kind word can do the trick, reminding one of the baptismal covenant, of the Christian parental home, of the blessed school and confirmation lessons, of the common confirmation. How much Christian youths and virgins can do to bring their erring fellow-confirmed back on the right path!

(Youth Fr.)

### The Widow and the Bible.

A poor, aged widow in a small town could not live without God's Word, for from it she drew all her strength and joy in her misery. But neither she nor any of her household could read. She had a little shepherd

The widow asked the boy, who could read and lived nearby, to read to her from God's word now and then; but games ivar him: rather than reading aloud. So the widow got up an hour earlier every day to earn an extra kreuzer by spinning, and gave it to the boy, who now gladly read her a chapter from the Scriptures every evening. Delighted that the most ardent wish of her heart had now been fulfilled, the widow exclaimed, "My lot has fallen upon the lovely!"

### Best wish.

Prof. Tholuck once went on a long country trip through Italy with a coachman whom he had grown fond of because of his loyal, simple nature. When taking leave, he asked him what was the greatest wish of his heart. The simple coachman answered immediately, "To die at peace with God." But the learned professor confesses that nothing of all the glorious and great things he saw in Italy had made such a deep impression on him as the words of this unlearned man.

### Boron all books the Scriptures!

I myself am hostile to my books, and often wish that they would perish, because I fear that they would hinder and prevent the reader from reading the Scriptures, which alone are the fountain and source of all wisdom. And I am often frightened by the example of former times under the papacy; for after those who have studied the Scriptures have fallen into men's books and commentaries, they have not only spent much good time in reading the old theologians, but have also at last fallen upon Aristotle, Averroes, and others, from whom they have afterwards become strange and monstrous theologians, as Thomas, Scotus, and others like them. Therefore let there be a measure with books, among which only those are to be read and praised which give the reader instruction to rightly understand the Scriptures themselves, and let us not accept in the Fathers themselves what does not agree with the Holy Scriptures. For that alone is to remain judge and master among all books. It is indeed good and useful to hear the confessors of right doctrine, they may be dead and teach in writings, or they may be alive and preach the word orally; but let all this be a measure, and let the rule be kept for and for, namely, that we read those who expound the Scriptures to us.

(Luther.)

### Yes, a love story.

The noon hour had struck, and all the masons and stonecutters who were busy building a large church threw their tools on the ground to rest for an hour in the heat of the day. The midday bread was soon consumed. Most of the workmen sought out a shady spot and lay down on the ground to sleep. Others went to some nearby inn. But there was one among that number who was a lamb of Christ, and lived not by bread alone, but also by the word of God. He picked up his little New Testament and began to read it. A co-worker came over and mockingly asked, "Will it be a love story, I suppose?" "Indeed," replied the pious stonecutter with a joyful look, "it is the story of the very greatest love."

## Obituaries.

On October 11, R. Herbst died in faith in his Savior, whom he had served in the holy ministry for 57 years, in the 85th year of his age. After fifteen years of faithful service as chaplain at our Home for the Aged and Hospital in East New York, a sudden illness forced him to resign two months ago. Thereupon he went to rest with his son-in-law, Father C. J. Öhlschläger, in Closter, N. I. Two months of such earthly rest with alternate health were still granted him. When his last, very painful illness came nine days before his death, he was also immediately aware of his condition. Every evening after our devotions with God's Word and prayer, he himself continued with a prayer from the heart, often concluding with the words: "O Lord Jesus, to thee I live; O Lord Jesus, to thee I die; O Lord Jesus, to thee I am dead and alive; thou makest me, O Jesus, eternally blessed, amen." In the last evening devotion we were able to have with him, he himself gave a longer discourse of the blessed hope we have in Christ JEsu. He even tried to sing. However, it was no longer possible with his mortal tongue; but he still prayed the two last verses from hymn No. 375 quite clearly and with emphasis: "Herr, mein Hirt," etc. - On Sunday noon, October 13, after a short funeral service in the parish house, which Fr. H. C. W. Stechholz presiding, the body of the deceased was taken to East New York and laid out in the chapel of the Home for the aged, where he had preached his last sermon, until the funeral on Monday afternoon. Here the actual funeral services were held. The preachers, whom the deceased had appointed himself, were A. Brunn, who preached in German, and Fr. John H. C. Fritz, who delivered an English address. The text of the German funeral sermon was 1 Cor. 15, 10, that of the English Phil. 1, 21. The coffin was carried out of the chapel by six pastors. Burial took place in the Lutheran churchyard in Brooklyn. The graveside was officiated at by Rev. O. Larger. On the coffin was also a bouquet of flowers from his former congregation in Columbus, O. The deceased leaves three sons and one daughter, the latter the wife of P. C. J. Öhlschläger. Thanks be to God for all he did for our dear father and grandfather!

C. J. O.

(Delayed.)

It has pleased God in his unsearchable counsel to take to himself from this vale of tears the faithful teacher emeritus of St. John's parish here, Heinrich A. Rost, soon after his resignation June 3. He died at the age of 38 years, 3 months and 25 days at Steamboat Springs, Colo. A solemn funeral service was held here, at which the undersigned offered words of comfort on Revelation 2:10. Later the dearly departed body was removed to Faribault, Minn. and there given a Christian burial by Bro. Schulz. - On August 4, 1909, the deceased was united in marriage to a widowed Mrs. Klara Kozlowski, nee Meier, of Faribault. In August of last year he resigned from St. John's school here and moved to Steamboat Springs. Within a year the Lord took him to himself. In order he has ministered in blessing at Decatur, Ind, at Detroit, Mich, at Cheyenne, Wyo. at Seward, Nebr. and lastly at Denver, Colo. - The congregation of St. John's, Denver, shortly after the death of the deceased, held two memorial services, at which the undersigned delivered a German and an English address, the former on Dan. 12:3,

The latter about 1 Thess. 5, 12. 13. Because of his quiet and serious nature the deceased was generally loved. In his faithfulness and conscientiousness he was a model, and it would certainly be a blessing for the church if there were many such teachers in its service. May the Lord comfort the widow and her daughter!

I. F. S. Her.

## New printed matter.

**American calendar for German Lutherans for the year 1913.** 96 pages octavo. Concordia Publishing House, 8t. Louis, Mo. Price: 10 Cts.

This is our own synodal calendar, which has long been known in our circles. Therefore, there is no need for a lengthy description, but only the announcement that it is here again. Besides the calendar and the list of names and addresses of pastors and teachers of the Synodical Conference, it contains a lot of valuable, instructive and edifying reading material.

E. P.

**The Lord is my shepherd.** Prayer booklet for children. By Johannes Blanke. Concordia Publishing House, 8t. Louis, Mo. Price: 10 Cts.

**LITTLE FOLDED HANDS.** Prayers for Children. Compiled by Louis Birk. Concordia Publishing House, 8t. Louis, Mo. Price: 10 Cts.

These two booklets are a pair of siblings. Both contain on 48 pages prayers, sayings and verses for Christian children, general prayers, morning and evening prayers, table prayers, for school and church, for festivals, etc.. Numerous woodcuts are included and the image of the Good Shepherd is emblazoned on the outer cover. Christian children will find them a welcome gift.

E. P.

**WHY I AM A PROTESTANT AND NOT A ROMAN CATHOLIC.**

By William Dallmann. Concordia Publishing House, St.

Louis, Mo. Price: single 5 cts. the dozen 40 cts. the hundred \$3.00.

In thirteen pages, this little tract by the well-known author answers the question stated in the title with 21 reasons that are concise and to the point. God's Word and the Pope, Christ and Antichrist are clearly contrasted.

E. P.

## Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On the 11th of Sonnt, n. Trin. kand. G. Pranschke in the congregation at Palmer Rapids, Ont. can., by P. H. C. Landsky.

On the 19th of Sonnt, n. Trin.: Kand. W. Baumhöfener in the congregation at Bergen Tp., Minn. assisted by P. A. Baumhöfener and Prof. Heuer of P. W. Greve.

Introduced on behalf of the respective District Presidents:

On the 15th of Sonnt, n. Trin. the Rev. J. M. Streckfoot in the churches at Oakwood and Jewett, Tex. by the Rev. C. Frieling. - P. O. E. Heilmann in the First German Lutheran congregation at Helena, Mont. by P. M. Hudtloff.

On the 17th of Sonnt, n. Trin. Rev. T. H. C. Meyer in the parish at Ellinwood, Kans. by Rev. A. Dubberstein.

On the 18th of Sonnt, n. Trin. Herm. Maas in St. Paul's parish at Readlyn, Iowa, by Rev. L. Hockey. - P. C. Pope in the parishes at Terril and Graettinger, Iowa, by P. W. Faulstich. - P. P. Scherf in the missionary church at Upland, Cal. by P. G. H. Smukal. - P. F. Reese in the churches at Rosebud and Owensville, Mo. by Rev. E. T. Richter.

On the 19th of Sonnt, n. Trin.: Rev. F. H. Reininga in the parish at Lohtswan, Mo. assisted by Rev. J. W. Lehr.

On the 20th of Sonnt, n. Trin. Rev. H. P. Dahl in the parish at Hampton, Ill, assisted by Rev. Winters of Rev. O. H. Horn.

Introduced as teachers in parochial schools were:

On the 13th of Sonnt, n. Trin.: Kand. E. Ernst as teacher in the school of Zion parish at Mayer, Minn. by P. F. W. Erthal. - Kand. E. Gugel as teacher in the school of Zion parish at Harbor Beach, Mich. by P. P. Stamm.





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## Reflections on 1 Petr. 4, 8-11. \*)

### 1.

Coincidentally, since I am no longer in office, I had to preach on the epistle of the Sunday Exaudi, 1 Petr. 4, 8-11. While I was thinking about the text, this thought came to me: "You often write for the 'Lutheran'; wouldn't it be good if you could show and explain the thoughts of God contained in the epistle to his readers as well? They are so beautiful, so useful!" And I thought, "I will do it." -

First, this is clear: the whole epistle depends on the verse that is just before it. It reads, "But the end of all things is at hand." The epistle is then connected to these words.

What do they say? That the last day is near, in the which the Lord Jesus shall come again to judge the quick and the dead, in the which heaven and earth shall pass away, and a new heaven and a new earth shall be created for the children of God.

That this is near, is not only said by St. Peter, but by all the apostles and the Lord Jesus Himself. Paul writes to the Corinthians that "the end of the world has come upon them", 1 Cor. 10, 11. John writes: "Children, it is the last hour!" 1 John 2:18. James writes, "The future of the Lord is at hand. Behold, the Judge is at the door!" Jas. 5, 8. 9. And the LORD JESUS Himself said to the apostle John, "Yes, I am coming soon!" Rev. 22:20.

This was not spoken of in Old Testament times. For the Son of God had to come first,

To pardon us all, here on this  
earth In poor gestures, that he  
may free and absolve us from  
sin.

\*) Unfortunately, these delicious reflections could not appear immediately when they were sent in due to lack of space. Timely they always find. - The editors.

But after the Lord JESUS has cried the great "It is finished!" on the cross, it resounds in great and holy ehor, "The end of all things is at hand!"

Even then, certain prophecies had to be fulfilled beforehand. Jerusalem had to be destroyed. The Lord Jesus said, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luk 21:24. He also said, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matth 24:14. And the Antichrist had to come first. St. Paul wrote by the Holy Spirit of the Day of Christ, the Last Day: "He cometh not, except there come a falling away first, and that man of sin be revealed, and the child of perdition, which is an abominable thing, and exalteth himself above all that is called God, or God's service; so that he sat down in the temple of God as a god, pretending that he was God. 2, 3. 4. Item, what the book of prophecy of the revelation of St. John elaborates in great and holy pictures, had to be fulfilled beforehand. - But all this has been fulfilled, or is in the midst of being fulfilled. Is not Jerusalem destroyed, and is it not trodden down by the Gentiles, the Turks? Do ye not see the running of the gospel to a testimony over all nations? Yea, and among many nations the gospel hath been long since, but they have cast it away. Has not the Antichrist at Rome been sitting in the temple of God for many centuries, exalting himself above all that is called God and worship as if he were God? Did not the Reformation make that clear? And do not Gog and Magog, the world hostile to Christ, assail the true church of Christ on every side to rob faith and blessedness, as Revelation 20 prophesies? Verily, the end of all things is at hand!

Ah, doesn't that make an impression on some people?

Wait, I want to get to your hearts!

Death - is death not near enough to you? Well, in death there is neither time nor hour. It tears you through

Centuries as by a day, yea, as by a little moment. You die, you rise, and the end of all things is there. You die, as it were, into the end of all things. O my God and Lord, help me! I am old, death is near me. And you? How is it with you? Alas, how swift and nimble may come your death's trouble! And then? "The end of all things is at hand," very near. Even if - as God alone knows - the Last Day does not come for another century or two, the end of all things has come near to each one of us, very near.

Mark me, mark me, take this to heart, every one. This is no small thing. This is the greatest thing there can be. This is not a thing that you can hear or read and then pick up the paper and forget about, but with fear and trembling we should all ask:

Since the end of all things has come near, how are we Christians to behave?

And this is what the Epistle of Exaudi tells us. It shows us how we Christians should behave: 1. towards ourselves, 2. towards our neighbour, 3. towards God.

And what she says is so beautiful and useful! C. M. Z.

## Mormon Doctrine.

(Continued.)

The doctrine of redemption and blessedness. "The redemption of Christ is regarded as a chief article by all who call themselves Christians." (Art. of F. , p. 76.) But Christians do not understand it. "The redemption which Christ accomplished is a necessary consequence of the transgression of Adam." (P. 77.) "Since punishm

ent came into the world by the act of one man, it would be manifestly unjust to make all suffer eternally from it without an opportunity of deliverance." (P. 78.) "His blood was shed for the sins of the whole world: for original sin absolutely, for real sin conditionally. Mankind had no part in the commission of original sin; nor does it do anything for redemption from it. Its effects come without its doing; these effects are also taken away without any doing on its part. No conditions are laid to the participation of redemption from original sin; which was committed by Adam, and atoned for by JEsu Christo. But since every person is guilty of his own sin, he must submit to the conditions which entitle him to share in the full blessing of the atonement made by Christ for sin. Among these conditions are faith, repentance, and baptism." (Morm. Doctr., p. 16.)

Faith is enumerated among the "conditions" to blessedness. And yet the Mormons do not know justification by faith. It is virtually rejected. "In defiance of the plain words of God, the sectarian doctrine has been propagated that man can attain blessedness by faith alone, and that a mere confession of faith opens the door of heaven to the sinner. The scriptures cited and man's inherent sense of righteousness constitute a sufficient refutation.

of this false doctrine." (Art. of F. , p. 112.) "Righteousness forbids the bestowal of a general and unconditional pardon of sin committed without obedience to an ordered law." (P. 124.) By name Luther's doctrine of justification is rejected, citing as a special abomination his well-known words, "Let this article stand Pope, devil," etc. (p. 120 f.) What does faith mean with them? "A living, quickening confidence in God, accepting his will as our law, and his word as our guide in life." (Art. of F. , p. 102.) "Even the darkened heathen show some of the fruits of faith." (P. 103.) "The heathen's faith may be imperfect and weak, because he has not much knowledge of God." (P. 104.) Faith is: believing that God is, that he made the world, is truth, etc. (P. 103.) With such a definition, it is easy to understand why "faith" is put first, nay more presupposed, under the conditions. "Faith is followed by repentance. It embraces sorrow for what has been done, and good resolution for the future." (Morm. Doctr. , p. 14.) "The means of atonement for one's sin is faith and good works on the part of the sinner." (Art. of F. , p. 89.) "Since these sins are the result of one's own works, it is no more than right that pardon for the same should be conditioned by the individual's putting himself into prescribed performances, obedience to the laws and institutions of the gospel." (Art. of F. , p. 90.)

One such institution is baptism. It is only done by immersion. Infant baptism is expressly rejected. Infants have no sin, do not require baptism. . "These conditions exclude from baptism all those who have not yet attained the years of maturity. By special command of God the Church forbids to admit any who have not yet attained the years. By revelation the Lord has designated the eighth year as the age at which infants may be baptized. Latter-day Saints are opposed to infant baptism, which they consider an abomination in God's sight. No one who believes God's word can regard an infant as unclean; such an innocent being need not be introduced into the fold, because he never left it; he needs no remission of sins, because he is sinless." (Art. of F. , p. 127.) "A repetition of baptism on the same person is permissible under certain conditions. Thus, if any person, who has been received into the church by baptism, falls away or is excluded, and afterwards repents." (Art. of F. , p. 144.) "But the Latter-day Saints do not wish to be re-baptized." (p. 146.) Re-baptism is not necessary. Our infirmities and little (!) transgressions after baptism are forgiven us on true repentance. (S. 148.)

Confirmation is also such an order. "The ceremony of the communication of the Holy Spirit is called confirmation. As baptism is the birth out of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to the entrance into the kingdom of God here and there." (Morm. Doctr. , p. 21.) These ordinances operate mechanically. "True faith, right repentance, right baptism, rightly administered, have so certainly the communication of the Holy

Spirit in the wake, as the harvest comes from the seed and ripens from rain and sunshine from heaven, or as the success of a chemical experiment when the necessary elements are properly put together." (S. 20.)

In the Lord's Supper the bread and wine are *emblems* of the body and blood of Christ. (Pearl, etc., p. 74.) Other elements than bread and wine may be used. Instead of whom they usually use water, where they themselves have vineyards, wine. (Art. of F. , p. 180.) "The sacrament is not instituted as a special means of pardoning sins, nor of obtaining any other special blessing, except a fresh strengthening with the Holy Ghost, which indeed comprehends all necessary blessings in itself." (S. 173.)

Of all these ordinances it is earnestly enjoined that they can be validly administered only by the right persons and in the right places. The right persons are the officers of the Mormon Church, no other man on earth. The right place is their temple. All other churches do not have valid sacraments because they do not have the priesthood that God gave to Smith and that Smith perpetuates.

Blessedness and damnation do not depend on faith and unbelief, but on how one has stood by the church, conformed to its ordinances. "A life of sin is not blotted out by a deathbed repentance." (Art. of F. , p. 149.) At all, it is not said at death, either blessed or damned, as Christians teach. (Morm. Doctr. , p. 43.) Only those people are hopelessly eternally damned who have committed the sin against the Holy Spirit. (P. 73.) The other lost have prospect of coming out after a shorter or longer time, when they have served their punishment, and are yet blessed. "As the reward for good works is proportioned to the merit, so the punishment for sin is proportioned to the gravity of the offence. Punishment is inflicted upon the sinner to chasten and amend him, and to satisfy divine justice." (Art. of F. , p. 61.) The duration of the punishment will be according to the sin. Sin, after all, is a serious thing; but God can still forgive in eternity. Scripture, however, speaks of eternal punishment; all punishment which God inflicts is eternal, because he is eternal. Punishment and hell itself are eternal; but the individual does not remain in it eternally, but only until he mends his ways and pays the last farthing. The doctrine of the eternity of the punishments of hell is unreasonable, cruel, and without Scripture. (P. 63. 64.) "Punishment is perpetual, therefore it is eternal punishment. But the individual who suffers it receives only that part of it which is due to him." (Morm. Doctr. , p. 71.) But this is also true: eternal harm they have from it. They may become blessed, but never bring it to the highest stage of perfection; they may well become angels, but not gods; neither may they beget children for ever-they retain the damage. (S. 72.)

There is also an intermediate state between heaven and hell. In it are the heathen who have not heard the gospel; there are the Catholics and Protestants, the Jews and Mohammedans, all who have not accepted Joseph Smith's revelation. (Key, pp. 133. 134.) The place of this purgatory is on the same planet where a

lived - for us on this earth. There the gospel is preached once more, and opportunity given for repentance. (p. 132.) There is a great mission field for the apostles and elders of the church of the last days; there they have quite an opportunity to preach the gospel to all creatures. (P. 135.) Those who are then still converted may be saved, but never become gods, but angels, and serve those who have attained to the highest degree of perfection. But the people who are converted there must also be baptized. But how to do that? There the living are to be baptized for the dead. "Since baptism is absolutely necessary to salvation, it is also absolutely necessary to the salvation of the dead." (Art. of F. , p. 152.) What is done on earth is imitated in eternity, "behind the curtain." (P. 156.) Baptism is indispensably necessary to blessedness. But such ordinances as baptisms and laying on of hands belong to the bodily life; water is an earthly element. Millions of people die without tariffs. Many come to better understanding in eternity, and desire baptism. "There the living may be baptized for the dead" (Morm. Doctr. , pp. 47-49), and that men for men and women for women (p. 49). Records are kept of this on earth, and the books must agree with those in heaven. Therefore such acts must be performed only by people who have the lawful priesthood, and in the temple which is built according to the plan which God has made. (P. 50.) Because there was no true church before Smith's mission, let the faithful diligently inquire of their deceased relatives, that they may help them to blessedness by vicarious baptism. (S. 52.)

The blessedness, the heaven, is imagined by the Mormons after the manner of the Turks, with all kinds of sensual pleasures. The main pleasure is the sexual life, which is not abolished but intensified, since the blessed have many wives and beget children for eternity. For this there is need of much room in heaven. (Key, p. 60.) There also is eternal gold, silver, and precious stones, gardens, rivers, flowers and fruits, silk, linen, eating and drinking, loving and enjoying. There the blessed develop into gods, beget children, spirits, who then take on a human body on earth, pass through death to immortality, then also become gods. And so it goes in the eternal cycle. And for this purpose new worlds are continually being prepared.

E. P.

(To be continued.)

## Report of Missionary Freches in Baniyambadi, India.

The first three months of this year were a difficult quarter for us. Vauiyambadi was afflicted by two epidemics at the same time, plague and cholera. Already on the Feast of the Epiphany we heard that the plague had broken out in the place. On the following day I met the administrator of the town area at the railway station; he told me that five people had already died of the plague, three of them in Pudur, two in the immediate vicinity of our mission compound, in Settuponnur, a village eight minutes away from us. Settuponnur is an Sndra village whose inhabitants belong to the mason caste.

belong to. The dying continued here; the people left their houses and built huts in the fields next to them. I came into direct contact with these people, for the masons who completed our church in Turayeri were from this village. Turayeri and Settuponnur find separated from each other only by a few small rice fields. In Vaniyambadi itself thousands left their homes and fled; the majority, of course, remained there. Rich Mohammedans have built beautiful houses in the palm groves surrounding the city; when epidemics break out, they take their wives and children there. This has happened again now. Soon the number of people dying rose to fifteen to twenty every day. All the schools in Vaniyambadi were closed. Thanks to the fact that we live a little outside the city, we never had to cancel our Christian school during this difficult time. On the 12th of January my wife was still in town to buy the monthly needs for the boarding children. Soon, however, all the stores were closed; only one meat stand was still selling. But those who still had something for sale took advantage of the need and demanded outrageous prices.

At the end of January we had a conference in Ambur. Before I left, the catechist Iowan, the larger boarders, and the groom had asked me if I would mind if they were inoculated against the plague. Not only did I not object, but I expressed my pleasure at their courage. When I returned from the conference I found them all down with fever; for every one who has been injected with the plague serum takes two or three days' fever. All of them fared well, except Ielien, one of our boarders, who was thirteen years old. He got a large tumor all over his body, a headache and general pain all over his body, and could not sleep at night. We stayed with him for a few days, but since he did not get better, we took him to the hospital and prayed to God for the boy's life. And he heard us. Ielien was in the hospital for six weeks. At first no medicine would take effect for a long time, but then he recovered. It was a great joy when he came back.

Then the boarding school mother who cooks for the children fell ill from the bite of a nasty animal. Her condition also filled us with anxiety. Her condition improved only very slowly.

In the meantime, the number of people dying in Vaniyambadi has risen to between twenty and thirty a day. These are only the registered deaths; unregistered deaths - so one assumes - are supposed to be as many again. But the epidemics broke out not only in Vaniyambadi and the places already mentioned on our side, but also on the other side of the city, in the Sudra village of Vellayampattu, where we have a heathen school; 80 people died in this not very large village. School attendance was down to an extremely low level. Such epidemics cripple everything; they are like hailstones over the harvest field. Some of our Christians also fled and have not yet returned. It was also very bad that our railway station was completely contaminated. Close by, separated only by a fence, is the district of Kaderpattu, and in this there was a terrible death. We had to fetch our food from Jolarpet, seven miles away. The messenger whom we sent daily to the

When we sent mail to the city, we usually encountered four to six corpses that were being buried, as well as the cook, who therefore no longer wanted to go in. Only that they had been vaccinated gave us some reassurance.

A plague inspector was employed by the irr Vaniyambadi government to carry out all its orders concerning the epidemic. One Saturday afternoon there was a knock at our door; the said inspector, a half-European, a clever and eloquent man, visited me to ask if I did not know of a suitable place where he could pitch his tents without being too exposed to danger. He was accompanied by the steward of the town. I went with them and showed them the hills beyond the road. The next day a small tent city sprang up there. The man did not have an easy job. The Mohamme daner for the most part refused to have their houses disinfected, not only because of their wives, who must not be seen, but also because, in fact, the coolies who do the disinfecting ruin the beautiful floors and walls of some good houses. Twice they rallied against the inspector's measures. Once he came to me to be comforted. But by clever yielding here and there he has won the favour of many Mohammedans.

With one exception, we were able to hold our services Sunday after Sunday. Each time we thanked God that the plague had not yet been allowed to touch us, and we prayed fervently that he would let the strangle angel pass us by; but let his will be done. But we still had a bitter cup to drink.

The wife of our Arulnaden, who had also been seriously ill in the past, but fortunately did not have the plague, Njanammal, one of my best Christians, the daughter of our oldest Christian Noah and sister of the catechist Jowan, was attacked by the plague. Njanammal was 28 years old; she had received Holy Baptism on February 9, 1902. Her first husband had fallen away from Christianity and had deserted her brusquely. By faithful work as a cook she earned her living. For nearly two years she had been married again, to Arulnaden, who had just been baptized. God's word was visibly working on her soul. Even in the last two years she had learned to read of her own accord, that she might sing along in church. Fresh and cheerful she responded in the Christian lessons. She was also ready to give. On Sunday Invocavit she was in church for the last time. We sang at the end of the lesson: "Harre, meine Seele, harre des HErrn." That was the last song she sang along with. When she left the church, my wife asked her, "Well, Njanammal, aren't you afraid of the plague?" Then she answered, "No, it is not in our village; I also keep my house clean, and have had it whitewashed with fresh lime."

The next week she also felt very well until Friday around 11 o'clock in the morning. Then she became a little feverish; she sat down in the sun to warm herself. Her head was dizzy. Soon she also noticed the bumps on her body, elongated, stinging bumps. Then she fell on her knees and prayed to her Saviour, long and fervently, so that her mother and sister, who had already rushed to her side, turned away,

to stand by her, very much astonished. Jowan and Arulnaden came to me to report it and to ask me to address a few lines to the doctor. On the way back Iowan prayed again with his sister; then they went to the hospital. In the evening the doctor let me know that Njanammal was really seized with the bubonic plague. The very first afternoon she was no longer in command of her mind, nor did she speak anything except, "Mother, water! Water!" So I had to cancel the service again for Sunday Reminiscere, lest any contagion should happen through our Schnd. But I gathered all the Christians on our homestead and prayed with them to God for the life of this sister in faith, but also that he might help her in her illness and, if it was his holy will to take her to heaven, grant her a blessed end. On the following day, Monday, March 4, at 11 o'clock in the morning, three days after her illness, she went home. I felt like a shepherd who had been robbed of a lamb from the flock. Iowan wrote to me, "Njanammal has fallen asleep in the Lord. Let me know, please, how the funeral is to proceed." I told him to come here quietly; we would have to discuss everything together. There wasn't a dry eye in the house. In such cases one realizes how intimately one is connected with one's congregation in Christ. Here is no white man, here is no colored man; "for ye are all one in Christ JEsu."

About an hour later Iowan arrived. From the tower at Turayeri the funeral bells rang out to us. The funeral had to take place on the same day. I did not want to bury her in Turayeri, where we have had a churchyard for several months, so that the village, which had been spared by the epidemic until now, would not be endangered. Therefore we decided to bury them in our compound. This was already a great comfort to them. Four coolies, bathed in sweat, dug a grave six feet deep in rock-hard earth. In the evening at eight o'clock they brought the disembodied body - the moon did not shine very brightly - under torchlight. It was actually gruesome. Our little bell rang. Arrived at the grave, the relatives embraced and kissed the dead once again. A heathen relative called her name one after the other; all wept lant. She was lowered into the grave and covered with earth, for that was how I had ordered it; only then did I allow the inoculated boarders to enter. One must exercise all possible caution in such cases. When I went to the grave in the midst of those who were suffering, my mother and sister clasped my knees and cried and wailed. Calmly I let them. After a while the teachers released them from me. In a gentle voice I asked them to be quiet for a while, because I wanted to bless the deceased and tell them God's word. Then they were all very quiet. At last my eulogy became a sermon to the Gentiles. I exhorted the heathen relatives present to also give glory to Christ. Death comes quickly, as they see in this case, hell and damnation, weeping and gnashing of teeth are near them; but if they would come to Christ, whenever death comes, they would enter into eternal joy and glory like this one who had fallen asleep. At the end we sang, "Let me go, let me go."

go, that I may see JEsu!" Our men's voices were joined by those of my wife and family, who, standing behind us on the hill a little distance away, had watched and heard everything. To all of us this funeral will remain unforgettable.

(Conclusion follows.)

## Nebraska District Assembly.

God bless Nebraska - our Nebraska district! There are the churches in and near Seward. What people did to us during the week of August 14-20! And there were 375 pastors, teachers and deputies, with guests over 400. Talk about sharing already. Quite a few slept in the seminary. The music building? It's not finished yet, but they'll start on it soon. The \$10,000 is secured. And I think there's about 50 new students enrolled.

We are now just thirty years old, but Praeses Becker thought we should still stick to the old way; we had had good success with it. But he didn't want to be president again. And who could blame him? But we tried to make it a little easier for him. For example, people should be so good as to bother their Vice-President more when they have something. In the north it's Father Harms and in the south Father Cholcher. And then the Praeses does not always have to be present when the missionary authority meets. But they should tell him everything they have done, so that he knows. Do you think it'll help? --Yeah, and with the Mission Board, we did that a little different too. All Nebraska and Wyoming is now divided into seven mission districts, and there's a representative in each district. He is to see that things are progressing in the right way in his district, and then report to the central authority from time to time. Pastors Wilkens, Brommer and Matuschka, teacher Hillmanu and treasurer Bernecker belong to the central authority. We must first see how this "works".

Yes, Mr. Bernecker is treasurer again. Do you know how much money passed through his hands last year? Over \$75,000! That makes a lot of work; but he said it wouldn't be so bad if it weren't for the \$9000.00 debt in the mission treasury. And yet we need \$1800.00 every month, year scher \$21,000. And that does not include the debt of about \$20,000 that we still have in Lincoln. But the Synod has property worth \$30,000, and our people will not desert us; they do love the cause. The Synod thought that if one could be employed in each congregation to collect quite eagerly from old and young for the treasury. This should be done immediately, if possible, or at least before Christmas.

How this can cost so much money? Well, there are 36 pastors, 12 teachers and 2 students in the mission who more or less depend on the cash register. They serve about 70 places. That goes from Lincoln and Omaha all the way to Lander and Sheridan, Wyo. Several places have become self-sufficient, meaning they don't need anything from the treasury; others don't need as much for a long time.

In Cheyenne, Wyo. (i.e. in our district), there also lives a General Vice-President, Fr. Hilgendorf, who used to be our Praeses. He spoke heartily for the synodical treasury and for the synodical building treasury. He said that if the Saviour stood before us with his pierced hands and asked: "Who has something to give for my Kingdom?"

From our own district was also the speaker, I>. Ernst Eckhardt. He spoke about middle things. Folks, how interesting it was! One did not get tired. But the pastor must report on that; I cannot. You will also soon get an extract from the paper; and when the report comes, it will also be distributed freely. I know that those who begin to read will finish.

Sunday was nice. That's when the two young candidates were seconded to India. They're both from Nebraska. Harms is the son of our Vice-President, and Lutz has his parents near Kiowa. That makes with missionary Gutknecht three Nebraskans in the heathen mission. But the service was not in the church. It's big and beautiful, but it can't hold 5000 people. They had erected a mighty platform on the Fair Grounds. There were two singing choirs, a pastors' and teachers' choir of about 80 voices and the equally large mixed choir of the congregation; and also a brass choir. The conductor was, of course, Prof. Haafe. And then came the pastors with the two candidates, all in gowns. There was General Vice-President Hilgendorf, Fr. Kretzschmar from St. Louis, Praeses Becker, Vice-President Harms, our secretary, Fr. Meyer (pastor of our Lutz), Fr. Brommer (who represents the Heathen Mission in our district), and Harms' uncle, Fr. Kühnert. Fr. Kretzschmar had the text Jos. 1, 9. He said that they could be just as confident as Joshua, even if they had worse enemies in India than the Canaanites. And then they all laid hands on each of the two young missionaries in turn, and said a saying. I think their mothers were there too. I think they felt "both laughter and trembling." The faithful Saviour will ride cleanly with them!

In the afternoon Te Punga from New Zealand was supposed to give a talk, but he could not come. So Orphan Father Wolter preached, and in English. He showed why the pure gospel should be preached in all languages - according to a text from Revelation. Then the Russian missionary Bäder spoke about Lincoln. There are three pastors and four teachers. They number not far from 800 souls, nearly 300 children in the weekly school and over 200 in the Sunday school. Then Bro. Bäder, as secretary of the Missionary Commission, introduced some traveling preachers: Wockenfuß, Lang, Eggold from Nebraska and Dannenfeldt and Leimer from Wyoming. They serve about 40 seats together. They all gave short speeches. Zion's fine young crew! There was a singing service in the evening. Well, I say, what will it be up there, "where the angels sing to dear JEsulein, and the psalms sound bright and pure in heaven"! Then there were three services during the Synod. On Wednesday morning Hilgendorf preached on "Behold, I am with you." This is a spur and also a great comfort. On Friday evening Firnhaber preached a school sermon on Ps. 71,

17. 18. The confessional sermon on Monday evening was given by Ollenburg on 1 Cor. 10, 17, and Fr. Lang Sr. gave the pastoral sermon on 1 Cor. 4, 2. God's fountain has water in abundance.

We sent a greeting and God's blessing to Fr. Frederick from St. Charles, who is now on his way to India to visit. He was very pleased. He wrote from New York, "Now in God's name go!" - And I'll stop there. There must be an end to everything but God's grace. The next synod is at Battle Creek. God's blessings on Nebraska!  
E. O.

## Kansas District Assembly.

For the second time the largest congregation of the Kansas District, Father F. A. Mehl's congregation at Sylvan Grove, hosted the District Synod from October 9 to 15. In the opening service, the Honorable General Presbyter F. Pfotenhauer preached on 1 Peter 1:3-9. With heartfelt words he spoke of the hope of Christians: wherein it consists, how it is acquired, how it is attained, and how it is preserved.

The doctrinal negotiations were based on a lecture about the office of the keys. The speaker was Prof. Herzer. The following four questions were answered in detail: "What is the office of the keys? To whom is the authority of the keys originally and directly given? By whom is the office of the keys to be publicly administered according to God's order? How is the power of the keys, especially the releasing and binding keys, to be exercised?" About this doctrine our fathers already had their first doctrinal battle in America, even before our Synod was founded, and later recorded it to Grabau and others. But whoever thought that these were old things, that we had them and could therefore turn to other, more modern things with more benefit, was able to change his mind by attentively listening to the doctrinal proceedings. There we heard: The office of the keys is the power, the right, to preach the gospel, to baptize, to administer the Lord's Supper, especially to forgive and retain sin. All this, in fact, only God can do; but he has given this power and right to Christians, to all Christians; Christians, according to their state and according to circumstances, are to administer the office of the keys themselves privately, or publicly through others appointed to do so. Knowest thou, dear Christian, how thou shalt do this? If the matter is not quite clear to you, get hold of this year's Kansas District Synodical Report; from it you may learn how you are to exercise the office of keys commanded you by God. When you have read the report, read it many times more; you will have nothing but blessings from it.

Several afternoon sessions were devoted to the discussion of the Inner Mission of our district. Between 40 and 50 pastors and students served the Inner Mission for varying lengths of time during the past year. Over \$11,000 was spent. A lot of money? Yes, a handsome sum, but it was spent to save souls from eternal perdition, and so viewed, the sum is not very large. God make us ever more willing to give to this cause!

It has been reported from our institution in Winsied that we have a good prospect that the necessary new building will be carried out next year. Therefore, the congregations of our district would like to send in their mites (they may and can also be "pounds", for God has blessed us abundantly again this year) as soon as possible.

Since our previous Praeses, Father F. Drögemüller, urgently requested that he not be re-elected, the undersigned was elected as his successor, Father P. D. Müller as First Vice-President, and Father F. A. Mehl as Second Vice-President. The previous secretary, P. Hy. Müller, as well as our long-time treasurer, Mr. H. F. Ölschlager, were re-elected. The new Mission Commission consists of the pastors P. D. Müller and C. Hafner and Mr. W. F. Weber.

Since the Kansas District will be 25 years old next year, it was decided to recommend that all of our congregations hold a Jubilee service on a suitable Sunday, taking up a collection for the church building fund.

The Kansas District also expressed a desire that the "Lutheran" be published weekly, but at the present price.

On Synod Sunday, the synod members celebrated Missionsfest with the host congregation. Pastors Röseler and Mießler preached, and also - we Kansasers usually have something unusual as well - one of our Stockbridge Indians from Wisconsin gave a talk.

Next year, God willing, we will gather at Fr. Mießler's church at Independence. >

But may the Lord God remain with us with his blessing, that his word may run and grow among us, that his name may be sanctified more and more, and that his kingdom may be extended!

Th. H. Jüngel.

## The Western District

of our Synod held its sessions at Altenburg, Mo. from October 16 to 22. Prof. E. A. W. Krauß lectured on the subject, "Mary, the Mother of our Lord." A second paper, written by teacher G. J. W. Hörber, reported on the state of the parochial schools of our district. The affairs of the General Synod were brought to the attention of the assembled by Praeses F. Pfothner, and were thoroughly discussed and given the consideration they deserved. The officers of the synod reported on the progress of the mission within the district, on the church building fund, support fund, student fund, youth affairs, the old people's home in St. Louis, etc. All those who attended the meetings, among whom there were many members of the congregations of Wittenberg, Altenburg and Frohna, will gladly confess that during this time their hearts were strengthened in faith and rekindled in Christian love. The cordial hospitality shown to the Synod members by rare of the above-mentioned congregations, together with the remembrance of the important events of American Lutheran church history which took place at these sites, also contributed to make the meeting an unforgettably beautiful one. S.

## To the Ecclesiastical Chronicle.

**Beautiful examples.** In this time of cash-straits, when not only our Synod treasury is burdened with a heavy debt, but also various mission treasuries are in a straitened situation, and especially those which have the greatest expenses throughout the year, such as those for the Inner Mission, the Heathen Mission, the Brazilian Mission, and the Negro Mission, it is especially gratifying to hear that those whom the Lord has blessed in the earthly realm are again putting His blessing into His service in large sums. We will not now tell of the warm friend of our Negro Mission, who is known to us only by the name of "Mr. Unknown," and who for years has annually brought to the treasurer for this Mission \$500.00. Our missions have another faithful friend who recently sent a money order to our General Treasurer with the following words: "For a long time I have had in mind to send you some money for the mission again, but it has always been postponed from one time to the next. In addition to this came later. . . . This has already caused us a lot of trouble and will continue to do so. But I don't want to wait any longer for that reason. It is \$1000.00. May the money also reach your hands happily and be handed over to the Mission for the various places where it seems most necessary and does the most good. It shall not, however, be my last consignment; but how much will follow I cannot now say." A few months ago this missionary friend of ours sent another gift to our Synod to the value of \$1500.00 to \$2000.00, and for the last six years, besides these two items, has already sent \$6150.08 for missionary purposes to our treasurer. A few weeks ago he wrote: "The present year has been a very fruitful one. We have, as it were, a double crop of wheat and oats; grain is also getting very good." In many other places where members of our Synod reside, the harvest has also been a good one, and in some places even a very rich one. The harvest festival is probably mostly already celebrated, the reformation festival is just behind us, the annual thanksgiving day, which also reminds us especially of the bodily benefits we enjoy in our country, is no longer far away. Where are the farmers whom God has richly blessed with fruits of the field, where are the business men, to whose trade and commerce God has given blessing and prosperity, who now, out of gratitude to him, make a hearty grab at their coffers, and relieve the distress in our missionary coffers? - He that soweth sparingly shall reap also sparingly; and he that soweth in blessing shall reap also in blessing. Every man according to his own will, not with displeasure or compulsion: for God loveth a cheerful giver. But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works. . . . But thanks be unto God for his unspeakable gift" 2 Cor. 9:6-8, 15.

L. F.

**That a congregation pays for its church, etc., itself, and does** not go begging to the world and to those of other faiths, is a matter of course among us. The principle is right, and the legal thinking world respects it. Some time ago one of our congregations in Illinois built a new church. The editor of a local newspaper asked the pastor if his congregation would not also approach the businessmen of the town for a contribution to the building of the church. The pastor explained our position, and the newspaper writer published it in his paper. A few days later, the pastor received a letter that read something like this in German translation: "Geehrter

Mr. I see in our town papers that your congregation does not wish to circulate, as is the custom, a subscription list among the business men for contributions to their church building. This procedure is so unusual, and therefore so creditable, that I and a number of others with whom I have talked, have determined to contribute of our own accord. I hereby send you a statement on Pwith best wishes for you and yours." - In other pieces, too, Lutheran doctrine and Lutheran practice would be applauded by all understanding Christians, if they only knew them rightly. Our task is to proclaim what we have by God's grace.

E. P.

**Also a missionary work.** There is a great need for preachers. But if we want to train preachers, we must have students. Many Christian boys or young men who are well gifted are the sons of poor parents who have the desire but not the means to send their sons to college. For the support of such young boys, districts and conferences have established so-called student funds. And that the money expended for this purpose is not bad, but good and used for the blessing of the kingdom of God, is also shown by the report of one such "student father" who administered a student fund for nine years. In the course of that time \$6000.00 has passed through his hands, of which perhaps P56. 61 may be called a loss, in that so much has been paid for students who have given up their studies and have not yet refunded the assistance received. However, 32 pupils have been supported with the above sum during this time, 9 of whom are engaged in preaching and 3 in school ministry, and are doing well, being faithful laborers in the vineyard of the Lord. In addition, there are 15 students studying at our institutions, who were supported in part or in whole from this sum. In this way one can also do work for the kingdom of God by taking care of poor Christian students who otherwise could not be won as workers for God's kingdom. W. F. G. S.

**Catholic Delusion.** From Brazil a colporteur of the Scottish Bible Society reports that a Catholic priest in the town of Socoro, in the state of Minas, preached against him, saying that no good Catholic should give the colporteurs even a glass of water, and that whoever bought a Bible must burn it. Nevertheless, the next morning he sold a number of Bibles. But an old woman who had bought a Gospel brought it back again, crying, "Keep the book and the money; I would rather miss both than lose my soul." - Christ exhorts, "Search the scriptures: for ye think ye have eternal life in them," John 5:39; and here is a soul in the midst of so-called Christianity so brought up as to have a Bible in her hands with an evil conscience, and to think she cannot be saved unless she gets it out of her house. Quite a contrast that!

E. P.

**"Touching Folly" and "Asiatic Barbarism".** A political newspaper available to us writes the following under the headline "Touching Folly" about the suicide of the Japanese commander Nogi and his wife on the death of the Japanese emperor: "The newspaper reports stated that while the Japanese emperor Mutsuhito was wrestling with death, a whole number of soldiers and students committed suicide in front of the palace gates in the hope that the gods would accept the sacrifice and grant recovery to the beloved monarch. Since the Emperor's death, hundreds of Japanese are said to have self-abducted to express their grief. But when Count Nogi, the greatest Japanese

The Japanese, a strategist, a man whose life was still of great value to the fatherland, commits hara-kiri with his wife and thrusts the samurai sword, the most precious legacy of his ancestors, into his throat at the moment when the great national mourning ceremony for the deceased emperor is about to begin, ...so that the dead prince need not go the long way alone, such a course of action is based on a view which proves that the Japanese, although their achievements in so many fields have aroused the admiration of the whole world, are still up to their ears in Asiatic barbarism. A nation animated by such fanaticism may be a formidable foe in war, but it can hardly be seriously dangerous to Western culture." - So far the newspaper. The reference to the superiority of "Western culture" is out of place. The "touching foolishness" and the "Asiatic barbarism" are found in the most manifold forms even among the people who boast of the "Western culture". Nogi's and his wife's suicide is at the same time intended as a sacrifice to propitiate the deity, and is at bottom no more nonsensical than the commonly held notion that a man can propitiate God by sacrifices offered by himself. From this "touching folly" and "Asiatic barbarism" mankind will be delivered only when it accepts the truth that mankind has been reconciled to God once for all and completely through the sacrifice of Christ on the cross. F. P.

**Rome in Germany and with us.** According to the report of German newspapers, the zealous Catholics in Germany demand of the German citizens: "You must take us as we are." They mean to say: it is a part of our religion that we Catholics claim and strive for sole rights in the State. And if you fight these claims and aspirations of ours, you mix the State with the Church." In the same way the American Roman papers make themselves heard. They accuse us of mixing State and Church when we, not only as Christians but also as citizens, call Rome hostile to the State because it wants to abolish the separation of Church and State that exists in our country and to be recognized as the State religion. It is sad when Protestants and Lutherans also allow themselves to be taken aback by this interjection of the Roman press. If the Roman interjection is to hold, state liberty can be demanded for any outrage, even theft and murder, on the ground that they arose from religious causes. F. P.

**The ATLANTIC MONTHLY** has an article under the headline writing: "Should Schmidt go to church?" and comes to the conclusion that one cannot blame Schmidt if he does not. And the reason given is what can be briefly summarized as this: because the church teaches God's Word as a certain truth and demands faith in return. This Schmidt must be a strange fellow. And if he is, then let the church let Schmidt go; perhaps the miller and miller and Schulz will accept the gospel. And even if they do not accept it, let the church shake the dust off its feet over them and let them go, holding fast that it has no other commission than to preach the gospel, and that the church is not Schmidt's house, but God's house, in which God's word is to be preached. The people who have "itching ears" may go elsewhere. And if they also go elsewhere in eternity, let them cry out against themselves, because they have thrust the gospel from themselves, and have not esteemed themselves worthy of eternal life.

E. P.



**Abuse of power among men.** In pamphlets which seek to advocate the welfare of the workers, complaints are made that under the conditions now existing, individuals and whole associations of individuals abuse their position of power to the detriment of their neighbors. This harm is found both under republican and monarchical forms of government. This must be admitted. It is quite clear that monarchical and republican governments, political parties and business connections abuse their position of power. On the other hand, it is equally clear that labor unions do not refrain from abusing their position of power. The world remains the world, no matter what skirt it wears or what position it holds. Human nature is so depraved that, like all diuge, it can only abuse power. Selfishness rules every natural man in some form or other. Only the gospel of Christ, which has the power to change corrupt human nature and dethrone selfishness in the human heart, can resist the abuse of power.

F. P.

**In Lawrence, Mass.** in a parade of Socialists, thousands of men and women ran after a banner on which was written, "Up, you slaves in the world! No God! No master! One for all and all for one!" Such banners and such speeches as one gets to hear and read can hardly be rhymed with the assertion one gets to hear again and again that Socialism has nothing to do with religion, but only wants to make necessary changes in the economic field.

E. P.

**"Fewer and better children"** is a slogan of child-poor, child-murdering people. On the other hand, in London, on the occasion of the meeting of the "International Oon^rsg ou Üu^6ui68," a Professor Hoffmann said, "Look at the splendid collection of people whose memory is cherished in Westminster Abbey, and examine whether many of them were not the second, nay, whether quite a number of them were not the seventh, eighth, ninth, or even the tenth child in the family in question. In the case of one eminent Russian it may even be said that he is the seventeenth. This can easily be said that native-born Americans are more concerned with goodness than with quantity; but anyone who lives in America will testify that the increasing sex of foreign-borns is the greatest danger to our American institutions. Every comparison that is made is to the disadvantage of the native-born woman, who represents a species of man who has not only the right, but the duty, to procreate and form the ruling class." Not only do intentionally childless women not do their duty against humanity, but the matter is much simpler and even more serious. God's fifth commandment forbids killing, and whether one kills born or unborn children comes down to one thing. To destroy or prevent life is to kill. God, who instituted marriage, did not say, "See that you are not fruitful and multiply," but the opposite. With some the laughing at families having many children is the reporting of an evil conscience; at least they ought to have one, since they are childless and child-poor by means which they do not wish to be seen in the light. But to God they are not hidden, and he will bring to light even in them what is hidden in darkness.

E. P.

**Are we taking politics too seriously?** On the occasion of the assassination attempt on former President Roosevelt, an English newspaper made the remark: this incident must surely show the Americans once again how dangerous it is to live in a

to live in a country where people take politics too seriously. - One cannot well take the welfare of the country too seriously. And especially in a republic in which the people themselves are supposed to govern, it is necessary that the citizen, in order to do his civic duty with understanding, familiarize himself with the issues of the day. This cannot be taken too lightly. But there is a politicking with lack of understanding, even with lack of conscience. All provocative agitation, lying and distortion, slander and vilification of political opponents, etc., belong to this category. Such speakers and writers are then the murderers actually responsible, more than the weak-minded subject incited by them who wields the murder weapon. - Another thought suggests itself. The same people who get so excessively excited over political questions often cannot stand to see the doctrine of the Word of God argued over, if truth and error are not allowed to be equal there. And yet political questions are matters of human understanding and experience. There one may be in error in good opinion. The truths of the Christian religion, on the other hand, are laid down in God's Word and are finally decided. The only explanation that can be conceived is that political matters are thought to be worth disputing, while spiritual matters are not.

E. P.

**About the labor question** one sometimes hears and reads sensible words lately. While the main slogan of the labor organizations is that labor is the producer of all wealth and should have everything that it produces, while capital should have nothing at all and be treated as an enemy, in Kansas City on Labor Day 20,000 workers had a candidate for governor say in his speech: "Capital has need of labor, and labor has need of capital. One cannot prosper without the other. They are one dependent on the other. The chief foresight which should therefore guide the people, the public officials, and the government, is this, that both may be protected in their right." - A local paper ventures to say frankly, "This paper does not approve as wise and just every article of the creed of the American labor unions." - In Chicago, on the occasion of a recent threatened strike of street railway employees, the president of the Union of the same spoke thus: "Some have thought the street railway men proceeded too slowly and deliberately in this case. I hold with haste. Suppose we had ordered a strike. Maybe we'd have won, maybe we wouldn't. We'd have the police and maybe even the soldiers against us. The strike as a weapon is obsolete nowadays. In all probability the matter will be settled by arbitration." - Evil incidents have discredited all violent self-help. It would be very desirable that there should be a change to more reasonable views, that it should be understood that one has no right to become violent, to do damage to property, to harass and beat to death people who want to work where one does not want to work. Christians are often asked and coerced to join unions, and yet they cannot participate in or approve of such things.

E. P.

## A good lecture.

Professor Tobias Beck, the famous Tübingen scholar, once began his lecture with the following words:

"You know what was the cause of my interruption, and I feel it my duty to tell you of my experience in

which were confirmed to me anew on my father's deathbed, and to ask you to prefer to become wise through the experience of others rather than through your own harm.

"Around my father's deathbed stood many old people who were not of our enlightened times, sturdy, faithful Christians. Silence reigned; a quiet prayer could be seen and heard on everyone's face. My father was already lying motionless without signs of life. I asked him aloud if he was in pain. He made no reply, but I noticed in his features the expression of pain and distress. I said a spell in his ear. Then he bent towards me, and on his lips I saw the words: 'More?' I asked his old sister, whom he loved very much, to say something to him. After she had refused for a long time out of shyness and modesty, she finally said: 'Lord, thou hearest the babbling of under-aged children; thou hearest also the babbling of an old woman?' And then she uttered a prayer full of spirit and power (you know I am not liberal with my expressions), which excited all my wonder. It was a woman who had preserved and increased the good treasure of Christian knowledge which she had acquired at school, the good old core sayings which are commonplace among our people.

"Because truth is above all things to me, I must confess that my father, though a righteous man, universally respected for his benevolence and benevolence, was not of the living Christian faith. But now, at the decisive moment, he grasped the salvation without which we are all lost, which is in Jesus Christ. Here again I experienced the power of the Word of God, which alone is able to comfort a dying man, and that the Word of God as it is literally written in the Bible, and written with divine wisdom for the human heart and for human needs, not as men transpose, paraphrase, and water it down. It was the simple sayings of the gospel that refreshed my father, especially: "Truly He bore our sickness and took upon Himself our pain," or "This is ever true: "This is ever certainly true and a precious word, that Christ Jesus came into the world to save sinners," and what Jesus said to the thief: 'This day shalt thou be with me in paradise?' My father still stammered: Heaven - JEsus? - and so he passed away.

"When one has such experiences of the word of God, one is seized with a true wrath against our heroes of the pen and the enlightened, who want to snatch from the people the most precious thing, which alone comforts in life and death. That would be my joy, if I could achieve that with you, that you would not only want to become wise through your own harm, but already now take hold of the word of God, which is given to us for our salvation." (Freimund.)

## The first the last and the last the first.

"Many that are first shall be last, and the last shall be first," Matt. 19:30.

Judas was already preaching when Nicodemus came to Jesus as an Abc boy and catechism student. Judas followed JEsu unhesitatingly in the bright sunshine, since Nicodemus was a nephew and stole secretly to Christ. But how did it go at last? Nicodemus believed on Christ when he was dead, since Judas had forsaken and shamefully betrayed him while he was still alive. Think also of Judas and the thief! Though there may be no certain reason why the thief should, as with the pious fathers

While it is said that Judas was a brother of Judas named Dysmas, who, while Judas was at first with the Pharisees, fell in with a band of robbers, but afterwards followed Christ, and at the entry of Christ into Jerusalem, when Judas was already thinking of betraying him, was seized among the people shouting "Hosanna!" and taken into custody, this conclusion still stands: The thief became a disciple, the disciple became a thief.

## The Sin Weigh.

A curiosity is the famous scales for sinners in the church at Wilsnack, in the Mark Brandenburg. The original dates back to 1384, when anyone who wanted to get rid of his sins in a comfortable, but admittedly not entirely cheap way, sat down on one of the scales' bowls and put so much grain, eggs, ham, bacon and other tasty things into the other bowl that the scales and the conscience came into balance. A secret cord under the sinner's bowl ensured that especially rich evildoers were not found to be too light, but had to load up the other bowl in a quite efficient and quite heavy way.

From time immemorial men have always been aware that their works would be weighed after death, and in order not to be found too easy they gave so much charity. In the sight of God, however, the best works of men are not sufficient to establish the full balance in the bowl of God's judgment, because everything that man can bring will be found too easy to satisfy the divine law. This the blood of Christ alone can do. (Apol.)

## Which Newton will wonder about in heaven.

The pious Isaac Newton once said that he would wonder at three things in heaven: 1. to find some there whom he did not think would be there; 2. not to find others whom he expected to be there; 3. but the greatest wonder would be when he himself would be there.

The last piece in particular characterizes the mindset of a penitent, believing Christian.

## We are to crucify the forward why.

Therefore let us crucify the rash and injurious question, "Why?" and say: To God, who alone is wise, be glory, but to us be shame. In paradise Satan opened our eyes, but now we have to work at it all our lives, so that we can close them again and blind ourselves. For the fact that Adam's eyes were open was a cause of death and damnation to all his descendants. (Luther.)

## Obituaries.

It pleased the Lord over life and death, according to His inscrutable counsel, to bring from the contending to the triumphant Church His faithful servant, Fr. Martin Mertz, formerly pastor of the congregation at Helena, Mont. He died after prolonged suffering from laryngeal consumption, believing in his Savior, on April 26 of this year. He reached the age of 44 years, 11 months and 19 days. His funeral he-

followed with a large attendance on the 29th of April from the church where he had preached the pure word of God for so many years. The undersigned preached in German on Dau. 12, 3; P. A. Lunde from the Norwegian sister synod spoke in English on Apost. 20, 24-27; Fr. H. T. Rauh officiated in the house. - In Bro. Mertz our church in the state of Montana has lost one of its best workers. He had been laboring in this state as early as the year 1890. He was called as a missionary to Anaconda, Mont. after he had finished his studies. Here he labored until the spring of 1893, when he accepted the call of the church at Helena, Mont. It was in Helena that he developed his love and zeal for the kingdom of God. Under God's blessing a stirring, knowledgeable congregation grew up here, which now receives preachers and teachers, owns a church and parsonage, and does much for the kingdom of God. For years he was chairman of his conference, and by the synod he had been honored with the office of vifitator. A year before his death the now blessed man began to ail. On the advice of his physician, he sought out the mild climate of Californias. But his condition did not improve. Broken, he returned to his parish, which had become so dear to him, and three weeks after his return home he fell asleep gently and blessedly in the faith of his Saviour. - The deceased was born May 7, 1867, near Brownstown, Ind. He attended Concordia College at Fort Wayne and Concordia Seminary at St. Louis. In 1890 he entered the holy preaching ministry, thus serving the Lord for nearly 22 years. He leaves a grieving widow and two minor children. May his memory remain among us in blessing!

M. Hudtloff.

At Cape Girardcau, Mo. on the 18th of October, died Bro. W. G. Polack. After graduating in 1875, he served in the preaching ministry at the following places, North Vernon, Ind.; Cedar Creek, Wis.; Uniontown, Mo.; Dudleytown, Ind. For some time past he had been unable to preside over his ministry, owing to ill health. After a long and severe suffering, the Lord removed him to his heavenly kingdom. His age he brought to 59 years, 1 month and 15 days.

A. Wilder.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia. Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Ninth Synodal Report of the Oregon and Washington District of the** German Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House, St. Louis, Mo. 1912. 56 pp. Price: 12 Cts.

The doctrinal negotiations of this district (pages 8-35) deal with the means of grace. The following sentences served as a guide for the speaker (Fr. F. Schoknecht): God wills his grace in Christ to be appropriated to sinners indirectly. The means of this appropriation is his holy Gospel in Word and Sacrament. The means of grace are effective by divine appointment and order. Without the use of the means of grace no sinner has blessedness to hope for, and the Church no growth. - The proceedings (pp. 36-52) include the report of the Missionary Commission, the Board of Trustees of Concordia College, Portland, Oreg. and the Trustees of the District, and various financial reports.

K.

**Twenty-first Synodical Report of the Wisconsin District of the** German Ev. Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House, St. Louis, Mo. 1912. 60 pp. Price: 12 Cts.

Which are the characteristics of a well-established, truly Lutheran congregation, according to which, therefore, Lutheran preachers, with their

The Blessed D. Walther once set forth 28 theses on this subject, which have now been acted upon for many years in the Wisconsin District. The present paper by Father H. G. Schmidt forms the conclusion of this work. It shows that a Lutheran congregation is not changeable and addicted to novelty. The Scriptures are and always will be the source and norm for their faith and their actions. She knows only one way of becoming faithful and blessed, and does not want to know of any new measures and methods which are to replace the means of grace in whole or in part. Even in matters of means she is not addicted to novelty; she does not change ecclesiastical customs and ceremonies merely in order to change. It changes only where the interest of the spread of the Word requires it. All this is aptly summarized in the paper (pages 8-34).

IQ

**Prophecy and fulfillment. - PROPHECY AND FULFILL**

*MENT.* German-English Christmas Liturgy. Compiled by C. F. Drewes. Concordia Publishing House, St. Louis, Mo. Price: 5 cts.; the dozen 30 cts.; the hundred (exclusive of postage) -D2.00.

This is a good Weihnachtsliturgy, as will be desired in many congregations that are bilingual.

E. P.

**Christmas Liturgy.** By Theo. Hartwig. Printed by the Northwestern Publishing House, Milwaukee, Wis. Price, 5 cts; the dozen, 55 cts; the hundred, H4. 25.

**Christmas Sounds.** By J. B. Bernthal. Price, 5 cts.; the dozen, 40 cts.; the hundred, H2. 50.

These are also two viable liturgies.

E. P.

**Christmas Litrgy for Christian Weekly and Sunday Schools.** By I. Wegner, 228 22d St., Milwaukee, Wm. Third edition. 15 pp. 514X74- Price: 5 cts. the dozen 40 cts. the hundred H2. 50.

A liturgy that we already recommended in the first edition. In the new edition it is accompanied by the 19th Psalm in Psalm tone. The publisher will also publish in the next few days a special book of sheet music of Advent and Christmas carols, to cost 15 cents, the dozen P1-25.

L. F.

**Now the time is fulfilled!** Christmas celebration for weekly and Sunday schools. Compiled by C. Peters. Pilgrim Bookstore, Neaduig, Pa. 14 pp. 514X814.

A new Christmas liturgy which always gives the answers with Bible verses and song verses, and also presents the notes for three of the prescribed hymns.

L. F.

**Weihnachtslobgefang** for mixed choir. Composed by H. F.

Aubke, 1410 Howard Ave, Allegheny, Pa. 6 pp. 7X1014. Chorus, soprano or tenor solo, chorus, quartet, final chorus. Price: 25 Cts.

**Spiritual songs for mixed choirs.** No. 1: "The Lord is my Shepherd." No. 2: "Glory to God in the highest." (Christmas hymn.) By Ed. Carstenn, 2424 Laliou 81st, Cũica^o, Ill. 4 pages each 7X10. Price: 15 cts. each, the dozen H1. 50; postage especial.

L. F.

**The woodsman Friedel.** By Marg. Lenk. Published by Johannes Herrmann, Zwickau i. S. 184 pages octavo. Canvas binding. Price: 60 Cts.

This tale ranks worthily with Lenk's earlier published juvenile writings.

E. P.

**CHURCH ARCHITECTURE AND ECCLESIASTICAL ART.** By *Paul E. Kretzmann*, Concordia College, St. Paul, Minn. 32 pages, paperback. Price: 30 cts. postpaid.

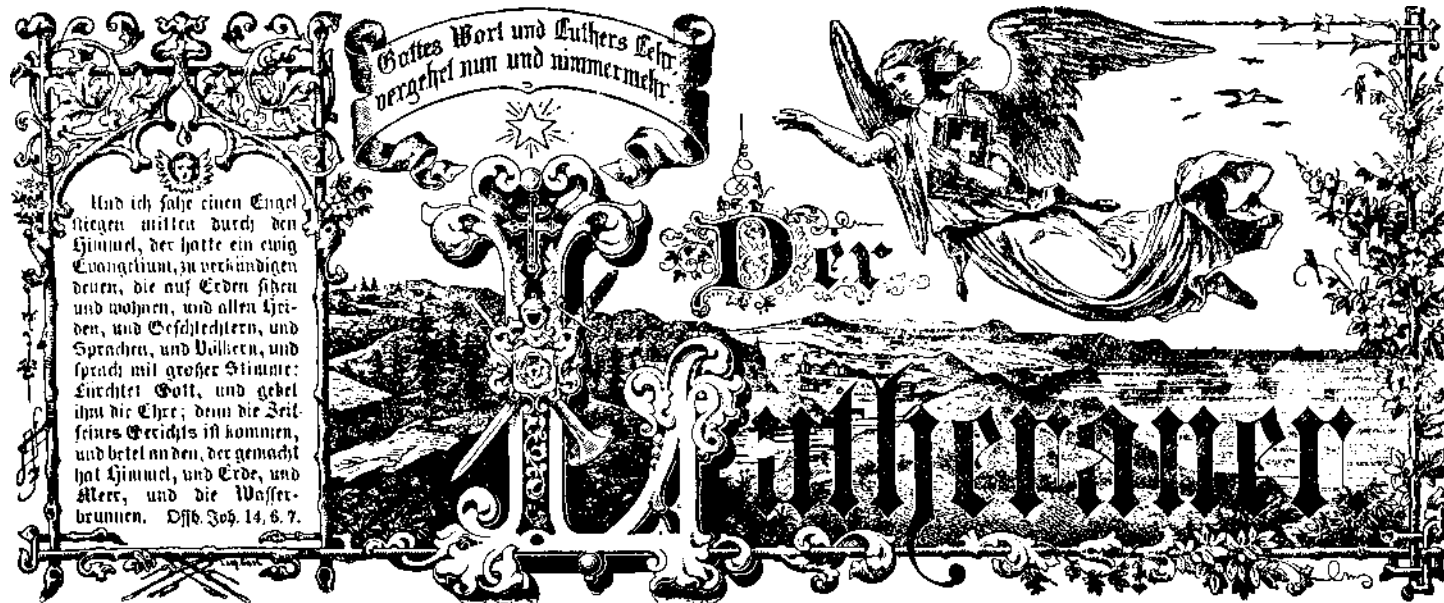
This is a book of instruction on the construction and furnishing of a church building and on the liturgical significance of all kinds of furnishings and external church decorations. The writing in some places is too scholarly for the ordinary reader.

E. P.

**MISSION STUDIES.** By *E. Pfeiffer*. Lutheran Book Concern, Columbus, O. 371 pages. Price: H1.00.

A useful book. It gives an overview of Christian missions from the founding of the church to the present. It soberly presents Lutheran principles concerning the purposes and ends as well as the means of missions, gives inspiring thoughts for missionary sermons and material for missionary lectures. Sources are given in the bibliography where more can be obtained.

E. P.



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No. 24.

## Reflections on 1 Pet. 4, 8-11.

### 2.

Since coming near is the end of all things, how are we Christians to behave in relation to ourselves?

First to this question St. Peter answers by the Holy Spirit, saying, "Be ye therefore temperate and sober unto prayer!"

We should pray and call upon God for this great and eternally decisive closeness. In the name of Jesus Christ, the dear Saviour, whom we know, we should call upon God, who alone can help.

In the midst of life we are  
Embraced by death;  
Whom shall we seek to help us, that we may obtain mercy?  
That is you, Lord, alone!  
We repent of our iniquity, Which hath provoked thee to anger, O Lord.  
Holy God, holy strong God, holy merciful Saviour, eternal God, let us not  
sink into the bitter misery of death!

Kyrie, eleison!

In the midst of death  
Us the Hollen Rachen;  
Who will bail us out  
Free and single?  
That is you, Lord, alone!  
It wails thy mercy  
Our' sin and great woe.  
Holy HErre God, holy strong God,  
Holy merciful Saviour, you eternal God, Let us not despair before the  
deep fires of hell! Kyrie, eleison!  
In the midst of the fear of hell  
Our sins do us wrong;  
Where shall we flee to where we may stay?  
To thee, O Lord Christ, alone!  
Thy precious blood is poured out, That is sufficient for sin. Holy Lord,  
holy strong God, Holy merciful Saviour, eternal God, Let us not fall from  
the right consolation!

Kyrie, eleison!

Let us not fall away from the consolation of the true faith. Let us pray to the Holy Spirit to keep us in the right, true, saving faith until the end of our days, so that in the end of all things, which is near, we may have Christ the Savior. Then all will be well.

Now we pray the Holy Ghost For the right faith most of all, That he may keep us at our end, When we go home from this misery.

Kyrie ice cream!

Thou precious light, give us thy light, Teach us to know Jesus Christ alone, That we may abide in him, the faithful Saviour, Who brought us to the right fatherland.

Kyrie ice cream!

O, and God giveth us his Holy Ghost by his word. By God's word, word, word, let us abide always, at home and in the church! Thus abiding in the word, let us pray for the Holy Spirit, that he may keep us in the right, true, saving faith unto the end of our days. Then we will have Christ the Saviour at the end of all things. And then all will be well.

And to such prayer we are to be temperate and sober.

Moderate and sober - not only with regard to food and drink. In general, we should see to it that our hearts and minds are rightly focused and undisturbed on such prayer. We are not to be intoxicated, distracted, weighed down, taken in, or drawn away from prayer by any of the things of this short and uncertain life. Would you do this if you suddenly found yourself in the greatest peril of life? You are, yes you are in the greatest danger of losing eternal life! For devil, world, and flesh set upon thee. And it is near coming the end of all things, that great and eternal decision - you know not how near! O pray, pray, call upon God!

"Be ye therefore temperate and sober unto prayer!"

C. M. Z.

## Mormon Doctrine.

(Continued.)

The Mormons also have the doctrine of a thousand-year kingdom. It would be surprising if a sect, in which everything from front to back is nothing but fantasy and phantasm, where everything is based on sensuality and sensual pleasures, were to go free of this madness. They teach the following: "The resurrection of the dead is general, but not simultaneous. When Christ, our life, appears, he will first redeem those who are in him. Because they have put on Christ, and have received of his Spirit, they come forth to meet him at his call. They are partakers of the first resurrection. . . . The ungodly dead remain in death for a thousand years. They reap the fruits of their evil sowing in a life of sin." (Morm. Doctr. , p. 58.)

"There are three general resurrections of men revealed on earth: one has already happened, the other two are yet future. The first general resurrection took place in connection with the resurrection of Jesus Christ. This included the saints and prophets of both parts of the world, from Adam down to John the Baptist. The second will now soon take place, within the next few years, and will be immediately followed by the coming of JESU Christ in power and great glory, with all his saints and angels. . . . The third and last will not take place till more than a thousand years after, and will involve the whole human family." (p. 138 f.) Those from the first resurrection are already glorified on some planet. (P. 139.) I wonder where that may be?

Then all hills will be lowered and all valleys will be raised, all swamps and unhealthy places will become dry and healthy, heat and cold will be abated. Tyranny, oppression, ignorance, idolatry, war, suffering and death will come to an end. The Gentile nations will be redeemed and raised to the glory of being allowed to serve the saints. They will be the ploughmen, builders, and gardeners; but the saints will possess, multiply, and spread the land. (P. 140.) The earth will be cleansed by fire and made new. Satan and his multitudes are bound. Eden flourishes as in the beginning. The curtain between heaven and earth is taken away. (P. 70.) "This earth, in its sanctified and immortal form, shall become a great crystal, and shall be an Urim and Thummim to them that dwell therein." (Art. of F. , p. 389.) As the children of men shall multiply in those times of peace, a careful and wise system of agriculture will speedily develop and spread over the whole earth." (Le<sup>a</sup>, p. 140.) Art and science will flourish, all knowledge will be extended, railroads and telegraph lines universally extended. All nations will become one great brother nation; one king will rule; there will be one holy city and one temple.

While other chiliasts want to transplant all the citizens of the millennial kingdom to Jerusalem and rack their brains over how they're going to get them there and put them there, the Mormons divide the bunch again according to the two parts of the world. They say there will be two capitals: Jerusalem in the eastern part of the world and Zion in the western part. Clearly

The prophet distinguishes between the two when he says: "Zion, you preacher, Jerusalem, you preacher", Is. 40, 9. Where will the western Zion be? The Bible does not give the exact geographical location, but speaks of mountains and hills; so it will be in mountainous country. The "Book of Mormon" and new revelations give more information. There has been a Zion, a city of Enoch, here in North America before, but God has taken that to Himself. But that will come again. Where will it have its place then? The "Book of Mormon" certainly says: on the western continent. Later revelations designated the exact location of the former gathering of the Saints. The city of Independence, Missouri, was designated as the "center," the place where the temple would stand stated with definiteness, and the Saints instructed to purchase the land that they might have it for their eternal inheritance. On August 3, 1831, the temple site was consecrated, and the whole surrounding area sanctified, that it might be the gathering place of God's people. True, they have not the land now in possession; but it is to them as it was to Israel, to whom also Canaan was promised and belonged, while it was yet in the hands of the Gentiles. (Art. of F. , p. 364.) "But all Israel gathered cannot be confined to the center, nor to the immediate vicinity; other places are, and will yet be designated, and these are called stakes (stakes) of Zion." (S. 365.)

From the millennial kingdom it then passes directly to heaven, to eternal bliss. Heaven will be for us on this earth. "This earth shall be our future home and heaven." (Doctr. of D. , p. 282.) For it is written, "Blessed are the meek: for they shall inherit the earth," Matt. 5:5. "And there, as here, we shall spread abroad, and multiply our children. How long? Forever. What? Resurrected saints are to have children? Yes, just as our God did. Your sons and daughters shall be innumerable as the sand of the sea, and you shall be their heavenly fathers, even as our heavenly Father is our Father." (P. 284.) "We shall not be confined to our native earth. There are many worlds inhabited by men in glory; for heaven is not one place, but many; heaven is not one world, but many."

The Mormons have another peculiarly atrocious doctrine, which they do not like to have publicly known, and which the "reorganized" reproach and reject in them. This is the doctrine of blood atonement. We give it after one of their own pamphlets against the "reorganized," and only sweep out their own side; then it is still atrocious enough. They teach: There are sins for which Christ's blood is no atonement, which the sinner must atone for with his own blood. "There are sins for which men can find no pardon, either in this world or in that. And if they knew their true state, they would gladly have their blood shed, that the vapor of it might ascend to heaven as a sacrifice for their sins, and that smoking incense would atone for their sins; whereas, if it did not, they would adhere to it in the world of spirits. ... Yea, they would beseech their brethren to shed their blood, that the vapour thereof might ascend unto God as an offering to turn away his wrath that was kindled against them. ... People have already come to me and have offered their

Life offered to atone for their sins." (Looä ^tonsMsut, p. 17 f.) "There are sins for which one cannot obtain forgiveness. One must atone for the guilt. There are sins which people commit, and no matter how much they repent of them, no matter how sorry they may be for them, the effects of their sins have such far-reaching consequences that they must bear the guilt of their transgressions before they can come free from punishment and obtain blessings from God. . . . The individual must himself pay the penalty with his blood." (p. 20.) This is what Paul is said to say 1 Cor. 5, 6. I wonder if they want to be Satan, to whom the sinner is handed over for the corruption of the flesh? "Now it seems, according to the doctrine of St. Paul, if man were destroyed in the flesh, that there would then be a possibility for him to be blessed in the day of the LORD JESu. Why? Because he would have made as much atonement for his sin as he possibly could. He would have given his life. What is life? The life of the body is the blood." (p. 22.) The murderer cannot obtain forgiveness. What can he do? The only thing he can do, to atone for his guilt, is to shed his blood. (P. 23.) - Then the apostates who have once been enlightened. For them there is no pardon, no matter how penitent they find. (p. 24.) The same is true of the adulterer. (S. 26.)

Who is to impose the death penalty? It is claimed that the rulers of the Church do so themselves. Brigham Young had a formal organized band of "Danites" or "avenging angels" who killed all the disobedient and apostate. They deny that now. But they also deny having had anything to do with the Mountain Meadow Massacre, while our federal court found them guilty and let their Bishop Lee hang for twenty years afterward. They say that in such a case they would deliver up the offender to the authorities, that he might be dealt with according to the laws of the land, and complain that the government does not do them enough justice. This is reminiscent of how, in the papacy, heretics were handed over to the "secular arm" to be put to death, and then wiped their mouths and said, "The church is not bloodthirsty." Some of Young's too evil sayings simply cannot be put straight. For instance, he said, "I say there are men and women here whom I would advise to go at once to the President [of the Church, namely] and ask him to appoint a committee to take their case in hand; and then pick out a place and let the committee shed their blood." (p. 31.) Young's defender says: "I admit that the doctrine has been preached that people have committed sins for which they can find no pardon unless their blood be shed. But I deny that this law has been brought into operation." (P. 33.) Smith himself complained, "The ungodliness and ignorance of nations makes it impossible that this principle should come into execution; but the time will come when this law of God shall be in full force." (P. 33.) He also says, "I could remind you of many instances where men have been justly put to death to make satisfaction for their sins." (P. 44.) And until this law could come to full execution, it at least kept the people in restraint, "working on the principle of intimidation." (P. 34.) (Conclusion follows.) E. P.

## Report of Missionary Freches in Vaniyambadi, India.

(Conclusion.)

Now it remained to wait for seven days whether someone was infected or not, because within seven days the infection should come to the outbreak. It was frightening if one got a headache or felt feverish during these days. That was the case several times, but none was infected, thank God! On Sunday Lätare we held a funeral service after the church service. I based my memorial service on the words: "If we live, we live the Lord; if we die, we live the Lord: HErrn; if we die, we die to the HErrn. Therefore, whether we live or die, we are the Lord's," Romans 14:8.

We missionaries had decided to hold our first general conference of missionaries from both mission areas in Vaniyambadi in the latter part of March. But when questioned, the Inspector and the Doctor strongly advised against it. Sorry as we were, the conference had now to be postponed. It is to take place here from June 9 to 11. May the Lord have mercy on us!

At the end of March a Christian child of four years, the only son of a widow, baptized only last year, died of cholera in Gowindapuram, a district of Vaniyambadi. I ordered the burial in the churchyard in Turayeri. Immediately the heathens in the village heard about it. They sent a number of men to ask me not to bury the child who had died of cholera in the churchyard near their village: Village. I replied that they should not be so fearful, nothing would happen to them. Dissatisfied with this answer, they left me. This time, too, the funeral could not proceed until after dark. While the teachers and other Christians went to fetch the child, I went to Turayeri in company with Sigamoni. Behold, there the heathen assumed a threatening attitude. They made a great noise and said they would prevent this burial by force. All my talking did not help. Meanwhile, the heap of Christians came with the dead man, a torch in front. Now the pagans shouted at the top of their voices that they must turn back. So I placed myself between the pagans and the funeral procession and directed it to the churchyard: Churchyard. They did not dare to lay a hand on us. We buried the child, but we were upset. If I had not been there, the pagans would have attacked the Christians.

After five days the chiefs of the heathen of Turayeri came to our homestead and begged me to refrain from their actions on that evening: Evening off; they had not known that they were not allowed to threaten with violence; they had also nothing at all against any burial in our churchyard. There was only one request I was to grant them, namely not to bring in people from outside who had died of the plague and cholera, because they were afraid of infection. Strange - the same people who believe in no contagion at all are afraid of contagion all at once! But I came to meet them. I said to them: "You shall see that we Christians are not against you, but we want to win you over to Him who has taken away the power of death and has taken away life and limb: Death's power taken away, and brought life and incorruption to light." Thus this bargain became peaceful

enclosed. I want to see if I can get a small piece of land for a few rupees, away from human dwellings, where we can bury those who have died of epidemics without hindrance.

Towards the end of March and beginning of April, the death rate in Vaniyambadi went down a lot. Now there is only one death per day. But to the extent that the disease went down in the city, it spread to the surrounding villages. This gave a very uncertain feeling. But we drew courage and strength and rest from God's Word. It is a miracle that the village of Turayeri, where we have our most Christians, was so completely spared. God has visibly declared his protection for this village.

To our Christians I can give the testimony that in days of danger of death their faith shines forth gloriously. They belong to Jesus and go to Jesus - that is certain to them in the face of death, that is what they confess. How often have I not been refreshed by such faith in them!

During the whole perilous time we were building the interior of the new church in Turayeri. The altar, pulpit, baptismal font, lectern, pews, an elevation, if you will, organ choir for harmonium and singers had to be made - all work where I had to stand by if it was not to go wrong.

Then I went with Iowan to the heathen sermon. While we usually visited the villages, we lined up early on Saturday morning at a crossroads on the road near Kethandapattu. On Saturdays there is a weekly market in Vaniyambadi; very soon the streets come alive. I would like to tell you about a Saturday. It is a cool, fresh morning, the sun is shining in the tops of the trees, it is still quiet on the street. We are waiting. I tell Jowan and the coachman the legend of Christophorus. Two fish come swimming towards our net in the shape of two men, each carrying a burden on his head. They are clothes merchants from a distant village. I ask them to lay down their burdens a little and listen for a few minutes. They do. I ask them what they are hawking. They say, "Dresses." Me: "We also hawk a garment, we even give it without money; it is the garment of righteousness in which we may appear before God." Now I show them who purchased this garment for us, Preach to them Christ and his work for the forgiveness of sins. Jowan then preaches a sermon on the vanity of paganism. Even as we speak, other pagans come forward. I read to them Ps. 32:1: "Blessed is he whose transgressions are forgiven, whose sin is covered!" Then I preach: "With a lamb's blood the sin of man must be covered" - and point them to the Lamb of God who shed his blood for us. Then came several kindly greeting Brahmins from Sengarapuram. York we once had a pagan school, and from that time they still know me. To these also I preached Him apart from whom there is no salvation. Then came a cart. A boy drove the oxen, and the father ran after. They stop and listen to our sermon. The boy can read, he learned it in our heathen school at Periyakuppam. So we had two and a half hours of talking and preaching without ceasing. The gospel had been preached to about 50 people.

So much for the report of our missionary. We all want to thank God that he has kept his protecting hand over the missionary family and the mission church in times of danger. May he continue to cover them with his wings. It must also fill us with joy and gratitude to learn how the gospel is proving itself among the heathen as a divine power for salvation. How gladly we should be prepared to sacrifice again and again for this work of blessing! The continuing need in the treasury drives us to ask all Christians and congregations of our synod for Christ's sake to give abundant gifts of love to their mission to the Gentiles as soon as possible.

The general conference of missionaries mentioned above, which had to be postponed on account of the plague, was held at Vaniyambadi from June 9 to 11. All the missionaries, except Missionary Nau, were present. "It was a splendid conference," says the report. It was opened with a German service and with the celebration of Holy Communion. The negotiations on doctrine and practical questions were very beneficial, and everywhere the unity of spirit fairly appeared. A particularly important subject of discussion was the Bergheim, which was to be founded. In the beautiful mountain town of Kodaikanal, 7000 feet up in the romantic Pallni Mountains, a very suitable site was to be had, to the delight of the missionaries, a plot of 6 acres with large orchard, purpose-built buildings in a healthy, beautiful, and in every way favorable location, for the sum of \$9000.00. This opportunity the missionaries were not about to miss, and with the approval of the Commission, immediately took the necessary steps to secure this property for our Mission. "Great joy will enter our hearts," writes Missionary Freche, "when the purchase will be completed." And the joy of the missionaries will be doubly great when they learn that through the willingness of missionary friends to make sacrifices, especially through the general enthusiasm among the worthy women and women's clubs of our synod, the funds for the purchase and furnishing of the Bergheim are already available. R. K.

## Southern Illinois District Assembly.

In Echester, situated high and beautifully on the "Father of the Rivers," in the midst of the hospitable St. John's congregation there, our District held its third Synodal Assembly from October 16 to 22. Across the river warm greetings and blessings were exchanged with the Western District meeting at the same time.

In the opening service on Wednesday morning, Vice-President J. Strafen explained on the basis of Romans 12:4-6 that we many are one body in Christ, but one is a member of another.

Prof. W. Dau of St. Louis was our speaker. On the basis of five sentences from our Lutheran confession he treated the Roman doctrine of Purgatory. His clear exposition was generally received with the greatest interest. This instructive and timely paper will be printed unabridged in the Synodal Report, which will again be distributed to all voting members of the district.

long. - Many think that Rome is no longer the same in doctrine and practice as it once was. And whoever judges wrongly here, whoever does not know Rome, is also not capable of fighting it rightly. The Lutheran Church has this task, to make this mystery of wickedness manifest again and again. The doctrine of Purgatory, with all that is attached to it, became the occasion of the Reformation four hundred years ago; on it still rests the whole edifice of lies of the papacy; without it the clergy would die of hunger. This doctrine is the negation of the whole Christian doctrine of salvation. Here the pope has sold Christ to the works teachers for filthy lucre. The whole Roman doctrine of Purgatory boils down to this: When Christ cried out on the cross, "It is finished!" it meant: I am finished; now you can begin! - From the above you will see, dear reader, that our Synodal Report with this paper is worthy of reaching the homes and hands of quite a few of our Christians and of being diligently read and studied.

On Friday morning (October 18) the Synod commemorated in a brief uplifting ceremony the fact that on this day four hundred years ago Luther became Doctor of the Holy Scriptures, the man who had also clearly recognized in regard to our doctrinal standpoint: "No richer lie has come on earth than purgatory."

The missionary business of our district and of the whole Synod occupied us largely in the afternoon sessions. We are not a missionary district in the sense that some are out west. We support a number of poor congregations and see if now and then a door opens for us where the Word of Life can be proclaimed in a new place. In about 16 places we now need about \$2500.00 a year.

Vice-President Strafen had lots much to say about the great work of the whole Synod. Their work is twofold: equipping and sending out. For equipping we have two treasuries: the Synod treasury and the building treasury; for sending we have the various mission treasuries. Almost all the funds accumulate a considerable debt. On the basis of Is. 35:1-3, the General Vice-President exhorted us, who live in the time of grace of the New Testament, when no more yoke is imposed upon us, that we, who the Lord has made great and glorious from a poor and small beginning, out of heartfelt gratitude to our Saviour, put some of the blessings he has bestowed upon us back into his service, so that the work of the mission will not suffer through lack of support on our part. Of course, good intentions are not enough. Everyone must be called to give, even young people, to give to Him who has given us everything before.

For example, Father L. Wisler of St. Louis, who gave an account of our Negro Mission, told us that for every confirmed member in that Mission there is an annual contribution of \$5.00. That's where a lot of white people are put to shame by these blacks.

Prof. O. Zealous of our teacher seminary in Addison spoke to the maintenance of our parochial schools. Of all the missions we pursue, it must remain the innermost and nearest to us. The history of the Lutheran Church in America proves that without parochial schools there can be no perpetuation of the Lutheran nature of the congregation. For our schools we need teachers. Dar

to send more and more pious, gifted boys to our seminary who can serve the church in the school ministry.

Mr. E. Seuel, our efficient general agent, spoke on behalf of our Publishing House in St. Louis. This synodical publishing house annually makes a considerable net profit for the synodical treasury. It could be much greater, however, if all congregations obtained their schoolbooks from it and our church publications, especially the "Lutheran", were more widely read in our families.

P. A. Feddersen of St. Louis acquainted us more closely with the Lutheran Home for the Aged which our brethren have founded there, and which is a blessing to many an abandoned old person.

The elections resulted in the following: Praeses: Fr. I. Kleinhaus; First Vice-President: Fr. Fr. Brauer; Second Vice-President: Fr. J. Nickel; Secretary: Fr. E. Koch; Treasurer: Mr. H. Beinke; Visitor of the Okawville Conference Circle: Fr. M. Burkhardt, of the Litchfield Circle: P. A. Bernthal; Mission Commission: P. C. Broders, P. P. Hansen and Mr. J. Keßer; Support Commission: P. E. Köstering, Teacher G. Stahmer and Mr. W. Collmeyer.

The following services were held: On Friday evening Fr. G. Härtling preached a school sermon on 1 Mas. 18, 17-19. On Sunday morning Fr. H. P. Kühn preached on the Epistle, in the evening the undersigned on Apost. 14, 8-22. On Monday evening Holy Communion was celebrated. Father W. Stöhr gave the confessional sermon on Ps. 19, 13, Father J. Kleinhaus the pastoral sermon on 2 Cor. 2, 14-17. - The next meeting, God willing, is to take place at the same time next year in Centralia. Until then we adjourned Tuesday noon with praise and thanksgiving to our God and hearty blessings to the dear congregation at Ehester. K. G. Schlegel.

## From our mission in India.

Under God's gracious protection I arrived happily in Nagercoil on September 29 and was very warmly received by the dear missionaries and their families as well as by our Tamul Christians. Of course I hear and see many things here that must be of the greatest interest to our dear Christians in America. I would like to report on a joyful experience today.

Since Saturday, October 5, the second General Conference of our missionaries in India has been gathered here. On Saturday morning it was opened with a solemn German communion service. Missionary G. Huebener's study had been transformed into a handsome chapel with altar, etc. Missionary A. Hübener preached on the Epistle on the 18th Sunday after Trinity. Missionary Stallmanu provided the organist service. The missionary families and the undersigned formed the small German congregation. Sixteen people took part in the Holy Communion: ten missionaries, five missionary wives, and the undersigned. This was an uplifting celebration for all involved, as it was the first time that such a large number of our dear missionary families had gathered for a German service.

On Sunday morning, several missionaries preached from un-



sermon northern mission field at the local stations. The main celebration, however, took place on Sunday afternoon. The local missionaries had invited all our Tamulian Christians living in Nagercoil and the surrounding area to a communal church service at the local mission compound. The students of the Institute, under the direction of their teachers, had erected a beautiful altar and pulpit in the open air, and both were magnificently decorated with palms and lotus flowers. By exact count, 600 of our Tamul Christians had gathered. Some of them had come ten miles on foot with their little children. In the front rows sat the sixty dapper students of the Institute. In the morning manner, the people were all seated on mats spread out on the ground. In their picturesque costumes they presented a charming picture to the eye. What I would have given if all our dear missionary friends in America and elsewhere could have attended this service! Then they could have seen with their own eyes that their prayers and their gifts for the mission to the Gentiles are bringing forth glorious fruit, according to the promise of our God that His word shall not return to Him empty. Missionary Mohn served at the altar. The liturgy was sung in an uplifting manner by the congregation. My heart laughed when the assembled crowd sang first the glorious "Come, Holy Spirit," then "Praise the Lord, the Mighty King of Glory," and then the Lutheran Church's defiant war and victory song, "Ein' feste Burg ist unser Gott!" (Our God is a Mighty Fortress). That had a real Lutheran swing and sound! Missionary Freche preached the sermon on Matth. 22, 34-40. His topic was: "God's law must be fulfilled. 1. have you fulfilled it? No! 2. Has anyone else fulfilled it for you? Yes!" After the sermon, the congregation prayed the holy Lord's Prayer together. But who can describe my astonishment when Missionary Mohn at the altar intoned the old venerable Te Deum ("Herr Gott, dich loben wir"; Hymnal, No. 337) and the congregation, led by the students of the Institute, responded with bright voices! I would not have expected to hear this sublime hymn of praise here from the lips of our Tamul Christians. The service concluded with the Aaronic blessing. After the conclusion of the service, missionaries Zucker and Küchle took photographs of the festive gathering. Although the sky was covered with heavy rain clouds, I hope that we were able to get at least one good picture for our dear missionary friends.

I must, however, briefly mention one after-celebration that followed the service, and this because it was not intended for me but rather for our dear Synod, which sent me here. A student of our local institute came forward and read out a Tamil address in which I was warmly welcomed as a representative of our Synod and in which the heartfelt thanks of our local Christians for their prayers, their love and their missionary gifts were expressed to our Synod. In brief words I expressed my thanks for the honour I had received and conveyed the heartfelt greetings of our Synod with the assurance that especially in these days, when our mission festivals are being celebrated over there, the mission here is remembered with heartfelt love. While the students sang a Tamulian "Ode of Welcome" to an Indian melody.

sang, the missionaries present and the undersigned were garlanded with flowers.

In the meantime it had become dark. Many of the dear people had come a long way with their little ones to hear the word of God. If they had to go home without eating, it would hardly have been possible for them? But where should the people get food? Our dear missionary Hübener knew the answer. Things came to life in the college kitchen. It was not long before large pots of rice and curry were cooked, of which the guests were given a generous portion for a small fee. There they were grasping in long rows on the floor, before them a piece of the leaves of the plantain, on which a pupil placed a heap of the much-loved dish, which, without spoon or fork, was deftly brought to the mouth by the fingers. As I walked through the long rows, lit only by a few lanterns, I was vividly reminded of the feeding of the five thousand in the Gospel.

After the meal, many went home happily. Quite a number, however, camped out in the open and soon fell asleep. They were forced to spend the night here, because the night was very dark and the way to their home was too far. When the moon went out at 3 o'clock in the morning, they started on their way home to begin their work in the rice fields before sunrise.

Yes, dear reader, the Word of God is bringing forth beautiful fruit here in India as well. Our work in the vineyard of the Lord is not in vain here either. These lines will have convinced you of that. Therefore, when you pray the second petition, remember also our mission to the Gentiles in India. When you offer your sacrifice to the Lord, put in a mite for your Tamul brothers who are one with you in faith, one in confession, one in Christian hope.

Jul. A. Friedrich.

Nagercoil, India, October 7, 1912.

## To the ecclesiastical chronicle.

**A great harvest was held by our city mission in St. Louis**, in that on November 10, Luther's birthday, 38 children were baptized by Father Herzberger in Trinity Church, three others having been baptized shortly before. Twenty-eight of these children attend the mission school. In religion class the teacher told the Bible story of JEsu blessing the little children, asking, "When were we brought to JEsu so early?" They did not know. And when the teacher said, "When we were baptized," these 28 children declared that they were not baptized, which on inquiry proved to be true. They expressed a desire to be baptized also, and the parents gave their consent. So the missionary took them to special baptismal classes and then baptized them along with some small children. By their quiet, devout behavior and their answers, the children made a favorable impression on the large congregation. After this baptismal celebration, three more older boys reported for confirmation classes. Father Herzberger is presently preparing 15 children from the poor quarter for confirmation. Teacher A. Kluge and Miss A. Schmidt work at the school. In the City Mission, weekly classes are held at various

preached six times. In addition, in hospitals, poorhouses and prisons, the tireless missionary, who is overflowing with work, is unflaggingly pursuing the individual souls. These workers of ours are doing a blessed work and are well worthy of our strengthening their hands with our prayers and gifts. God also bless our city mission!  
E. P.

**Our pastors in Western Canada** have started a new paper called "The Missionary Friend. They say, "The purpose of this paper is to acquaint our dear friends with our mission in Western Canada. The main purpose, however, is that the people among whom we work here may become more closely acquainted with us. Especially among the new immigrants is such a paper of great blessing." It is to appear monthly from January 1.  
E. P.

**Sunday School and Parochial School.** Under the heading: "Our childless services" the "Apologist", the German paper of the Methodist Episcopalians, complains that the Sunday School does not live up to the hopes placed in it. He complains: "What is the use of well-trained Sunday-school teachers, excellent teaching courses, and the most modern facilities, if the Sunday-school pupils are not trained to become active, pious members of the congregation? We need not say anything about the weakness of our Sunday-school work in this respect. Preachers and Sunday-school workers see it to their regret how whole classes pass through the Sunday-school almost as through a sieve, and then disappear forever. Countless parents grieve over grown sons and daughters who are not interested in church, though they were urged from a young age to attend Sunday school." In another article in the same number, the said paper earnestly raises the question, "Are the children alienated from the church by the Sunday-school, instead of being educated for the same?" It says: "As the Sunday-school is conducted in America at present, is it not taught, unconsciously, that the Sunday-school is the children's church, and that when the pupils have attended it, their obligations are discharged with reference to the attendance at the regular services? Are not the adolescent children being brought up unused by the church rather than for the church and its services? This is a serious question, deserving our careful, close, and prayerful consideration." It is a sad phenomenon, it says, that so few children attend the actual church service; most go home after Sunday school is over. On the other hand, the paper says, "Churches which conduct parochial schools naturally find no difficulty in this. Who would not have rejoiced at the sight of a happy, devout crowd of children sitting in the gallery with their teachers? Parochial schools, however, are the exception in the whole field of Protestantism. In most churches one does not have this hold on the youth. But from those churches which have parochial schools we can learn that the easiest and surest way to get children into the service is to encourage them to do so from an early age. Parochial school pupils are simply expected to be present at the service, and by this means they become accustomed almost unconsciously to going to church." - The Sunday school, together with the church school, may be a beneficial institution, indeed at times necessary, but it cannot take the place of the church school. And a congregation that has let the parochial school go out of existence and has established a Sunday school instead, should not imagine that it has taken a step forward.  
E. P.

According to a report in the daily press, the Baptists have made a **change in the text of the Bible**. A secular newspaper reports: "Profound changes in the Bible - according to some theologians the most radical ever made - have been included in a revised translation of the Bible, which is being presented here (in Philadelphia) in the rooms of the American Baptist Publication Society.

is offered for sale. So surprising (startling) are some of the changes that, as they say, much of the old text looks quite different. Some critics say it is a Baptist Bible for Baptists only. They call it the improved translation. For instance, in the New Testament passage where the Savior's baptism is told, instead of the old word 'baptize,' the literal (?) translation 'immerseew' is put to make it agree with Baptist teaching." - How simple! Just like with Columbus' egg! If you can't take your doctrine from the Scriptures, why don't you carry it into the Bible! Why didn't you think of that long ago? Maybe you'll put a thought into other people's heads, too. Perhaps the pope will put into his Bible, Matth. 16, 18 f., instead of the dark words which stand there, with which he has been struggling so long, that they should say what they do not say after all, the much clearer words: "Thou, Peter, I make thee pope, and give unto thee and to all thy successors all authority in heaven and on earth, over church and state, over all souls and states and purses." And all the sacrament-obsessives would then follow, and put in place of the dark (?) words of institution, "This is my body," the much clearer, "This is not my body." Such procedure would serve greatly to simplify the "Scriptural proof" of false doctrines. Roman papers already sneer that Protestants claim that Scripture is God's Word to them, which alone has to say, and in doing so they put into the mouth of Scripture what it should and may say.  
E. P.

**The LUTHERAN raises the question of** how much a presidential election might cost the country, and thinks that it might have cost something like \$4,000,000. He questions whether the purposes of the party are worth so great an expense, and thinks that the church could accomplish much more important and lasting results in its missionary work with \$4,000,000. And he is certainly  
right in this  
E. P.

In a secular paper a Catholic priest who has traveled in Canada writes **about Roman image worship** and now recounts his trip. He describes the Notre Dame Church in Montreal and says: "Here too, as in the cathedral, I noticed a large statue of St. Peter, a facsimile of the one in St. Peter's Basilica in Rome, and also the metal foot of the apostle is already, as in Rome, all shiny and worn from the many kisses that have been expressed to him out of devotion. Truly, the loyalty of Canadian Catholics to the Pope cannot be faulted." - The medical man at once thinks of the danger from the ghastly bacilli at this appalling kissing. But much worse is the harm to the soul. A Christian who believes that through Christ's death and resurrection forgiveness of sins and blessedness are purchased for him, and through the gospel are given into his hand as a free, ready gift of grace from his heavenly Father, will not with a "Plead for us!" Kiss through stone and brass. E. P.

Politicians like to speak **"in the name of all citizens"** on all sorts of occasions, for example when glorifying Roman groats. Hopefully, one such politician was broken of this nasty habit by one of our congregations during the course of this summer. When the newspaper reported that the Be-

When the priest, who was to speak "in the name of all the citizens" at a priest's jubilee, reported that he had spoken "in the name of all the inhabitants of the city," the congregation turned to him and asked him if what the newspaper had reported was true, and if it was, then they wanted to inform him that they, the members of the congregation, were also citizens of the city and had not commissioned him, so that he had certainly not spoken in their name. The congregation then received from him the answer that he had represented no one else, but had merely spoken in his own name. - He will hopefully remember that, and others should learn it too. Political candidates speak and act only on their own behalf or on behalf of their party. People in public office act in our name when they do the works of the office to which we have elected them. In all other matters, politicians and anyone else speak and act in our name only when we have specially commissioned them to do so. In ecclesiastical matters, officials of the state can never speak in the name of the citizenry, because in our country church and state are not one thing, but two different and distinct things, and should remain so.

E. P.

**Rhapsody.** The daily papers report that on the occasion of the present war with the Turks, Voliva, the successor of the infamous Dowie, has proclaimed the following prophecy in Zion City: "With the fall of Turkey, Christ will return to this earth. Then the flags of the United States and England will wave over Palestine for a time, and finally Zion will be built up and will be the ruling nation on earth. Heed my words! Read the eleventh and twelfth chapters of the prophet Daniel! At the same hour that the Turks are driven out of Europe by the Christian allies, you may expect the second coming of Christ." He then spoke of the presidential election that had just been held, saying that it mattered little who was elected president, since it would soon be over with this government after all. - The so-called millennial kingdom belongs neither to the kingdom of power, nor to the kingdom of grace, nor to the kingdom of honor, but to the kingdom of dreams. What have enthusiasts wanted to read out of Daniel and the Revelation of John! Such ravings appeal to them more than the -prone but beatific preaching of Christ. Already Luther complains: "So now, too, every one wants to be a new deutelmester. This one takes Daniel, that one Upokalpsin (Revelation of John) for and so on, either what is most difficult, or what has the most allegories. There they want to prove art, but pay no attention at all to how useful they are to the poor common man, but how artful and glorious they can teach. And even if they are long and much interpreted, they still have nothing certain on which one would like to build. They do nothing with it, but open the mouths of the foolish rabble, just as if it were a small thing that it is revealed to us how we have been redeemed and saved from sins and death through Christ

**St. Michael's Church in Hamburg**, which burned down again in 1906 and was rebuilt at state expense, was consecrated on October 18. The German Emperor personally took part in the inauguration service. It is a pity that God's word is no longer preached purely and loudly in the famous church! Hamburg was once a stronghold of Lutheranism. At present there is such a ghastly ecclesiastical - or rather unchurchly - confusion in the Hamburg State Church that even radically unbelieving pastors are not only tolerated, but also newly appointed.

We direct all true Lutherans to the Free Church Lutheran congregation currently served by Fr. Löffler.

F. P.

**"Protestant Jerusalem Journeys."** The Luthardsche Kirchenzeitung writes: "Every year travelers from the Catholic and Greek Orthodox Churches make a united pilgrimage to the Holy Land, but the Protestants, who have at least the same interest in the land of the birth of Jesu Christ, have not yet been able to come together for such an act. Now, at the suggestion of Konsistorialrat Falke, Generalsuperintendent D. Hesekei, Kammerpräsident Lohmann, Generalleutnant Balette and Oberpfarrer Dr. Zimmer, such a Protestant Jerusalem journey is contemplated by the Reisebureau A. W. Kaiser & Co. in Jerusalem in the first half of April 1913." To this it is to be remarked: Certainly Protestant Christians also have an interest in Jerusalem and in many places in the former Jewish land. It is very natural that they too, when they have the time and money to travel, should visit Palestine. But evangelical Christians do not know pilgrimages in the sense of the Catholic and Greek churches, which make of these journeys a religious work. For evangelical Christians, the Holy Land, including Jerusalem and Zion, is wherever in the world the beatific gospel is to be found. Of those who believe this gospel, Scripture says: "Ye are come unto mount Zion, and unto the city of the living God, unto the heavenly Jerusalem," Heb. 12:22. In short, the proper "evangelical Jerusalem journey" consists in faith in the gospel.

F. P.

## It's God's power!

Many, unfortunately, are accustomed to regard the gospel as something powerless, because they see that it is preached year in, year out, and yet has so little effect. That is why we should concern ourselves more with missions. This shows us that the gospel is a power of God for the salvation of lost people. Here is a testimony to this from the pen of Darwin, a naturalist who is certainly quite unbiased.

On a scientific journey in 1849, he visited the Firelanders, or Pescheräs, at the southern tip of America. They seemed to him so profound that he believed he had discovered in them the transitional form from man to animal, and more than once he expressed the opinion that they were incapable of education. Some twenty years later he came again to them, and was now most astonished at the transformation which had taken place in the Firelanders, who had since become Christians. He wrote to the missionary leader: "The success of the Christian mission in the Tierra del Fuego is most wonderful, as I always predicted the failure of all attempts at civilization. But this is a tremendous success. I would count it to my greatest honor if your Board were willing to make me an honorary member of your Society." At the same time he enclosed 100 marks as his first annual subscription. "Had I not seen the change in the Feuerlanders myself," he later wrote, "I would not have believed that such a thing was possible!"

## For the price of a sparrow.

In 1894 a colporteur came to the city of Shui-tsai-chi in China to sell gospels and Christian writings. For a penny, a young Chinese man bought two small pamphlets. One was entitled, "Reject the False, Return to the True." When the Chinaman went home, he lam,

interpret the First Epistle to Peter. The commentary offers scholarly work that is worthy of note, and yet is highly edifying in the best sense of the word. Our pastors will, of course, all want it.

E. P.

**LUTHERAN ANNUAL 1913.** concordia Publishing House, St.

Louis, Mo. price 10 cts.

This is the English brother of our German Synodal Calendar. Like this one, the Annual, *which* is published in the same format and contains also 96 pages strong, besides the calendar and the addresses of the pastors and teachers of the Synodal Conference beautiful edifying reading material.

E. P.

**Twenty-fourth Report of the Lutheran Synodical Conference of North America,** Assembled at Saginaw, Mich. from August 14 to 19, 1912  
Concordia Publishing House, 8t. Louis, Mo. 64 pp. Price: 20 Cts.

The report, which is highly worth reading, contains, in addition to the letter of greeting of the aged long-time President Bading to the Synodal Conference and his reply by D. F. Pieper, the opening sermon delivered by the latter on the subject: "The Apostle Paul's Lessons on Separation in the Christian Church"; furthermore, negotiations on the relationship of the Synodal Conference to the Lutheran Norwegian Synod, prompted by the unification of the Norwegian synods of our country (pp. 14-24); a detailed report on the negro mission of the Synodal Conference (pp. 25-50) and the usual ingredients.

K.

**COME HITHER, YE FAITHFUL!** A Service for the Festival of Our Lord's Birth.

Arranged by W. M. Czamanske... Price, 5 cts; the dozen, 40 cts; the hundred,

\$2. 75. To be obtained from Concordia Publishing House, 8t. Louis, Mo.

A serviceable English Christmas liturgy for a children's service. E. P.

**The people who walk in darkness.** Christmas cantata for mixed choir. By H. A. Schumacher. 9 pp. Price: 25 Cts.; the dozen \$2. 25.

This is a very fresh and cheerful composition, entirely suited to its purpose of glorifying a Christmas service. It does not make excessive demands on a well-trained mixed choir. The chorale entries must be beautiful. - The Christmas Cantata may be obtained from the composer, Teacher H. A. Schumacher, 808 Vine St., Watertown, Wis. and from Concordia Publishing House, 8t. Louis, Mo.

K.

**Eight postludes for organ,** composed for church use by Fritz Reuter, D. Martin Luther College, New Ulm, Minn. 18 pages 1014x14. Price: \$1. 25.

**Christmas Pastoral.** Recital piece for organ by the same. 4 pages 1014x14. Price: 50 Cts.

The composer's name is no longer a foreign one in our circles, and just as we have been able to give his choral pieces unqualified praise and warm recommendation, so too these ecclesiastical pieces, which always preserve the uniqueness of the organ. The second booklet makes use of the Christmas melodies "Vom Himmel hoch" and "Stille Nacht" in a fine, skilful manner. Both compositions are also available from Concordia Publishing House, 8t. Louis, Mo.

L. F.

**Catalogue of the CONCORDIA PUBLISHING HOUSE.**

This catalogue becomes more and more extensive and stately from year to year. This year it contains 72 pages more than last year. A practical and new feature is a detailed table of contents. There is much in the catalogue; and what is not in it can also be ordered. It goes without saying that our people order from our publishing house.

E. P.

## Introductions.

Introduced on behalf of the respective District Presidents:

On the 13th of Sonnt, n. Trin: Rev. H. C. Steinhoff in St. Paul's English parish at Chicago, Ill, by Rev. G. Schuessler.

On the 20th of Sunday, A.D.: Rev. F. Zehe in the parish at Mount Angel, Oreg. by Rev. H. W. Gross.

On the 22d of Sonnt, n. Trin.: P. F. C. Gade in Zion parish at Wagner, S. Dak. and in St. Paul's parish near Delmont by P. H. F. W. Gerike. - P. H. Kretzschmar in the parish at Fall Creek, Wis. assisted Stelter by P. F. Kersten, and in the afternoon.

in the parish at Seymour, assisted by Kersten, of J. H. Stelter. - P. F. Luley in the Faith congregation at Milwaukee, Wis. assisted by Prof. Gänßle of P. O. Kaiser. - H. Riethmeier in the congregation at Tawas City, Mich. by Bro. A. Zeile. - A. F. Ziehlendorff in St. John's parish at Spencer, Wis. by P. K. E. J. Schmidt.

On the 23d of Sonnt, n. Trin: Bro. W. Sprandel in St. Matthew's parish at Arapahoe, Nebr. by Bro. H. Möllering. - P. G. Steinkamp in the parish at Algona, Iowa, by P. C. G. Treskow. - P. B. Schrein in the parish at Chippewa Falls, Wis. by Th. Lätsch. - P. W. H. Bewie in the Immanuel congregation at Clifton, Tex. by Prof. P. F. Bente.

On the 24th of Sonnt, n. Trin: P. A. C. C. Meyer in the parish at East Wheatland, Ill, assisted by P. A. M. Loth. - P. F. W. Potratz in the congregation at Germantown, Iowa, assisted by P. Walper of A. H. Semmann.

Introduced as teachers in parochial schools were:

On the 22nd of Sonnt, n. Trin.: Teacher J. F. Lindörf as teacher in the Eisleben parish school at Jllmo, Mo. by P. G. D. Hilpert.

On the 23d of Sonnt, n. Trin: Teacher A. F. Drögemüller as teacher of the fourth class in the school of St. John's parish at Decatur, Ill, by P. W. Heyne. - Teacher F. Kowalski as teacher in the school of Immanuel parish at Scranton, Pa. by P. A. Dasler. - Teacher E. A. G. Müller as teacher at the school of the Immanuelsgemeinde near Bremen, Kans. by F. Pennekamp.

## Initiations.

Dedicated to the service of God were:

Churches: On 19 Sonnt, n. Trin.: The new church (20X30 feet, altar niche 8X10 feet) of the congregation at Krugerdorf, Ont. can. Preachers: Fr. Böse and Dede (English), who also said the dedicatory prayer. - On the 21st of Sunday, A.D.: The new church of the Immanuel congregation at Pensacola, Fla. Preachers: Il' H. M. Hennig and Reinhardt, both English. The latter also said the dedicatory prayer. - On the 22nd of Sonnt, n. Trin. the new church and school building of Ebenezer parish at Greensboro, N. C. Preachers: Bro. Peters and Prof. Wählers. The former also said the dedicatory prayer. - The new church (40X40 feet) of the Zion congregation at Longtown, Mo. preacher: Fr. Wenger, Hamm (English) and Schöch. The dedicatory prayer was offered by Rev. E. F. Müller. - On the 23rd of Sonnt, n. Trin.: The new church (30X60x16 feet, steeple 60 feet) of St. Paul's parish at Concord, Nebr. Preachers: ?Fr. Hilpert, Holstein and Bornemann (English). The dedicatory prayer was said by Fr. Bullinger. - The new church of St. John's parish near Blackwell, Okla. Preachers: H. Müller, Dick (English) and H. Meier. The consecration prayer was said by Bro. Karstenfen.

Schools: Oct. 3: The new school (24x32x12 feet) of St. John's parish at Rich Valley, Minn. (P. Hillger). Preacher: Rev. Wohlfeil. - On the 21st of Sonnt, n. Trin.: The new school (30x46 feet) of the Immanuel congregation at Squaw Grove Tp., Ill. (P. Kroger). Preachers: Fr. Gruncrt and Kowert (English). - On the 22nd of Sonnt, n. Trin: The new school of Trinity church at Cedar Rapids, Iowa. Preachers: Dir. Welker and P. J. Deckmann. - The new school of St. John's parish at Hayes, Wis. Preachers: Markworth and Pass. - On the 23d Sunday, A.D.: The new school (20X34 feet) of St. Paul's parish at Laval, Wis. Preacher: Rev. Chr. Meyer, who also performed the dedication.

## Groundbreakings.

The foundation stone for the new church was laid:

On the 21st Sunday after Trinity: The Immanuel congregation at Gowanda, N. P. Preacher: P. Hahn. - On the 22nd Sunday, Trinity: St. Paul's Parish, Olive, Cal. Preacher: Fr. Schmelzer. - On the 24th Sunday, Trinity: St. Paul's congregation at Manito, Ill (P. Th. Sieving). Preachers: Kriemeyer and Flach (English).

## Kuviläurn.

On the 20th of Sonnt, u. Trin. the St. Paul's congregation at Riverdale and Dolton, Ill, celebrated its 50th anniversary. Preacher: Il' Noack and Hardness! (English) and Dir. Brohm.



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## Enemies of Christmas Joy.

We are living in the Advent season again and are approaching the lovely feast of Christmas. The Advent season should serve as a preparation for a blessed Christmas celebration. It is also important to recognize the enemies and obstacles that stand in the way of a blessed Christmas celebration and do not allow the right Christmas joy to come or at least dampen it very much. And against these enemies we want to defend ourselves with seriousness.

A main obstacle to the right joy of Christmas is the earthly sense. The joy of Christmas is a spiritual joy, the joy in the Lord, the joy in the Saviour given by God and the salvation He brings, and the word that proclaims and communicates this salvation. But the earthly mind is just earthly, of the earth, loses itself wholly in the things of this earth, becomes wholly absorbed in seeking the treasures, joys, and pleasures of this life. Its great questions are: "What shall we eat, what shall we drink, wherewith shall we be clothed?" How do you get what? How do you keep what you have? How do you get more? How does one enjoy what one has, and what pleasures would one like to obtain? Everybody knows that our time is completely dominated by this chasing and striving for earthly happiness. One need not even be a Christian to see that. And indeed this sense has seized all classes. With the poor it is the care of food, and with the rich the dangers of riches, even to the point of denying and saying, "Who is the LORD?" Prov. 30:9. Christians, too, are constantly challenged by this spirit and sense of our time, nay, are very much diseased with it. It is an evil disease. Then the apostle writes with weeping when he remembers that in the congregation of Christians there are people who are earthly minded, make the belly their god, forget that their walk is in heaven, and so are enemies of the cross of Christ, Phil. 3, 18 f. There is need for

Christians very much to the faithful warning of their Savior: "Beware lest your hearts be burdened with eating and drinking, and with cares of food!" Luk. 21, 34, and the admonition, "Seek the things that are above, and not the things that are on earth!" Col. 3:2. The greatest part of the word of God preached in vain is probably pictured in thy good seed, which "fell among thorns; and the thorns came up with it, and choked it." "But that fell among thorns are they which hear it, and are consumed with the cares, riches, and lusts of this life, and choke, and bring forth no fruit," Luk 8:7, 14. And because at Christmas again the most beautiful grains of the divine seed are scattered, the gospel of the Saviour, who became too good a man for us, is preached, therefore we say: a chief enemy of the joy of Christmas is the earthly sense. The Church wants to counteract this by distracting hearts from the mundane on the four Sundays of Advent, and usually in special Advent services, and directing them to that which is the true reason for the joy of Christmas.

But the enemy has also taken possession of the Advent and Christmas season; he scatters plenty of thorn seeds there; the business hunting and clinging reaches a special height there. What is not everything prepared and prepared, bought and sold! The Christmas season is a very busy time in trade and commerce. What expands the Christmas business assumes! There are crowded stores, long hours, tired salesmen, planning businessmen, and hurrying, anxious buyers. So some don't even get time to hear an Advent and Christmas sermon, others are then tired and weary. Earthly things take up all the thinking. One rejoices in the great profit, the other laments a small turnover. There are worries about what one wants to give, and expectations of what one will probably receive as a gift. Even associations of philanthropic people send out circulars, in which they

ask people to do their shopping early, so as not to overburden the poor clerks in the shops in the last days; indeed, we have read of associations who want to work towards the abolition of all gift-giving at Christmas, because it is getting so out of hand.

Now it is not wrong to express one's joy through external events, also through better food and drink. When in Israel, after the return from the Babylonian captivity, the service was restored and a day of joy was celebrated, Ezra, the Christian scholar, dismissed the congregation with the words: "Go and eat the fat and drink the sweet, and send portions to those who have not prepared anything for themselves; for this day is holy to our Lord. Therefore do not be troubled, for the joy of the Lord is your strength," Neh. 8, 10. The Holy Scripture also knows and mentions the use of people giving gifts to one another as an expression of their joy. Revelation 11:10: "And they that dwell on the earth shall rejoice over them, and shall send good cheer and gifts one to another." It is certainly not wrong to give something to children at Christmas, so that they will know that it is a day of great joy. But the secondary matter must never become the primary matter. Santa Claus and the furry nickel should not supplant the Christ Child. The whole must remain tuned to this: "But thanks be to God for his unspeakable gift!" 2 Cor. 9, 15. "Who spared not his own Son, but gave him up for us all: how shall he not with him give us all things?" Rom. 8, 32.

Another enemy of Christmas joy is satiety and habit. We have the Gospel from childhood and are used to it; the Christmas message is nothing new to us, we have heard it many times and know it. How different our ears would be if we heard it for the first time! Advent wants to prepare us, to remind us that Christmas is something great and glorious. The special Advent services, in which we deal with the Old Testament prophecy, also serve this purpose. When we hear how God again and again and more and more clearly gave the promise of Christ to His people and the great ones of the people as the best and greatest thing, and when we see how Abraham rejoiced when he saw the day of Christ in the distant future on the basis of the promise in the Spirit, John 8:56, how people in Israel longed and could not wait until the fulfillment came, when they sang: "Oh, that help would come from Zion to Israel, and that the Lord would deliver His captive people! Then would Jacob be glad, and Israel rejoice!" Ps. 14, 7; as this is called a special privilege, that old Simeon was promised that he should not see death, because he had seen the Christ of the Lord before, Luk. 2, 26: then we think ourselves blessed that we may hear the Christmas message, then our eyes and ears seem blessed that we see and hear what so many prophets and kings would so gladly have seen and heard, Luk. 10, 23. 24.

And connected with the obstacle just mentioned is another which is deeper. This is twofold: the lack of a living knowledge of sin and the weakness of faith.

He who does not recognize his sin at all, who does not believe at all and has recognized that he is a sinner and is lost in his sins, but thinks that he is doing quite well and wants to earn his own salvation, will of course not rejoice over the birth of a Saviour for sinners, but will rather be angry about it, as the Pharisees were angry with the one who accepted sinners. And those who regard sin as a small harm and think that it is not so bad, will naturally not care much for the saving Christmas message and will not grasp it with both hands. In the Christianity of our time there is a great lack of true repentance, of a living knowledge of sin. One admits that one is a sinner - one does not deny that - but only if the addition is added, as it were, in a diminutive and apologetic way: All men are sinners. Thus also Christianity of our time is a generation weak in faith. They do not deny the Gospel, but in their hearts there is so much doubt and so much unbelief. Yes, one thoughtlessly lets the sermon of the Gospel, the Christmas sermon, pass over one's head, one goes along with the service as a learned and accustomed work. One does not consider that our eternal well-being, our eternal blessedness, depends on this message. That is why Advent should also be a time of repentance, when we look at our state according to the ten commandments. Then we will become quite hungry and thirsty in the knowledge of our sin, and we will feel wretched and burdened. Then the Christmas message will not be indifferent to us, but a refreshment and the saving hand of our merciful God, which snatches us out of eternal ruin and makes us eternally blessed. Then we will also want to have the Saviour and His salvation, joyfully take hold of it and appropriate it to ourselves and place all our trust and hope in it. That is then true Christmas joy. Then it will be said from the depths of our hearts: "This is the day that the Lord is making. Let us rejoice and be glad in it!" Ps. 118, 24. God grant us a blessed Advent and Christmas celebration! E. P.

## Reflections on 1 Pet. 4, 8-11.

### 3.

Since the end of all things is near, how should we Christians behave towards our neighbour?

For since we Christians are all one redeemed congregation of the saints, belonging by faith to Christ, yea, since we are all members of one body, of which Christ is the head, God wills that we behave accordingly toward one another.

How - how shall we conduct ourselves one toward another, that God may find us in such right conduct at the end of all things?

This is what St. Peter says through the Holy Spirit in our epistle. He says, "But above all things have fervent love one to another: for love covereth the multitude of sins."

Yes, above all, we are to love one another...

We must have fervent, persevering, sincere, undiluted love, one for another. If we have this, all our conduct toward our neighbor will be right. For love does no harm to a neighbor; it does him only good. Love is the fulfillment of the law: if love is in us, we do according to all the commandments; for these only indicate and carry out how we are to practice love toward our neighbor. I am speaking of the commandments which relate to our conduct toward our neighbor.

But where are we wretched sinners to find love for our neighbor? Self-love we find enough in ourselves. But love of neighbor? That is very little. And how easily it will die out completely, and resentment and hatred take its place, if our neighbor is repugnant to us, offends us, even sins against us grossly and repeatedly! And this happens. Are we not ourselves often offensive to others, offending them and sinning against them? Where can love come from, and even fervent, lasting love?

From: the Holy Spirit, from him: who creates faith in our Saviour and all good in us. And he doeth this by the word. He does it also by this word of the apostle, which we have before us now. It is an exhortation to love, yes. But this is not a mere exhortation to us Christians, but by it the Holy Spirit fructifies the none: of love, which he has put in us with faith, and draws it out, and makes it grow and bring forth fruit --- makes love fervent and lasting and strong in us.

Do sweet love, give us thy favour, Let us feel love's heat, That we  
may love one another from heart, And in peace abide on one mind.  
Kyrie ice cream!

Such Christian prayer the Holy Spirit hears, hears it again and again. Most assuredly!

And then love will overcome whatever it tries to rob you of. "For love covereth the multitude of sins." If then your neighbor is repugnant to you, offends you, sins against you grossly and repeatedly, love covers all this and yet remains, indeed becomes more powerful, stronger, more burning, more ardent in you, the more it is challenged.

Is love also robbed from a dear mother's heart when her little child is vile or ugly sick and wretched? Does a dear father cease to love when his son sins against God in heaven and against him? Not at all! Mother and father cover everything with love, love, love, and continue to love more and more fervently.

And the dear Saviour, what does he do with the multitude of your, our sins? Ah, thou knowest that his fervent love covereth them all. Wilt thou, his body's member, thou who hast tasted of his Spirit, wilt thou not so love thy neighbour and fellow Christian, whom Jesus loves?

May God grant in grace through His Holy Spirit for Jesus' sake that we Christians may have a fervent, enduring, persevering, all-conquering love for one another, and that the end of all things may find us so loving!

C. M. Z.

## The idolatrous nonsense of the "Eucharistic Congress" of the Roman.

Papist papers are still praising the wonderful glory of the recent "Eucharistic Congress" held in Vienna this September. The political papers also carried longer or shorter reports about it for about a week. These reports said, among other things: "Never before has such a brilliant assembly met for the Eucharistic Congress as this year in the imperial city on the Danube; the number of foreign cardinals, archbishops, bishops and clergy is estimated at about five thousand. The United States was represented by the Archbishop of San Francisco and the Bishops of Milwaukee, Joliet, and Covington, and by the auxiliary Bishop of St. Paul. Great Britain sent Cardinal Vourne, Archbishop of Westminster, Cardinal Logue, Archbishop of Aberdeen, and the Bishop of Salford and the Benedictine Abbot D. Gasquet." Further, "The principal address at the Eucharistic Congress meeting in Vienna on Thursday was given by Msgr. Rainer, Vicar General of Milwaukee. His theme was 'The Council of Trent'. It is estimated that no less than 120,000 visitors are in town, and the hotels are so crowded that visitors with high titles and orders are happy to sleep in the bathroom of a hotel. Thousands of pilgrims have found lodgings in four hundred schools, and in the courtyard of the City Hall no less than 12,000 persons have been fed from military field kitchens."

What is it about these papist "Eucharistic Congresses" and what is a Christian to make of them? The first congresses were held in France in the years 1881 to 1883. According to papist writers, they are gatherings of priests and laity whose purpose is to glorify the Sacrament of the Altar. But the papists are not concerned with the glorification of the altar sacrament instituted by Christ, with Holy Communion. They have long since shamefully profaned the Sacrament of the Altar instituted by Christ in many ways. First, by the false doctrine that bread and wine are changed by the priest into the body and blood of Christ, which is especially in conflict with 1 Cor. 10:16; 11:27, 28; then by bisecting the sacrament, by refusing the cup to Christians contrary to Christ's order (Matt. 26:27, etc.); further, by not letting the sacrament remain at the altar, but letting the host-pretending that it is the body of Christ-be paraded and worshipped in the streets; finally, also by the false doctrine that by the hand of the priest in the sacrament of the altar Christ must be offered again and again "in an unbloody manner"-(against Heb. 9:28, etc.), to which is then added the abomination of the private Mass, by which the Mass priest not only wants to bestow blessings on absent living persons, but also to redeem the dead from the imaginary purgatory. It is the glorification of these abominations, not the glorification of the Holy Communion instituted by Christ, that the papist Eucharistic congresses aim at.

The first congresses, as noted, were held in France. They had more the form of a local papi-

movement. But it was noticed that the exhibition could be used for a general glorification of the papacy. When the fourth congress was held in September 1885 at Fribourg in Switzerland, through the influence of a high papist "dignitary" (Mermillod) from the platform, members of the cantonal government and the city regiment, officers of the army, judges, etc., sat down. Everything was full of enthusiasm. It was felt that through the Eucharistic Congresses a great spectacle might be enacted for the glorification of Rome. In Antwerp, where the seventh congress was held, the Archbishop of Mechelen is said to have pronounced the papal "blessing" on 150,000 people. The Pope began to send his legates to the congresses. In 1905, at the special request of the present Pope, the Congress was assembled in Rome. To glorify the assembly, Pius X himself served as Mass priest. The Pope - as it says in the papist report before us - "added to the solemnity of the occasion by celebrating mass at the opening of the sessions". In 1908 the Eucharistic Congress was in London. Here a drop of wormwood sank into the papist goblet of joy. It had been intended to "carry the holy" (Papist) "sacrament through the streets of London." Objection to this was raised by Protestants of England, and the British Prime Minister requested the Roman dignitaries not to carry their sacrament through the streets of London, because riots were to be feared. They relented, but passed resolutions pledging "unalterable allegiance" to the "Holy See" and declaring the Congress in London "the greatest religious triumph" of the Papal Church. In September 1910 the Congress met at Montreal in Canada. - It was reported in our "Lehre und Wehre" p. 564: "This time Rome did not lack the splendour to throw sand in the eyes of the blinded masses. Three cardinals, among them the Cardinal Vanutelli as special representative of the Pope, had appeared; more than 120 bishops, archbishops, and heads of religious orders from Europe, South America, and Asia were present. The number of foreign priests amounted to thousands. The mayor of the city of Montreal greeted the brilliant festive assembly in the 'Rome of the Rue Welll with enthusiastic words, as did General Havernend of the Province of Quebec. The Jesuit Vaughan, a former Protestant, did not lack for tactless outbursts against Protestantism in a sermon he preached in the Irish church on the first Sunday of the Congress. He honoured us heretics with more or less beautiful titles of honour. In front of the great Cathedral of St. James was the blessing of 25,000 school children. Under a canopy sat Vanutelli in his red cardinal's robe, next to him the Irish cardinal and the archbishop of Montreal. Like soldiers, the children were herded past the ecclesiastical dignitaries. When the ceremony was over, the faithful Catholics rushed for the chairs on which the cardinals had sat, and - unbelievably it may sound nowadays - in the absence of the shepherd's ring, some kissed in deepest veneration the chairs on which Cardinals Logue and Vanutelli had sat. Then on the last Sunday the great procession took place. At 1230 the same began and lasted until 7 o'clock in the evening." An eyewitness from one of our Cleveland parishes has

more disgusting, idolatrous incidents reported to us.

These are the papist "Eucharistic Congresses". A Christian who judges by God's Word can only declare them to be idolatrous orgies, of which Christendom must be ashamed, because they are enacted under the appearance and name of the Christian Church. F. P.

## Mormon Doctrine.

(Conclusion.)

The doctrine and institution for which the Mormons are most in conflict with the states and governments is polygamy. In recent years the governments have been promised not to practice polygamy. But they are not trusted; and when you see how polygamy is interwoven with all their teaching, you will think this distrust is well founded. Let us, then, consider their doctrine of marriage and polygamy.

Marriage is regarded by them as a kind of sacrament which only the competent officials of their church can administer. Without marriage, one may well be blessed in need, but cannot attain the highest level of blessedness. "No man or woman single and unmarried can attain the fullness of heavenly glory. Perfection in life, joy, glory, or dominion is unattainable by either sex alone." (Morm. Doctr. , p. 62.) "The man is the head of the woman, and it is written of him that he is the Savior of his body. But the man is not without the woman, nor the woman without the man." "Man and woman may well be saved singly and alone, but they cannot be raised to the highest fullness of heavenly glory without being united in heavenly marriage; for this is a state of perfection, and includes in itself the gift of continued increase." (P. 66.) It is in this that their divine glory consists. (S. 67.)

Marriage is not only for this life, but also for eternity. "The first marriage recorded in Scripture was a union of immortals. Man and woman became one as eternal beings." (Morm. Doctr. , p. 63.) In the resurrection they find themselves together again as husband and wife. (P. 64.) "Here, then, is an exemplary marriage. It was not only for time, but for eternity. . . . All other marriages made in like manner, and under the same authority, have the same force and effect. There it is, that what ye bind on earth shall be bound in heaven." (P. 64.) But now Christ plainly says that marriage is for this time only. "In the resurrection they shall neither be free nor allowed to be free, but they shall be as the angels of God in heaven," Matt. 22:30. There they help themselves thus. It is only necessary to emphasize properly: They, the people spoken of, people who are not joined in actual marriage by the priesthood of Melchizedek for time and eternity after the Mormon manner, but have only made a contract for this life, they will not be free. That is their penalty. And the other penalty is also there: they become only angels, and must serve those who are



Are gods in eternal marriage. (P. 65.) "The highest class of people in eternity live together as husband and wife, begetting immortal beings." (Does the Bible Sanction Polygamy? p. 128.) Their sexual love is only intensified ("only intensified"), and they enjoy their relation as husband and wife, as parents and children, a hundredfold more than they could in mortality. (S. 129.)

Now if a man on earth marries several wives in succession, since the previous one dies to him, he will have them all as wives in eternal life. Why, then, should he not be allowed to have several wives on earth? (Morm. Doctr., p. 66 f.) The only thing that prevents it is the civil law. (P. 67.) "It was a law of the ancient priesthood, and is now restored, that a man who is faithful in all things may by the priesthood take unto himself more than one wife for time and eternity." (Key. p. 171.) So did Abraham, Isaac, Jacob, Moses, the patriarchs and prophets of the Old Covenant. "The chief purpose in this is the increase of the children of good and worthy fathers." (P. 171.) The chief blessing of the patriarchs was their numerous abundant posterity. (P. 172.) The right of much womanhood is also said to indicate nature, because there should be more women than men. Human law has not the right to make a whole number of heaven's fair daughters temporally and eternally unhappy, by making marriage impossible to them. (P. 175.) "I am interested in this doctrine; for I see that temporal and eternal good is comprehended in it." (Does the Bible, etc., p. 159.) "Some say God permitted polygamy in the Old Testament. I go further, and say he commanded it; and he pronounced a curse, to which all the people should say Amen, if they did not keep the commandment." (p. 165 f.) It is said that God put a man and a woman together at the beginning, and thus indicated what was divine order. But the correct view is this, "Adam married all the women that were in the world, or that were made for him." (p. 20.) "Abraham took concubines, and they bare him children, and this was reckoned to him for righteousness; for they were given him, and he abode by my law, as did Isaac and Jacob, and did only that which was commanded to do. Thus they have come to the highest honor according to the verification, and sit upon thrones, and are not angels, but gods." (Pearl, etc., pp. 85 f.) In the New Testament also polygamy is said to be taught clearly enough. Christ says to take from him that hath but one pound, and to give to him that hath ten pounds. Thus one man may have ten wives, and another should have none at all, (Key, p. 176.) A successful scriptural proof! The rich man is told from eternity after, "They have Moses and the prophets; let them hear the same." "Moses' law enjoined polygamy, and the prophets kept this commandment." (Does the Bible, etc., p. 155.) Christ very plainly tells the Jews to do Abraham's works. By this he especially means they are to take multiple wives. (P. 161.) Christ promises his disciples, "Whosoever shall leave brethren or sisters, . . . Wives and children, he shall receive an hundredfold." So they shall have wives and children a hundredfold in this life and in eternal life. (p. 164 f.) The gates at the

heavenly paradises bear the names of the twelve tribes of the children of Israel. "Those who reject polygamy will have to stay outside and will not be allowed to walk in the golden streets. For outside are the liars. And is not he a liar that rejecteth plural marriage?" (P. 168.) After this proof of Scripture (?), it is then exclaimed with a pious air, "The difficulties and cares connected with the rearing of a large family are so great that no one would take them upon himself, if it were not for the revelation of God and the commandment of JEsu Christ." (S. 177.)

In the "Book of Mormon" polygamy was forbidden. But this, it is now said, was meant only for that time, because, strange to say, men and women were then in equal numbers. (p. 168.) As early as 1882 Joseph Smith asked the Lord how polygamy stood, and the Lord answered: polygamy was right and divine order, but the time was not yet ripe for it. Then on July 12, 1843, God gave Joseph Smith a long revelation concerning polygamy, and there especially "his maid Emma Smith" is commanded not to put anything in the way of "his servant Joseph Smith" if he wants to take several wives. But Emma Smith, he says, was so indignant, and tore up the original document; and so it came to pass, that the revelation was not made known till ten years after. (Pearl, etc., pp. 81-89.)

The more wives and children a man has, the higher he is in blessedness. The angels may not multiply, but only the gods, (Does the Bible, etc., p. 129.) The greatest gift is multiplication. (P. 179.) Even the late converts, who repent in the intermediate state after death, do not obtain this honour.

The Mormons therefore regard polygamy as God's command and order. What prevents them from practicing it is only the law of the state. They speak of the good time "before human law forbade it." (Morm. Doctr., p. 67.) They hold that law to be unconstitutional. (Blood Atonement, p. 31.) Because the State forbids polygamy, "the question arises, What shall we do with the institution? Will it stand? We have long since come to the conclusion that God is for it, and that the people are for it. God has revealed it, he must preserve it, we cannot; we cannot save it, he must do it." (Does the Bible, etc., p. 181.) "An example of how a divine law is suspended, we have in the position of the church to much effect. This institution was made in consequence of a direct revelation; and many of those who lived by it felt that they were commanded of God to do so. For ten years polygamy existed in Utah as an ecclesiastical institution, without any law being given against it. By the year 1862 they began to pass federal laws declaring this institution unlawful and making it punishable. The church held that these laws were unconstitutional and therefore invalid. . . The Church often appealed to the Supreme Court, which, however, upheld the laws. Thus the Church abandoned the practice of polygamy and made this known to the world. She solemnly laid the whole responsibility for the change upon the nation, by whose laws this declaration was compelled." (Art. of F., p. p. 435 f.)

That they teach that the gods have many wives, and that this is a part of their divine blessedness, we have heard. They also say of Christ that he also had many wives on earth. "The evangelists do not say outright that JEsus was married." "One thing is certain, there were several holy women who loved JEsus very much, as Mary and Martha her sister, and Mary Magdalene, and JEsus loved them and consorted much with them." "If all things were written about the life of JEsu, we would learn without doubt that these beloved women were his wives." (The Seer, Vol. I, pp. 158. 159.)

They consider polygamy to be a divine revelation, even a divine commandment. It is so interwoven with their whole doctrine of the gods and of blessedness that it is hardly conceivable that they should really abandon it. What a man regards as God's commandment, he will not be deterred from doing by man's commandment. In such cases all those to whom God's commandment is a matter of conscience will act according to the principle: "One must obey God more than men."

Thus, in the main features, we have presented to ourselves the abominable doctrine of the Mormons, or, as they usually call themselves, the "Latter-day Saints." We have hardly entered into refutation, because it was not necessary. Every Christian who has the slightest knowledge will agree with us when we say, "It is pure, and gross, paganism; there is scarcely a sentence in all their doctrine that contains proper divine truth."

E. P.

## The second General Conference of our missionaries in India.

From October 5 to 9, the second General Conference of our missionaries in India was held in Nagercoil, Travaucore, South India. All of our missionaries who are presently in India were present, namely from the northern area the missionaries Mohn, Freche, Kellerbauer, Küchle and Stallmann, from the southern area the missionaries A. Hübener, G. Hübener, Nau, Gutknecht and Zucker. The undersigned was allowed to attend the conference as a guest. It was opened by a solemn German communion service, in which Missionary A. Hübener preached the sermon on the epistle for the 18th Sunday after Trinity. The dear missionaries, their wives, and the undersigned, 16 persons in all, partook of Holy Communion. It was an uplifting and refreshing hour for our dear brothers who work here, far from home, in solitary seclusion.

The purpose of this extraordinary conference was especially to consult with the undersigned about the weal and woe of our dear heathen mission and to give him an insight into its present situation, since in this way the visitation decided upon by the Synod could be quite significantly facilitated and accelerated.

In spite of the Indian heat, the conference worked diligently and, with God's gracious help, discussed many questions important to our mission. Doctrinal discussions were held on the basis of a paper by Missionary Kellerbauer about

1 Joh. 5, 5-12. Unfortunately this work could not be completed due to lack of time.

The good Lord has visibly blessed our prayers and gifts and the faithful work of our missionaries here. Our field of work is becoming larger and larger, new stations are being founded, the number of workers is increasing from year to year, the preaching of Christ is bearing more and more fruit, and our school system is growing at a gratifying rate. So it is quite natural that the missionaries and the missionary commission are constantly confronted with new and important questions. And the correct answer to some of these questions is by no means easy. Our mission is still relatively young, and we are working in a foreign country among a heathen people whose language, customs and way of thinking are foreign to us. In addition, the political, social and economic conditions in India are fundamentally different from those in our homeland. It is therefore no wonder that we are again and again confronted with new questions and problems which have to be considered with great care and solved correctly with God's help, if the work of the Lord is to progress happily here. And it was such questions in particular that occupied the conference.

One of the strongest bulwarks of our church is and remains the children's school. This is also true of our heathen mission. And so our dear missionaries have discussed how our schools here can be raised and promoted. They have discussed how our native Christians could also be promoted in knowledge through reading material, for example, by publishing a Tamil postilla and a small church bulletin. The faithful God, through the sacrifice of our dear wives, virgins, and children, has given us the mountain home we have so long desired and longed for. The purchase and the proper administration of the same made detailed consultation necessary. Since our mission has taken on a larger scope, various regulations had to be drafted and submitted to the honorable commission for consideration. In short, there were so many matters before the Conference for discussion that only the most important could be dealt with. The others were put aside until the third General Conference, which, God willing, will be held in the northern region about the end of January.

Yes, the conference worked very diligently. But what particularly pleased the undersigned and filled him with praise and thanksgiving to God was the fact that all these discussions, in which opinions often differed widely, were conducted in the warmest Christian brotherly unity. It was evident to the dear missionaries that the glory of God and the furtherance of the holy missionary work were uppermost in their hearts. To this ultimate end were aimed all their deliberations, proposals, and plans. And what is the bond which so intimately unites our dear missionaries? Nothing other than our most sacred faith. This is what preserves and promotes unity of spirit among them. It is also what spurs them on to zeal and fidelity in the fulfillment of their difficult profession. And so the conference concluded its deliberations with hymn No. 165: "Ah, stay with us, Lord Jesus Christ," the common confession of the Apostolic Symbol, and the holy Lord's Prayer.

It has been said above that the preaching of Christ is also bearing more and more fruit here. In conclusion, just one example. On Sunday, October 13, the undersigned had the privilege of witnessing Missionary Gutknecht baptize 22 heathens at the Taddiarkulam station. In this very village our missionaries have had to experience the bitterest hostility and the hardest resistance. Is this not a glorious victory of the Crucified One over the dark forces of paganism?

Jul. A. Friedrich.

Nagercoil, India, October 19, 1912.

## All sorts of things from the foreign-language missions.

Mission among the Italians in New York and Philadelphia is at present carried on by the Presbyterians, the General Council, and other communities. In Philadelphia there are said to be 200,000 Italians, in New York no less than 400,000? As a go-from-Rome movement is gaining ground among them, the missions of the Protestants seem to have the best chance of success. In Philadelphia as well as in New York our Synod would have a good opportunity to carry on Italian missions in the Lutheran churches of our German congregations there, which are very close to the Italian quarter. Nor should it be difficult to find a pastor in our Synod who is proficient in the Italian language. Only money is lacking. The treasury for foreign language missions is empty and even has debts.

The Polish congregation near Russell in the Canadian province of Manitoba, which received its first pastor in the fall of 1911, already dedicated its newly built church in September of this year. Our missionary there serves another Polish congregation in Brewer, Sask. in addition to this one, and also preaches German regularly. The visitation has shown that the missionary is working successfully and with great blessing. - Our Lutheran Polish congregation near Trenton, N. J., is presently in the process of building a church. The missionary serves quite a number of places.

Our Finnish missionary in Arizona was privileged to dedicate the first Finnish Lutheran church in our synod a few months ago. The members of the congregation showed great interest in their church building, partly by signing money as they could, partly by "working hours". The missionary is at present on a long missionary journey, extending to the Atlantic coast. In Boston, New York, Philadelphia and other places he is preaching to the Estonian congregations, which could not be served since the death of the blessed missionary H. Nebane. The Christians there would like to keep the missionary. But then what is to become of the Finnish mission in Arizona? Everywhere the field is ripe for harvest, but there is a lack of workers.

The Latvian mission in Boston is making good progress. There are often several hundred listeners in the church.

In Detroit there is a Polish and a Slovakian congregation, both of which are served by our missionaries. Both congregations are diligently collecting funds for the construction of a church.

J.D. Matthius.

## To the ecclesiastical chronicle.

**Why our synod does not introduce tithing.** For some time now, someone who does not belong to the Lutheran Church has been trying to get us Lutherans to tithe our income for church purposes. Of the reasons given, we place a few here. First of all, it is surely not too much for a Christian to give the tenth part of his income for the things that are most important to him in the world, namely the gospel and Christ's kingdom. Then it is pointed out that God has wonderfully blessed in the earthly things the people who have given him tithes for his kingdom. This is even proved in figures, for the person concerned kept a record of it with himself and others. Reference is also made to the Mormons and Seventh-day Adventists, who collect tithes from their members and consequently always have an abundance of funds, while all other church communities are almost constantly in great financial embarrassment. - To this we briefly remark the following: Surely it is not too much for Christians to give a tithe of their income to Christ's kingdom. What the Jews have ceased to do, the weakest Christians might well begin to do, and then strive to get higher by degrees. We also know people in our synod who have been giving tithes and more than tithes for church purposes for years. Admittedly, these are only exceptions. On the other hand, we also know that God wonderfully blesses Christians who, out of gratitude for the mercy shown to Him in Christ, also give abundantly for His kingdom in the earthly realm. For proof we need no figures at all from the cash book, but this we know from God's Word and promise: "Pray, and it shall be given unto you." That is why Luther repeatedly remarks (also in a letter to Frau Käthe): if one wants to become rich, one must give much. To be sure, the giving by which one becomes rich must be done in faith. If it is done out of a desire for reward, it is lost. But according to the Scriptures, giving in faith has the divine promise not only of eternal but also of temporal recompense. That so many Christians, seduced by their flesh, reverse the order of Christ, and seek to lay up treasures for themselves in this world by saving the gospel, is one of the reasons why many Christians remain poor in earthly goods. They look for the smallest possible gifts for Christ's kingdom. So little is given to them also. Finally, we have long since noticed that the Mormons and Seventh-day Adventists have an abundance of money for their so-called ecclesiastical purposes, while we often lack the necessary means and - to the great annoyance of the world - even let "cries of distress" be heard in our public papers. In spite of all and everything, we refrain from introducing tithing as a law among ourselves, because God's Word does not command New Testament Christians to tithe. The right church never commands more than God's Word commands. Therefore, as far as giving is concerned, we leave it at that, leaving God's Word at that. But God's Word leaves it at that, that it exhorts Christians to give according to their ability, not as little as possible, but as abundantly as possible, and not as seldom as possible, but as often as possible - always when their gifts are needed. With this exhortation the Christian church must get along. She must not touch the liberty with which Christ has set His Church free. But with this freedom comes a tremendous responsibility. Luther constantly reminds us: "If Christians abuse their Christian freedom, that is, if they use it to give as little as possible and as seldom as possible, God will take away their freedom."

the pure gospel and gives them into the hands of those who preach lies to them, emptying the pockets they did not want to give to Christ. Lest this come upon us, therefore we exhort one another continually to give willingly and abundantly for the gospel. If we think for only five minutes about the fact that our Saviour gave his life in death for our redemption, and then hear that this dear Saviour of ours needs our gifts, then no ten hands should be able to hold us back from hastening to him with our gifts. Or, as Luther expresses it, "Love should burn so that it would be needful to keep the people from giving." (St. L. ed. III, 1486.)

F. P.

**Of the growth of the Lutheran and Roman churches in America,** the *Lutheran* reports, according to Dr. Carroll's statistics, "The Roman church has increased in the last twenty years by 6, 183, 680 members, or by 99 per cent. The only church denomination in America that has surpassed this growth is the Lutheran Church. The growth of the Roman Church is explained from two facts, the heavy Catholic immigration, and the fact that the Roman Church provides for parochial schools. The *Lutheran* therefore remarks

regarding the Lutheran parochial school: "The Lutheran congregations, which have held most firmly to the parochial school, have also had the most rapid and uniform growth. The Lutheran Synodical Conference has surpassed the Roman Catholic Church in its increase of 115 per cent during the period named. The lesson herein contained is obvious: If those Protestants who can no longer (at this late date) introduce or use the parochial school, do not soon find a way of giving every child a sufficient Christian education, they need not wonder if they fall behind in the race." F. P.

**Another official bow to the papacy.** The newspapers carry the following report from the Federal capital: "Under the flags of 21 republics of the western continent, a Pan-American Mass of Thanksgiving, the fourth of its kind, was held at St. Patrick's Cathedral, Washington, D. C., on Thursday [Nov. 28]. President Taft, members of the Cabinet, Chief Judge White of the Supreme Federal Court, and numerous diplomats from other American republics attended the service. After the ceremony the President proceeded to his own church, the Unitarian All Souls Church." - What business does the President of the United States and his official family have at a papist "Mass"? It is bad enough when the representatives of 21 "republics" mix the papist Mass into their statecraft and call their Mass an "all-American" one. But it is worse that the President of the United States and his Cabinet have so little practical understanding of the separation of Church and State that by their presence they condone this nonsensical amalgamation of Church and State and the Papist presumption of representing all America. F. P.

**The Roman Church and worldliness.** Archbishop Glennon of St. Louis, according to the report of the newspapers, preached a sermon on the first Sunday of Advent on "the worldliness" of our day. What he says is right. But the Archbishop does not see that his condemnation of worldliness applies above all to the Roman Church. We are not thinking here first and foremost of the common way in which the Roman Church puts gambling, dancing, theatre, and similar things at the service of the "Church." Rather, we are thinking primarily of the fact that

The Roman doctrine of the way of salvation is thoroughly worldly and carnal. According to Christian doctrine, God reconciled the world to himself through Christ, and men are now saved without the works of the law through faith in the reconciliation made by Christ once and for all. The heathen, on the other hand, think that they must still reconcile God by their own sacrifices and deeds. But this pagan opinion is also the official Roman doctrine of the way of salvation. Therefore, when the Archbishop says: "There is paganism today just as there was in the time of the Apostle Paul," this applies above all to the false teaching of the papacy on the way of salvation. He who still desires to be saved by his own works has no part in Christ, but is a heathen, as Holy Scripture expressly declares, "Ye have lost Christ, who desire to be justified by the law, and have fallen from grace," Gal. 5:4.F. P.

**Collectors for orphanages in Armenia** and who knows where are said to be busy again in our circles. A brother in Illinois asks us to temper our enthusiasm for these people a little. It is true, one gets the impression that there are a disproportionate number of orphanages in Armenia. The testimonies these people bring, of course, have little value. Their testimonies from the Orient cannot be controlled; and those they get hold of here are quite worthless. One gives such a person a meaningless letter in order to get rid of him; but one does not consider that these letters are seldom read, but one only looks at the name and says to oneself: He has a testimony from that one, too. We have enough undoubted works at hand, which make great demands on the liberality of our Christians, and the coffers are for the most part in no good condition at all. So our Christians should be spared such doubtful institutions. E. P.

**The so-called "Pastor" Russell,** who denies all Christian doctrines in word and deed, and instead offers the people his own nonsensical drivel, who has mainly done the unbelievers the great kindness of abolishing hell for them, has received such a dressing-down from the widely circulated paper *The Continent* that one would think he would now shy away from showing his face in public. The paper exposes him as quite a mean blowhard. And now comes the editor of the *Christian Manhood*, and he

confirms this. He, too, had been sent a whole series of speeches that Russell wanted to deliver on a trip around the world. The editor was told to publish one after the other and to present it as if the speeches had been delivered and cabled to all corners of the earth. In the reports previously prepared, it was described how fine the weather had been, how the people, and especially the most distinguished, had crowded in to hear him, and so on. The editor of the *Christian Manhood* did not give himself up to the hoax, but

den exposes him, and concludes with the words, "A pretended Christian teacher who can thus throw himself away ought to be pilloried as publicly as possible." On this occasion, too, the morbid, mollycoddle trait of our age was apparent. The *Continent* received letters saying that one should not be so hard on the good old man, but should treat him more with love. A strange love that!

E. P.

**The lodge of MODERN WOODMEN** is dedicated to increasing its rates had been prohibited by the court. Rebellious limbs had filed a lawsuit against the increase that had been implemented and had asked the court for a stop order. Judge Shirley of the Sangamon Circuit Court in Illinois has now

ruled for the plaintiffs and issued a final order of restraint prohibiting the officers of the Lodge from increasing rates and calling the new rates burdensome and oppressive. Because the Lodge of Modern Woodmen is incorporated in Illinois, this decision applies to the entire Lodge in all states and in Canada. General Counsel Talbot stated that; the officers would immediately appeal to a higher court. Chief Clerk Hawes said that the decision of the Superior Court would certainly be in favor of the Lodge, because it was clear that the officers of the Lodge had acted in a lawful manner. Thus the only question left to be examined was "whether the new rates were necessary to enable the Company to meet the obligations it had assumed, and on that point the case was overwhelmingly clear (on that point the evidence is overwhelmingly one way)." E. P.

**The postal authorities have made a good catch.** According to a quietly executed plan, 178 people were arrested at the same time in 72 cities for misuse of the mail. Among them were doctors, pharmacists and so-called mail order businesses. They had sent through the mail instructions, medicines and instruments intended for infanticide, infertility and abortion of the foetus. The maximum penalty imposed on them is a fine of P5000.00 or five years imprisonment or both. Eminent physicians claim that in such abominable manner one out of every five births is destroyed, which is equivalent to the annual murder of half a million unborn or just-born children. We can only hope that each of these abominations will receive the punishment they richly deserve. Another question arises: How many may use such murderous and more than dirty means, who do not want to be called what they are, but want to be thought of as fine gentlemen and ladies, and perhaps sit in churches with an impudent brow and imagine that they are blessed! Of such worship, "But unto the wicked saith Gort, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hatest discipline, and castest my words behind thee?" Ps. 50:16, E. P.

We have reported **how throwaway the new General Superintendent of Berlin**, D. Lahusen, has spoken about the Apostles' Creed, the three Articles. Now the "Reichsüote" publishes a heart-moving! letter from a layman who, under honest assurance of unbroken confidence in the General Superintendent, asks him to speak a frank reassuring word to the troubled congregations. "It is up to you alone, dear Mr. General Superintendent, to save us from incalculable difficulties arising for our church, from being plunged into the most bitter struggles for the confession against the church regiment itself, from the last evangelical parishioner having to be mobilized. If it becomes difficult for you to speak to party leaders, O speak to us plain church members! And even if I have come to you on my own initiative, I know what I am saying: there are still thousands standing with me before you in spirit! Put an end to these intolerable conditions! We are plunged into great unrest - take it from us! Give us the certainty, which no man can twist and fiddle with, that your demand on those who are to be our teachers and preachers is also the full, undiminished, entire richness of the evangelical faith. This flag must remain, and not waver, if you follow it even in weakness. This flag is not a party program. Therefore, it is not party men - though outside human communities may be called parties - who are asking you: Lead us with this flag! but they are faithful evangelical church members. Not to our human

...but to stand by our flag... And so we stand before you. A thousand eyes look upon you, a thousand hands are stretched out to you. Speak the liberating word! Restore peace to our Church!" - Isn't it a sad sight to see sheep pleading with wolves...? If you, who should be shepherds by virtue of your office, must now be wolves by force, then, please, do not tear up and eat everything!?! And even if you consider that these sheep have been given authority by the great Chief Shepherd to let the wolves be wolves and to set themselves up as faithful shepherds.

E. P.

## A Spanish role model for us.

(Letter from Madrid.)

In the arsenal at Ferrol in Spain, a mass was held in which the marines participated. When the priest raised the monstrance (the case containing the consecrated host), all the soldiers and sailors fell to their knees except twenty-year-old Paul Fernandez Garcia of Santa Eugenia de Ribeira. A corporal approached and ordered him to kneel; but Fernandez refused. He also refused obedience to a sergeant, and when the lieutenant personally penetrated him, he replied in a respectful manner, but with full determination: "I am an evangelical Christian, and it is against my conscience to offer a worship which is contrary to my innermost convictions." After the mass had ended, the commandant was informed of this, and Paul Fernandez was taken away to prison. On joining the military he had made the declaration that he was a Protestant, and had come in the night before for permission to stay away from Mass.

How soothing sounds a private letter from the courageous confessor of JEsu Christ to the undersigned:

Ferrol, August 14, 1912 Dear

Brother in Christ!

As for me, dear brother, I can say that the Lord has helped me so far. When the adjutant asked me to kneel the next time I went to Mass, he also told me that what I had done was a crime punishable by from six to twelve years' imprisonment, which I would have to serve on the island of San Fernando (Cadiz) for the disobedience which they believe consisted in my not kneeling when they asked me to. I know that they can do all these things to me, and much more; but they cannot by any means snatch my JEsum from me, even if they snatch my life from me; and if they snatch it from me-perhaps I have not the courage-but if they snatch it from me, I shall be with JEsu, which also would be much better, though now we tremble with terror at death. Nevertheless, God uses it as a bridge to lead us into the promised land.

The Lord bless your efforts for my sake; may they be crowned with success! For the LORD has not changed. He delivered Joseph from prison, Daniel from the lions' den, Shadrach, Meshach, and Abednego from the fiery furnace, because they walked in his ways, and bowed not their knees to the image of Nebuchadnezzar. I hope that he will deliver me also, who am shut up in the dungeon, because I bowed not my knees to the idol of the pope, from the hand of mine enemies, though they be stronger than I; and if he deliver me not, he will give me strength to endure, for I hold that he will lay upon us no greater burden than we are able to bear.

Help me with your prayers and he will do anything.

May the Lord bless you and crown with success all that you can do for this least of these.

Yours in Christo,

Pablo Fernandez, sailor of the arsenal of Ferrol, in the escollera (prisoner).

I send you the 121st Psalm. -

On August 10, a commission of evangelical Spaniards was received in audience by the Prime Minister, who presented him with an address.

The document is written by the elderly Pastor Tornos, the president of the Spanish Protestant Church, who was at that time the court preacher of Queen Isabella, and he at least managed to get the Prime Minister to promise to take care of the matter. Yours, Hans Fliedner, Pastor.

Madrid, Bravo Murillo 63.

## The misery of unbelief.

How unhappy unbelief makes us - and it is no different with superstition - we see in David Friedrich Strauß, who denied the historicity of the person of Jesus and relegated the stories about him to the realm of fable. As is well known, he had a difficult life and, as his nurse expressly testified, also a very difficult death. That he did not feel happy in his unbelief is evident from many things. Blessed Mehl, the city dean in Stuttgart, informed us that Strauss brought his fourteen-year-old son to him for confirmation classes. Mehl, a fellow student of Strauss, but a theologian of decidedly Bible-believing tendency, expressed to him his astonishment that he was bringing his son to him. Then the father said, "I wish that my son would be happier than I am."

## Only two classes

there were in the days of Noah: those men who were within the ark, and those who were without; - and two classes in the gospel net: the good fish and the bad; and two classes in the parable of the ten virgins: the wise and the foolish; -- and two classes in the account of the judgment day: the sheep and the goats; - only two sides of the throne: the right and the left; - two, only two places when the final and unchangeable judgment is done: heaven and hell

## Obituary.

Klemens Brunkhorst, since September a student in the teacher's seminary at Addison, was called away to eternity on November 20. In order to undergo an operation which had become necessary, he had returned home, near Lake City, Minn. but hoped to rejoin the institution, which had become very dear to him, not later than Christmas. But only two days after the operation his hour had come, and when he realized this, all his earthly wishes gave way to a heartfelt desire to depart and be with Christo. His age he brought to 14 years and 12 days. On November 23rd he was buried at home. His previous pastor, Father G. Ferber, gave him the funeral sermon on John 11:25.

Theo. Brohm.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Fifth Report of the Texas District of the German Lutheran Synod of Missouri, Ohio, &c. St. Concordia Publishing House, 8t. Louis, Mo. 80 pp. Price: 15 Cts.**

The synodal address shows: what keeps us together as a synod is not the synodal constitution, but unity in spirit and faith. The doctrinal negotiations were led by Pros. H. Stöppelwerth. The doctrine of sanctification was discussed. Justifying faith is a living faith, which necessarily results in sanctification. Sanctification itself is restoration of the divine image in the born-again through the Holy Spirit. It is accomplished in such a way that the old Adam, with his evil lusts and works, is put away, and the new man is put on and increases from day to day. Good works are the necessary expressions of this inward change. But sanctification remains imperfect in this life; only in eternal life will the piecemeal cease. This find the main thoughts carried through from page 10. to 50. The remainder of the report brings the business proceedings, namely, a good survey of the missionary work of the district. L.

**Synodal Report of the German Lutheran Synod of Minnesota U. a. St. 1912. Northwstsm kundlistinA House, Lillvuuüsa, IVis. Price: 10 Cts.**

In addition to the presidential report of the previous president, E. A. Pankow, and the detailed business negotiations, this report contains a useful and necessary paper by P. H. Böttcher: "Position and Task of the Orthodox Church Concerning Confirmed Youth. It is hereby commended to the attention also of our Synod comrades. L. F.

**Martin Luther as a German Classic.** Selection from his poems and writings together with an introduction by Eugen Les sing. Hamburg - Großborstel. Published by the German Poets' Memorial Foundation. 175 pages, bound in cloth with title. Price: L4. 1.

This beautifully printed and very cheap book is intended first of all for those who should get to know Luther as a classic of the New High German language and great writer of Germany and the whole world. But it can also help many readers to get to know Luther as the great man of God and reformer of the church. After the introduction, which glorifies Luther somewhat effusively as a German, and in which we do not subscribe to every expression, there follows a lengthy extract from Luther's famous epistle of interpretation, a second from his well-known writing to the councillors that they should establish and keep Christian schools, then six letters of Luther, his testament, thirteen songs and poems, and finally sixteen passages from Luther's German Bible, printed in strophic form, by which, no doubt, many a one who has not hitherto paid attention to the wonderful beauty of Luther's language will become aware of it. And if, above all, he accepts the contents, then the booklet has rendered him a valuable service. To such advertising service it is hereby recommended. L. F.

## Introductions.

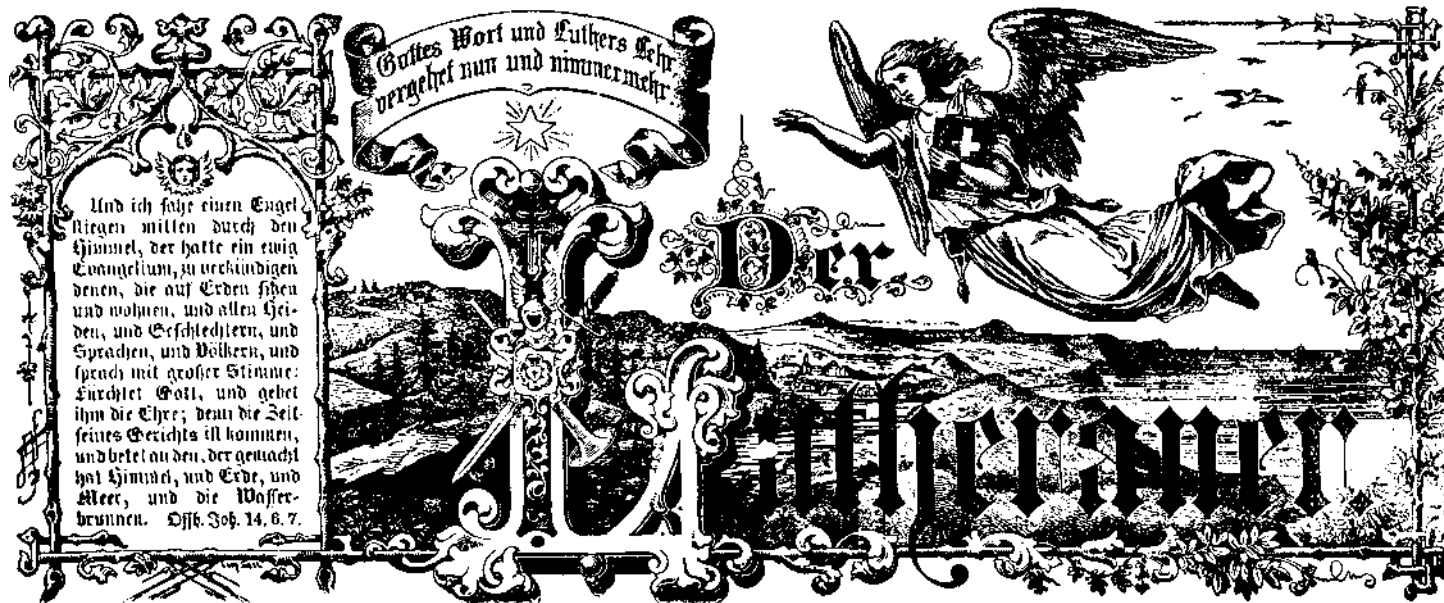
Introduced on behalf of the relevant Diftriktsprärides:

On the 21st of Sonnt, n. Trin: Rev. C. Witschonke in the congregation at Hilbert, Wis. of Rev.

On the 23d of Sonnt, n. Trin: Bro. H. Harms in the parishes at Batavia and St. Charles, Ill, assisted by Bro. Heerboth of Bro. F. W. Mahnke.

On the 24th of Sonnt, n. Trin: P. H. C. M e s s e r l i in the parish at Edgerton, O., by P. P. G. Schmidt. - P. H. Scheperle in St. Paul's parish at Enders, Nebr. and in St. John's parish at Champion by L. G. Wockenfuß. - A. Berner in St. Luke's parish at Santa Rosa, Cal. by P. W. A. Tisza. - P. F. W. H ü s n e r in the parishes at Corona and Wilmot, S. Dak. by L. W. I. Israel. - P. W. Möller in the parish of County Line, N. P., by P. P. Löber.

November 21: Prof. M. Lochner as professor in the school teachers' seminary at Addison, Ill, assisted by Father Hauke from Father Th. Kohn.



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### Festive song.

A new and fair paradise hath God  
planted on earth. Poor world, ah, if it  
knew, it might be glad.  
After sins she hastens and trumpery;  
The best' in the land of earth, joy,  
She's completely unfamiliar with  
it.

For us, for us, Jacob's ray shines through  
the heart's dark room and turns it into a hall  
of mirrors. Where is the sun's gleam! In  
Bethlehem^ the dear child  
Prepare sweet and mild  
Joy, joy  
Us, his household.

God becomes a man: O blessed bond, That joins us to God! O  
wondrous night, that finds us related to our Creator!  
O world, seize the bliss, do not miss the time!  
Joy,  
Joy,  
It's ready for you too.

W. Schaller.

It says in the epistle, "The saving grace of God hath appeared." That is God's gift; in a word, His grace. Thanks be to God forever that there is no other word for grace! It does not say, "The wrath of God has appeared. Moses showed it to us sufficiently in the law. Yes, we deserve it. But God does not say anything about that here: "He will not be angry with us, nor will he punish us for our sins." It does not say the holiness and righteousness of God. If it did, we would cry out like Israel at Sinai: "Do not read the letter, do not let God speak to us; otherwise we would die! What the righteousness of God has to say for the sinner has become clear to us in repentance. It is well known how the word "righteousness of God" brought poor Luther to the brink of despair in the monastery. Nor does it say: God lets you poor lost people express his pity and sympathy. What good would that do? Sympathy is just with suffering. Where there is no sympathy, there is no sorrow. - No, the word is quite different: the grace of God. Grace, the opposite of wrath, the opposite of just merit for the sinner. Yes,

If God were not merciful, where would I be? But because he is merciful, heaven is come.

"With the LORD is grace, and much salvation with him," Ps. 130:7. "Set your hope wholly on grace," 1 Pet. 1:13.

By grace the Father's heart remains open to the foolish heart, When in the greatest fear and pain it sees nothing and can hope for nothing. Where would I often get strength, If grace were not my anchor!

"Saving grace," salutary, helping, saving, beatific grace; grace that pardons sin, takes away wrath, excludes heaven.

"Grace of God." Of course, what good is another man's grace? We have offended God with our sins...

### God's letter at his Christmas gift.

"The saving grace of God has appeared to all men."

Tit. 2, 11.

"Become like children," the Saviour tells us. This exhortation also applies to us at Christmas, since he himself became not only a child, but a real human child. Yes, may God give us the right childlike spirit, so that we may regard his Christmas gift as dear children regard the gifts of their parents: accepting them and rejoicing in them! Let it be said to you: God, your Father, has given you a gift; he wants to give you something wonderful, he has tasted his best; he invites you all, even all his wicked children, to come and get it. His gift is here, and his word and letter with it, saying what it is, to whom it is intended, and what it is good for.

grieved, his wrath and his 'punishment we have deserved. Is this possible? - the same God who proclaims his mercy to us? Certainly. "There is no other God without some," 1 Cor. 8:4. And it is he who gives us grace. This means nothing else than: "He deals not with us according to our sins, neither recompenses us according to our iniquities. As high as the heavens are above the earth, he shows mercy to those who fear him. As far as the morning is from the evening, he will let our transgression be from us," Ps. 103:10-12. "The grace of God." With God all things are great. He is neither stingy nor stingy. When he wants to give us something for Christmas, he cries out to us, "Open wide thy mouth, let me fill it!" Ps. 81:11. God's grace means much grace, great grace. "His grace reacheth as far as the heavens, and his truth as far as the clouds go," Ps. 108:5. There is grace for grace. "Where sin hath become mighty, grace hath become much mightier," Rom. 5:20.

This saving grace of God has appeared. It is visible, embodied. In the Christmas crib, as it were, lies the living, incarnate grace of God. There God has placed his Son, the Saviour, the acquirer and sharer of grace, the mercy seat in his blood.

"Appeared." That's another comforting word. It does not mean: you have earned it, you have also soured on it. Ah, merited grace is like dry water and cold fire - there is no such thing. And people who could earn grace just don't need grace. Those who take comfort in grace know that they have earned wrath. Nor is it said: Invented is the grace of God. The wisest of men have at last found it out: God is indeed gracious. No creature on whom God pronounces a curse in the law has a right to think of mercy if God Himself does not promise it to us. Neither is it said, Prayed for is grace. You asked God for it so earnestly that he could not resist, and so he will be gracious. Stone, you have not done this at all. Your carnal mind was only enmity against God. No, the saving grace of God has appeared, as the sun rises on you and shines without your doing and pulling and asking and worrying. God gives grace by grace, because he is so gracious.

And there are not all kinds of ifs and buts, all kinds of conditions under which this grace might appear. Not even as a promise for the future: grace will appear. That would be something great. On the consolation Adam and Eve, Abraham, Isaac, and Jacob, many prophets and kings, the whole host of God's children in the Old Covenant, sailed blessedly in peace. But here is more, here is the accomplished fact; "that which was the highest desire and longing of the fathers of old": grace has appeared, is there. But even the reverse is not said as a wonder-fairy tale of old, past blessed time: once the grace of God shone, and that was blessed time. But that is over now, the light has gone out. Then Christmas would have no value for us. No, so says God's Christmas letter, and not otherwise: "Grace has appeared, it is there, it shines and still shines in the land, it shines as long as it is time of grace, it shines in the means of grace, in Word and Sacrament.

See how many a place is most comforting to call, Since we can find it in the night feast, dower, and word.

Just as important as God's description of his Christmas gift is the address which is written on his letter. It is: "to all people". He could not have chosen a more accurate, more comforting, more comprehensive address. It does not say: the best of men, nor: some or most of men, nor: all men with a single exception, but briefly and unmistakably: "all men". That includes not only an Abraham and David, a Paul and Peter, but also a Cain and Saul, a Judas and Caiaphas, the publican and the sinner. That includes you and me. You may be who you will, and may seem worthless, you are still a human being; reach into your bosom and feel whether you still have flesh and blood, and yet believe the Scriptures, which they promise to all men. This is also for you; the saving grace of God has also appeared to you.

Thou shalt therefore receive them. Do not then stand there and say defiantly, 'Mercy, I do not want it. Nor say self-righteously and complacently, "I have no need of grace. But neither ask, despondingly and doubtfully, Whether I may take it? What if God wants to give you something and has it in mind to give it to you, the terrified sinner, may you then take it? Not only may you, but you shall. God wants you to be helped, he wants you to be blessed; and for that you need his grace, therefore he gives it to you. So reach out cheerfully and say, "Mercy has been shown to me." Let God's gift, his grace, the Saviour whom he giveth thee, be acceptable unto thee; set thy hope wholly on the grace which is offered thee by the revelation of JEsu Christ, 1 Pet. 1:13. Then thou art richly endowed; then thou hast a merciful Saviour, a gracious God, forgiveness of thy sins, art a graced child of God, thou art an heir of eternal life; then only this one thing is lacking for thy perfect, eternal happiness, that the Lord should come again and fetch thee where he is, and give thee for eternal sight and enjoyment what thou now hast in faith and hope. Therefore "wait for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ," Titus 2:13.

And then, as a dear child, be grateful to God for his unspeakable gift. You should give him nothing and pay nothing for it; it is simply grace. But be thankful to the God who has given you so richly. Well then, live and serve him, and no longer sin, the flesh, or the world. Behold, the saving grace of God chasteneth us, traineth us up, and purposeth that we should deny ungodliness and worldly lusts, and live chastely, righteously, and godly in this world, Titus 2:12.

His light and salvation

Make everything whole;

The sky treasure brings back all the damage.

The fountain of joy, Immanuel, Strikes down the devil, hell, and all their kingdom.

(Song 39:6) E. P.



## Report on the Synodical Assembly of the Western District.

1 Petr. 2, 9.

In the Lord Jesus beloved listeners!

In this text the apostle Peter speaks to the Christians of the great, blessed happiness that has come to them through Christ, of the glorious advantage they have over those who are not Christians. To the unbelievers, who have heard the gospel, but have not received it, Christ has become a stumbling-block. That Jesus would reveal Himself to them for their salvation, and they would not believe in Him, this unbelief becomes to them a cause of eternal damnation. O what wretched men they are! How happy you Christians are that you recognize Jesus in faith and have risen up in him! For behold, what has become of you thereby? Ye also, like all others, would have been a sinful generation, unholy, and an abomination in the sight of God. But now you are "the chosen generation." Out of great mercy God has taken you out of the lost world and made you his children. You are "the royal priesthood," children of the great King of heaven and earth. If you have a request, you need not ask others to go to the King for you. You are, after all, his children, and you may freely go before him and commune with him, and present your request to him. If you have sinned, you do not need others to intercede for you and seek reconciliation. You yourselves are priests and come before him with prayers, confessing your sins and invoking the sacrifice he made for you. You appear before him with the sacrifices of your lips and hands, and he is pleased with them. Yes, you are "the holy people" whom God has gathered in the midst of this wicked world, who recognize, honor, and worship him. "The people of the possession" are ye, the people for whom the inheritance is prepared in heaven. It is theirs, and they shall surely come to enjoy it eternally. Thus the apostle speaks to Christians. - And now remember, beloved, that these words are meant for us. All of us who are Christians really belong to this chosen race, to this royal priesthood and people of property.

How should we thank God for this? What does he expect from us in return? God has already spoken about this in Is. 43. He says there: "This people have I prepared for myself; they shall tell my glory." The apostle Peter remembers these words and writes: "Dear Christians, God has done so great things for you, that you should proclaim the virtues of him who called you from darkness to his marvelous light". We are to care and help that among ourselves and other Christians the glory of our God may always be remembered; we are also to make known to others who do not yet know what a kind, gracious, and almighty God and Savior we have, so that they may also believe and be gathered to his people. Is this too much to ask of us? Who among us is a Christian and would not gladly help to spread the glory of his Saviour?

But how is this to be done? There is much to be said about this, and much is said about it throughout the year. I only want to draw attention to one thing today. Experience has always taught us that a great work can be accomplished much better with united forces than if each one works on it alone and for himself. That is why Christians of old joined together in the work of proclaiming the virtues of the Lord, and their children learned it from them. So have we learned it also. We have formed a synod for this purpose. A congregation already has many forces and can accomplish much when they work together. But the work flourishes much better when the congregations also join together. In our synod there are now about 1600 congregations living in different parts of our large country. Their pastors, 2000 in number, preach the gospel in about 4000 places. And the purpose of this great synod is none other than to conduct a work by which the virtues of our God are proclaimed. - Every three years representatives of the synod meet to deliberate and make decisions. In the other two years the synod meets in 22 districts. Each congregation sends its pastor, lay members and teachers. At such meetings they hear how the work has been conducted during the past year, and take counsel as to how it should be carried on. So now lately the Western District has been in session, as indeed I announced a fortnight ago. And to that district we belong, this congregation belongs. You, dear Christians, old and young, are members, and your business is what is going on. It is in your names that the work is being done. How, should not every one of you like to know what is going on, what has been communicated and decided? Surely. Well then, I will now report briefly about it.

### 1.

The most beautiful hours were the morning hours, in which Prof. Krauß told us the story of the Virgin Mary, what is known of it from God's Word. This was for our personal edification, to make us quite lively and capable for our work. Apart from the story of our Saviour Jesus Christ, we have never heard anything more beautiful. But I do not want to tell you any more about it. The story will soon appear in print; then everyone can buy and read it.

And now for the main work: report and resolution on mission. Yes, mission, the spreading of the Gospel, is the real, great work of our Synod. Everything else is connected with it. Mission is of two kinds, internal and external. In our Western District, in Missouri, Arkansas, and Tennessee, 36 pastors are working in this mission, preaching the gospel in about 70 different places, and seeking to gather and build up Christian churches there. Many a church, in the district has been gathered and built in this way. It has been reported that during the past year some churches have again become independent and no longer need help. However, new mission places have taken their place. The work requires \$8000.00 a year. - Like our Western District, all the other districts are doing missionary work, and about this our

General Praeses told many beautiful and joyful things. He recalled how great things have already been accomplished through this work of the Synod. Large cities and large rural districts have been brought under the sound of the pure gospel. Congregations after congregations, and even whole synodical districts, have come into being through it. But we also need many workers for this. Out of 100 candidates who come out of our seminaries, 75 are sent to the Inner Mission. The most important area now is the great Northwest, the land north of the United States, an area 2500 miles long and 1000 miles wide. In this territory our young traveling preachers are laboring under much danger and hardship, and in a few years have established 200 churches and preaching places. In the states of Wyoming and Montana, too, the messengers sent out continue to seek out and gather the very scattered Lutherans. Years ago the Synod sent a man to the Pacific Coast with the preaching of the gospel, and today there are two districts of our Synod there now proselytizing eastward and reaching out to our missionaries in Montana and Colorado. Even in Utah, the Mormon State, they have gathered a Lutheran congregation. All along the coast of the Pacific Ocean, from San Diego to Alaska, our traveling preachers are doing this blessed work. And no less zealous have our brethren been in the South. Even in Cuba they are now preaching, and on the Isle of Pines they are singing Lutheran songs. Does not one's heart laugh at such reports? It is true, much money is needed for this work, \$180,000 a year, said the General Praeses; but what is that to a synod of 600,000 communicants? Surely even the poorest man should be able to spare a dollar a year for this blessed work. - To the Inner Mission in our country belongs also the Deaf and Dumb Mission. Eight missionaries are engaged in this work. We have often had occasion here in St. Louis to see in what manner this work is done, and how God also blesses it wonderfully. To conduct the same \$6000.00 is needed annually. The emigrant mission in New York and other seaports is no longer as important a work as it once was, since the immigration of German Protestants has greatly diminished. But it still has a field for its activities, especially since the missionaries are beginning to take care of the seamen. Very important and beneficial, however, are our foreign-language missions. Not only in the German and English language, as some would like to think, is preaching done in our synod, but also in the language of the Estonians, Latvians, Poles, Lithuanians and Persians. The fact that we also do missionary work among the immigrant Persians has had the result that a call has now come from Persia that we should send them a preacher. Just think, in that distant heathen country, where the mighty King Cyrus once reigned, who set the captive people of Israel free again, in that country they know about our missionary work and ask for a Lutheran preacher!

Our inner mission has long since found a field abroad. That we are doing missionary work in Germany, Denmark and London, and how necessary this is, we heard at our mission festival. \$6000.00 per year is necessary for this. For years we have also sent money and money for the mission to Australia and New Zealand.

People sent. The General Praeses reported to us that the Lutheran Church there was now so strong that it could carry out the mission alone: this year it was able to send out the first candidates trained in its institution, 12 in number. - The most important field of this branch of our mission is Brazil, a country in which papal darkness has had unrestricted dominion for centuries. Thirteen years ago we sent a scout to that country. That was the beginning; and today there are 30 preachers there, preaching the Gospel in 71 places. They already have 46 schools, in which 1400 children are taught. The Continental Railway will soon make it possible for our messengers to preach the word of salvation in Christ from ocean to ocean in South America. But the people here are poor, very poor, and the church there will have to be strongly supported by us for many a year before it can develop into independence.

The other great missionary work of our Synod, which we heard about, is the Outer Mission, especially the mission among the heathen in India. We now have 11 missionaries there, the oldest of whom has been at work for 21 years. They have two mission areas, a northern and a southern one. There are 4 stations on the northern one and 3 on the southern one. Around each station is a circle of schools in which 1100 boys are taught. Think of it, so many black-eyed Indian boys, brought up to idolatry, so many that they would almost fill our church, are now daily, like our children, hearing the word of life. What a blessing it is! Oh, it is so hard for a heathen to be converted there and publicly confess Christ; for he knows that severe persecution awaits him. Yet the number of baptized in our mission there has now risen to 550. And recently - whether this has already happened? - about 1000 heathen have asked one of our missionaries to preach the gospel. That is too much work for one. We should send more laborers into this harvest. To conduct this mission we need \$30,000 annually. - This was followed by a report on Indian missions. We have but one missionary in this work, and he does not labor in vain. He has gathered a small congregation of 25 voting members, and the people show good knowledge and an earnest Christian mind. The main work is done through the school, where the children, if they are to come at all, must not only be taught, but clothed and fed. The small mission therefore costs \$7000.00 a year. - We also have mission to the Jews, and that in New York, where a million Jews live, more than have ever lived in Jerusalem. The success is very small. But also for the sake of one soul Jesus walked from the Sea of Galilee to Tyre. - Of the negro mission we hear often, read of it in the "Missionary Dove" and the *Pioneer*. But we have been told

I would like to draw your attention to the fact that this mission is still experiencing very gratifying successes. Almost everywhere the schools are overcrowded, and there is a lack of room. The Lutheran Negroes are showing great earnestness and much faithfulness. A small Lutheran Negro congregation in Little Rock, which has had no pastor for fifteen years, and is only very makeshiftly served by the Rev.

of the white congregation, has remained faithful, and hopes from year to year that it will again be given a shepherd of its own. The negroes in the South are mostly poor; but they contribute so much to the maintenance of the preaching ministry that for every communicating member there is an average of P5.00 a year.

And all these missions are our work. How we have rejoiced when we have been led in the Spirit through our country, through Canada, South America, Germany and Denmark, through Australia and India, almost through the whole world, and everywhere found our people, whom we have sent, at work proclaiming the virtues of our God for the salvation of men. How we rejoiced and thanked God! We were not at all discouraged that this mission cost so much; we decided that the work should be continued, and we wanted to report to the house and encourage everyone to participate. Yes, we even planned another mission. When Fr. Herzberger reported on the city mission and asked the brothers not to abandon us with it here in St. Louis, he said that the same work that is done by us here in city institutions could also be done in the state institutions. And what did we do? We decided at once to take the first steps. Wasn't that right? Don't you say yes and amen to that? Yes, think of it, men, women, youths, virgins, children, it is your work! So help ye to proclaim the virtues of him that hath called you. Tell me, is there any greater work in the whole wide world? Oh then, all of you, help to make it better and better, so that lack of money will not be an obstacle!

## 2.

If a stranger were here in the church today who had never heard of this matter, he would ask in amazement: But how can you do that? I am not thinking of the money. There are so many of you in your synod; I can imagine that they collect several hundred thousand dollars every year. But where do you get the men you need for this missionary work? I answer, "The good Lord gives them to us. He is always making the hearts of many boys and young men willing to become such messengers of the gospel. And he also makes parents willing to give them up. These are great sacrifices. They are richly gifted people, for only such can be used for this work. If they worked and studied as diligently for a secular profession as for their ecclesiastical one, they would have the brightest prospects in the world. But they sacrifice this, and come to us and say, "Here we are. We would gladly help you to fulfil the high calling you have in the world, to make known the fame of our Saviour. - But now we must take care of their training, so that they become capable of the work. For this purpose we have our educational institutions. We have seen there the little log cabin that our fathers built seventy years ago in Perry County for a college. It now stands near the church. From that meager beginning there have grown fifteen institutions. We have one here, which I think you know. There are now 15 such colleges built by the Synod in the various parts of the country. There we now give housing and instruction to 2000 students. We should do more. Since they are in the

years of their preparation can earn nothing either for themselves or for their parents, we should also supply them cheaply with free food and books. But for this, in most cases, we leave the parents to provide. But we build colleges and hire professors so that our students have housing and tuition. That costs a lot of money. Each student, Mr. President has calculated, costs us \$100.00. annually - For this cause we have two funds, the Synodical Fund and the Synodical Building Fund. It has been made known to Synod how much the congregations have done for these two funds, also what we have done. We regularly collect for the synodical treasury many times a year. We have also been told that the synodical treasury is \$60,000 in debt. It should not be so. We therefore decided and promised that we would report to the house; and all would see to it that collections were made regularly and abundantly in their congregations for this great cause. Was not this right? Must ye not approve of it? Certainly, if you had been there, your hearts would have been warm. You would have rejoiced and talked and decided just as we did. For, let me remind you once more, it is your affair. Oh, remember, all of you, young and old, when the envelope again says "synodical treasury," or "mission," any mission, or when once more an overseer comes and asks for a gift for the synodical building treasury - remember then the words of the apostle: "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you from darkness unto his marvelous light." How gladly then will you give, will you rather refrain from unnecessary expenses, and give so much more for this work, that you may yet help a right to spread the fame of our God and Saviour, who hath called us to his marvellous light, and hath prepared for us an everlasting possession in heaven.

God the Father, let your word spread far and wide for your glory.  
Help, Jesus, that your teaching may enlighten and guide us! O  
Holy Spirit, your divine Word, let patience, love, hope, and faith  
continue to work in us!

Amen.

C. C. S.

## A Christmas greeting from our newest mission station in India.

Since January 1912 Missionary H. Nau has been working in the immediate vicinity of Trivandrum among the lowest classes of the population. Trivandrum is the residence of the native king (Maha Rajah) of Travancore. The inhabitants of this area are Malayals. Their language is different from that of the Tamuls. The undersigned has also visited this station on behalf of the Honorable Missionary Commission and has seen and heard many pleasant and encouraging things. And since Christmas is just around the corner, he believes that he can bring no greater joy to our dear Christians than to show them by example how the gospel of Christ, "the light of the world," can be explained to them.

of the Gentiles," is also bearing glorious fruit among these very poor Malay Gentiles.

On Sunday, November 10, Luther's birthday, Missionary Nau had arranged a community service at Kuddizzel, a preaching place fifteen miles from Trivandrum, in which the people of the six local preaching places participated. The most distant had come on foot with their children eight miles away in the sweltering heat to attend this jubilant service and greet the undersigned. Especially for this gathering the dear folk had erected a canopy 50 feet long and 30 feet wide of bamboo and palm mats, and handsomely decorated it with inscriptions, flowers, and flags. It was a charming picture when the inhabitants of the various preaching places came rolling along the broad country road with drums, little flags and singing. Yes, there was no lack of banging shots of joy either. When the service opened, about 600 people were gathered, who, sitting on the ground, listened devoutly to the sermon that Missionary Nau preached on Ps. 32:1, and also answered the interspersed questions of the missionary.

After the conclusion of the service, the missionary and the undersigned were garlanded as usual, and then the resident catechist Arulanandam read out a letter of greeting written by himself, without any assistance from the missionary. And it is this letter that I would like to share with our dear Christians as a Christmas greeting from our dear fosterlings at this, our newest mission station in India. The letter needs no explanation. It speaks for itself. It reads, in exact translation, as follows:

#### **Welcome Letter.**

Reverend Sir!

This is the letter of welcome which the Malayali congregations belonging to the Lutheran Mission in Puliurkonam, Kuddizzel, Kurungallur, Puthukulankarei, Kaddeikal, etc., present with all reverence to their great teacher, the Reverend Julius A. Friedrich, Director.

To our God, who has kept you safe and graciously protected you on your journey from America to here by sea and by land, we give thanks with all our hearts, and also for the great grace he has bestowed upon us by granting us the pleasure of presenting you with this letter of welcome.

However, we thank you, Honorable Director, for your great love, which moved you to leave your homeland and your loved ones, to take upon yourself so much discomfort and, in order to visit us, to come to such a distant country.

We sincerely thank our honorable Lutheran mother church in America for accepting us, who as pagans had forgotten the true God and lay imprisoned as servants of the devil, into their mission after the two present catechists had often and many times asked their missionaries in Nagereoil to do so, for freely accepting from our midst some boys into their institute in Nagercoil, where they are being trained as catechists and teachers, and for sending the honorable Mr. Missionary Nau into our midst as a preacher of the gospel at the beginning of this year.

The work that the Honorable Missionary Nau is continually doing for our spiritual and physical well-being, regardless of his health and personal comfort, is inestimable. In particular we would like to emphasize that thanks to his efforts for the education of our children it has now come so far that Christian schools have been established at all preaching points. For this we thank him sincerely and ask our heavenly Father to grant him and his family health and long life for the happy continuation of his work.

We recognize that we, who are a completely ignorant and despised people, have been brought the pure doctrine of the gospel, the love of our Lord Jesus Christ. There are still many heathens in this part of India, and we are confident that the Gospel will be brought to them as well, and we will always be heartily grateful for everything that the honorable Lutheran Mission will continue to do for our and their spiritual and physical welfare. We ask the Reverend Director to express our most respectful thanks to our Lutheran mother church in our homeland, which is our spiritual benefactor, and to inform her of our situation.

May our heavenly Father protect him, our great teacher, the Reverend Director, from all harm and danger as long as he remains in this country, and may he return happily to his homeland.

With this blessing, the two catechists, the teachers, the elders and the whole of the local catechumens take the liberty of respectfully presenting you with this letter of welcome.

(Signed:) Joseph Canchanan, Arulanandam, Madi Daniel, Chardayan Jacob, Chardayan Mathai, Nielan Manasseh, Nielan Joseph, Ayi Patros, Mardan Isaac.

Kuddizzel, on Luther's birthday, November 10, 1912.

So much for the letter. As already reported, Missionary Nau has 500 catechumens here in: Classes. He could have 1000 and more, but it is impossible for him to manage the work alone. Praise and thanks be to God that in Candidate Harms he has given us a new worker for this important field. But what are two among so many? Dear Christians, ask the Lord of the harvest to give us more laborers for this field! The harvest is ripe for cutting, but the reapers are lacking!

Jul. A. Friedrich.

## **To the ecclesiastical chronicle.**

**The cornerstone of the new Chicago Teachers' Seminary** was laid on December 15. The ceremonial laying of the cornerstone was performed by the Honorable President of the Northern Illinois District, Father W. C. Kohn. The German ceremonial address was given by the Reverend General Praeses, Father F. Pfothner, and the English one by the Reverend General Vice-President, J. W. Miller. - God grant grace for the completion of the newly begun building! May He bless our teacher seminaries and our Christian parochial schools, in whose service they stand!

**The sessions of the various district synods** are now over; and it is now necessary that the congregations should be acquainted with the resolutions and with the state of the work of the synod. We can, of course, expect no interest from our Christians in a cause of which they know nothing. We asked Father C. C. Schmidt to leave the sermon preached before his congregation to the "Lutheran." We did this for two reasons: first, because there the needs of the Synod are plainly and factually set forth, and with genuine evangelical exhortation laid to the hearts of Christians; secondly, because it is precisely a report to the congregation. There are still people who cannot imagine what the pastor and the deputies do at the synod, and there are still more people to whom the thought escapes them that these are all things which concern them so closely because they are a part of the synod. It helps a lot when the pastor tells the congregation about it after the synod. Yes, the matter is worthy of being made the subject of a sermon at times, as is done by many pastors. E. P.

**Sunday School Literature.** For the past two years our publishing house has also been publishing Lessons and Aids for Sunday Schools. The whole is divided into four series. For the little ones, colorful picture cards appear with a short Bible story on the back. Then come lessons for middle and upper grades, and finally for the Bible class, composed of older children, ongoing explanations of a Bible book. The next two years will be spent going through the book of Acts. These resources meet a need. There are just a lot of churches that have Sunday schools, and they need literature like this. And our Sunday schools want wholesome Lutheran food for the youth. Sunday School time is so short that if anything worthwhile is to be accomplished, the material must be very carefully selected and divided. Our lessons are arranged in such a way that in a course of six years the whole text of the Small Catechism is learned by heart. It is precisely to teach the children the knowledge of the truths of salvation which must be known in order to be a Christian and to be blessed. In the Sunday-school lessons of the sects, these very truths of salvation are usually neglected; they are usually selected for history and moral precepts. Yes, often gross unbelief spreads in the Sunday School lessons as new wisdom, about which several papers of various churches have bitterly complained in the course of this summer. Hence we publish our own papers, and it is gratifying to find that they enjoy general approbation and extensive use. E. P.

**Colporteurs in our circles.** The distribution of books by colporteurs has increased again in our circles in recent years. And especially where work cannot be done or is not being done by settled agents, this is a good way of bringing Christian reading material to the people. Our general agent may again equip students to distribute good books during this Christmas vacation. Everyone will think it is all right for students to acquire some money for their further studies. But because all kinds of people are continually offering all kinds of books for sale, we take this opportunity to remind you again that pastors and congregations, who also have to say about the sale of books in their midst, should pay attention to two things. First, of course, that only good, Christian, and useful books be sold in their midst. With useless or doubtful books our Christians should be spared. Bad books should not be bought at all, merely

because it is a book and perhaps has a nice cover. Then, of course, such colporteurs who sell our books should have preference in our circles. Most publishing houses serve only their own interests, others serve the interests of their church community. Our publishing house is Concordia Publishing House in St. Louis. This belongs to our Synod, that is, to ourselves, and the profits of the same go into our Synod treasury, which, with our large budget, needs much. Now, our Synod has its printing press and bookstore not to make money, but to distribute Christian books and magazines. But the profit that falls off is an honest profit, which God gives us; and we receive it with thanksgiving, and use it for the good of the kingdom of God. E. P.

**Do we Missourians unnecessarily involve Christians in church disputes?** The charge has been made again recently that we "Missourians" are unnecessarily dragging Christians into church disputes. There are, however, unnecessary disputes in the church, disputes that are not befitting Christians or pastors and professors. The apostle Paul exhorts Timothy, "Abstain from foolish and useless questions: for thou knowest that they bring forth nothing but strife," 2 Tim. 2:23. Here belong all questions in religion which are raised because one does not remain simple in God's word, but wants to be wise in spiritual things apart from and without God's word. As the same apostle instructs us, "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened," that is, puffed up, "and knoweth nothing, but is addicted" (sick) "in questions and wars of words, out of which spring envy, strife, blasphemy, evil suspicion," 1 Tim. 6:3. 6, 3. But all questions and disputes concerning faith and doctrine, as revealed in the Holy Scriptures, come very near to all Christians. All Christians are expressly commanded by their Savior to stay with His word in opposition to all false teaching that arises and not to be turned away from it. Joh. 8, 31. 32: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth." Yes, the Lord Christ requires not only the teachers of the church, but all Christians, to recognize false teachers even when they hide false teaching under the appearance of truth. "Beware of false prophets," says the Lord, "who come to you in sheep's clothing," Matt. 7:15. Christians should even be able to resist philosophy. For the exhortation Col. 2:8 is not only addressed to pastors, but to all Christians: "Take heed that no man rob you through philosophy and loose seduction, after the doctrine of men, and after the statutes of the world, and not after Christ." - But how can Christians do this? Are all Christians such wise people? Indeed they are! All Christians know Christ. They know that Christ is the Son of God, and that through his deeds and sufferings they have forgiveness of sins, and that Christ's word is the lamp unto their feet and the light unto their paths. By this knowledge they are raised to a standpoint from which they can safely judge all questions pertaining to religion. "The spiritual," that is, the Christian, "judgeth all things, and is judged of none," 1 Cor. 2:15. And to return to the reproof that we unnecessarily "drag" Christians into religious disputes: whether we "drag" Christians into disputes or not, they are, after all, always in the midst of them. Indeed, wherever they go and wherever they stand, even in their business and craft, they are always being challenged by the world and false teachers. It

It is only a question of whether our dear Christians are to succumb to the temptation or to overcome it victoriously. Everyone will admit that the latter is the will of God for Christians. The apostle Paul exhorts the Christians: "Stand therefore, brethren, and hold fast the statutes which ye are taught, whether by our word or epistle. But he, our Lord Jesus Christ, and God our Father, which hath loved us, and hath given us an everlasting consolation, and a good hope by grace, exhort your hearts, and strengthen you in all doctrine and good works," 2 Thess. 2:15-17. A general "church bulletin" that does not want to "involve" Christians in disputes, and thus does not want to help Christians in disputes, misses its most noble purpose.

F. P.

**Communion wine on Indian reservations.** The fear has been repeatedly expressed this summer that the strict enforcement of the prohibition laws on the Indian reservations would also prohibit the introduction of communion wine. This, however, would cause great embarrassment to our traveling preachers working on Indian reservations. In that case, the Christians would have to temporarily remove themselves from the reservation to celebrate the Lord's Supper. But we immediately doubted that the Indian Bureau would so interpret the applicable rules. The Indian Bureau had now several weeks ago expressly decided that the use of wine for church purposes was not forbidden. But physicians may not prescribe alcoholic beverages even as "medicine" ("for medicinal purposes") without special permission from the Secretary of War. F. P.

**In the "CONGREGATIONALIST"** the superintendent of her German department of the Inner Mission that it is so difficult to form congregations from Germans. He emphasizes: "We must have our own educational institution, both to train our own workers among the Germans, and at the same time as centers and bases for the congregations we have won. He emphasizes that the Presbyterians, Methodists, Baptists and even the Seventh-day Adventists are ahead of them in this. - Now it is an honor for the Germans to be complained of, that it is so difficult to win them to all sorts of ravings. But this complaint is instructive for us in three respects. First, if churches which are not German by nature and have no Germans, now take up the work among the Germans with earnestness, then this should warn us that our work in the German language is far from done. On the other hand, when we hear the complaint: The congregations fall apart like bricks without straw if they have no teaching institutions in their midst, then this should remind us what a rallying point and stronghold and bulwark a teaching institution is for a whole large area in which it is located. Thirdly, when we see with what seriousness some sects are hunting down the Germans who are so close to us, then this should encourage us not to tire, but to become ever more zealous in the work of the Inner Mission.

E. P.

**Women's clubs in the East** who make it their business to study the nature of Mormonism by means of missionary books such as "The Mormonism of the Islam (Turkism) of America" complain that Mormon women often sneak into their meetings, want to speak out and make speeches to deny everything that is written in books and to defend their "faith. While our articles on Mormon doctrine were appearing in the "Lutheran," we also received requests from Mormons to have a rebuttal included in the "Lutheran." There is absolutely no need for this. There is nothing to correct.

They have been speaking all the time all by themselves. They have purposely - it might otherwise have been much shorter - presented their doctrine by giving the title and page of their own books, all of which were purchased directly from their own publishers. We have never heard of a Mormon dying of excessive modesty, or of an excess of truthfulness.

E. P.

Prof. Dr. Owen of the Chicago Teachers' Seminary, in a recent lecture, spoke of **the value of the German language** in a very appreciative and thoughtful manner. He said, "The German language - invaluable has been its knowledge to me, also intellectually stimulating in my studies. I can actually say that I can do without the English language rather than the German. There have been times in my life when I have been able to pursue my studies only by means of the German language, because there are no English books on the scientific questions in question. Immeasurable is the advantage of knowledge of the German language in the fields of science, industry, technology, and social organization. The language is indeed indispensable. We are forced to recognize that if only one foreign language is to be taught, it must necessarily be German. And here I sometimes think with indignation of how so many parents throw away this precious commodity, which has cost me thousands of dollars to acquire, and do not bequeath it to their children. Every time someone with a German name applies for admission to the seminary, I ask if he or she has German parents. If the question is answered in the affirmative, I inquire about the knowledge of the German language, and there I often have dim experiences. I advise every visitor to our institution to acquire a knowledge of the German language, or to preserve it if he already possesses it." These are splendid and shameful words at the same time: shameful for those German-Americans who esteem their mother tongue for nothing, who carelessly throw away the treasure so highly esteemed by Prof. Owen.

**The Supreme Court of Illinois** has this day rendered a decision that the municipal ordinance of Chicago limiting the number of taverns (*saloons*) to one for every 500 inhabitants is valid. There are at present 7323 taverns in the city. In the next year their number is to be reduced to about 5000. In its decision the High Court said: "The business of selling intoxicating liquors involves dangers to the community and is concededly a subject to regulation by the police power of the state. There is no self-evident (inherent) right to carry on the trade, and it may be prohibited altogether." - One need not be a prohibitionist at all to know and say that the carrying on of a trade is an exceedingly disreputable and dangerous business.

E. P.

## Christmas night in the woods.

The bells had rung out the feast of Christmas, and in the churches and houses the songs of jubilation rang out in honour of the Saviour. Bright jangling of children's voices penetrated the dark night. Only the pale woman in deep mourning did not hear the rejoicing of the whole world; in her heart it would not be Christmas. She nestled her head on the arm of her tall companion, who led her silently up the long Frauenberg, out of the town, and along the Wartburg path. A deep sigh lifted his breast when he thought that even at the Christmas mass they had attended, a

tear after tear moistened her eye, and no Christmas joy would blossom in the young heart. And yet he had hoped so much from the journey; she had expressed again and again the wish to celebrate Christmas at the Wartburg. And though it was a wonderful idea, it was the first wish she had uttered for years and years. And now she asked again, "Not up there yet, Kurt; there are people and light there. Let us go slowly through the forest." "Now through the wood, Lucie, are you not afraid?" "I--what else should I fear?"

Poor young woman! Many moons, a year and a second have passed, she did not learn to bend under the mighty hand of God; she abandoned herself willy-nilly to the pain of her lost treasure and walked as if dead among the living. And that is why she now wanted to escape all the Christmas cheer of happy people, and thought it must be best up there above the tumult of the world, so much closer to heaven. Poor young woman, you take yourself with you everywhere, and so it is the same everywhere!

Kurt pointed around him before they entered the forest; down in the Mariental the bright windows shimmered, here, there, on mountain and valley bright Christmas glow. And above them the sky spread the glorious Christmas tree. But Lucie only shook her head with a sigh. Then he put his arm around her shoulder: "Dear woman, look up, where our child now celebrates Christmas eternally with God. And to-day the Christ-child comes, and makes his home to all, even to the afflicted and forsaken. Lucie, do you believe that?" She only sighed, "It will do me no good." Her companion also sighed, and in silence they stepped into the dark forest.

Kurt lit a small lantern, which barely illuminated the narrow path. All rested in solemn silence, in deep peace, the dark firs glistening Christmas-like in their white wrappings. And now they stepped out of the sheltering forest again, and the path wound round the outside of the cliff, where an air so icy embraced them that the young woman stood breathlessly still. "Lucie, shall we not turn back now?" "Ah, my Kurt, it drives me inexorably." And at the same time they both heard twice distinctly, "Help God!"

They both stood rooted to the spot; but then Kurt asked, "Who calls here?" No answer. He opened his little lantern and shone it about; there under the rocky ledge crouched something dark. Resolutely he strode up to it and saw a little girl who had pulled her little skirt over her head to protect her from the cold, and was staring at him with wide, frightened eyes. "Child, who are you?" Then Lucie drew near, knelt beside the trembling little one, and spoke sweetly to her, "What do you seek here, little one?" "A mother," said the little one, and at Lucien's astonished look she affirmed, "I want a mother, and then I can have Christmas again." "Where is your mother, then, my child?" now asked Kurt, "and what is your name?" "Lieschen. And mother is dead, and my father and sister and grandfather-all, all dead. And I am alone with Frau Schmidt, and she is old, and I am cold and hungry with her. Oh, dear God," she suddenly sobbed again, "give me a mother!"

Lucie had pressed the sweet child's face tightly to herself and looked up imploringly at her husband. He was struggling with himself, and he saw how a bright radiance tried to displace the melancholy in his wife's beloved face. He felt the Saviour's nearness; he felt as if he heard whispering, "He that receiveth a child in my name receiveth me." Then he asked, "Will you go with us, Lieschen, and see the Christmas tree?" And Lucie sprang up, "Kurt, you would?" "In God's name."

he replied firmly, and took the child in his arms, and the child rejoiced, "I am to see Christmas and have a mother? Thank you, thank you, dear God!" But Lucie, pressing her lips deeply upon her husband's other hand, whispered, "O thou very best Kurt! Yes, Christmas has come, and the Christ child has appeared, that he may have mercy on us all."

O merry, merry, merry Christmas time! (Hanna Norden.)

## "The Word became flesh."

One reads that it once happened that a man stood, a coarse rascal and felt, when these words were sung in church: "et homo factus est" ("he has become man"), and neither took off his beret, nor bent his knees, nor showed any honor against it, but stood there like a stick. Then the devil came to him, gave him a muzzle so that his face was gone, cursed him horribly, and said, "That the infernal fire may burn thee, thou rough ass! If God had become an angel of my nature, as I was one, and they sang: I would bend not only my knees, but my whole body to the earth, yea, I would have crawled ten cubits deep into the earth; and thou unholy man standest there like a stick or a stone, and hearest that God is not an angel, but is become man, and like unto thee; and thou standest there, and risest like a log of wood." Whether this be so or not, it is like faith that the holy fathers, by such examples, should have admonished the youth how great and unspeakable a thing it is that the true Son of God was made man, and that we should open our eyes and consider such words.

(Luther.)

## Obituaries.

On September 6, the Lord called into the triumphant church our dear brother in Christ, S. Grefe. For more than 24 years he worked in the congregations of our synod. He labored in the service of the Lord to the last hour; in the midst of the work he was called to eternal rest. He was a faithful worker; he knew whom he served, whose word he proclaimed, for what he preached and worked. Jesus was all in all to him; to proclaim the word of his grace in all its fullness and sweetness, and thus to fill his parishioners with God's comfort, light and power, and to form them into a holy people, this was close to his heart. His sermons were clear, pithy, rich in content; he shared law and gospel rightly. As a teacher of children he had beautiful gifts; his entire teaching bore the stamp of thoroughness, and by his calm nature he had a quite educating effect. In his conduct he was a model for young and old. He presided well over his own house. In the community, his pious conduct, combined with integrity, conscientiousness and impartiality, won him the love and respect of all. His fellow ministers, with whom he diligently attended the conferences, honored him as a friend. All who have enjoyed his company have found him to be a true Israelite without falsehood. - The deceased was born on March 27, 1859, in Maaßlingen, Westphalia. When a youth of twenty-two years he immigrated to this country, going to New Minden, Ill, where relatives resided. Here he was induced to prepare himself for the preaching ministry

let, and so in 1883 he entered our teaching school at Springfield, where he completed his studies in 1888. He served successively the churches at Ludell, Kans.; New Melle, Mo.; Good Farm, Ill; Lemont, Ill, and for the past two years the church at Germantown, Iowa. April 28, 1889, he entered into holy matrimony with Magdalena Matuschka, daughter of Father F. Matuschka. She has been a faithful helpmate to him, sharing joys and sorrows with him. God gave them seven children, one of whom died in childhood, and his dear wife preceded him to heaven last February. On Friday, September 6, with a member of his congregation, who drove him thither in his automobile, he visited the vacant church on Mill Creek, to rehearse a song for the introduction of the new pastor with the singing society there on the evening named. On the way home it happened that the driver lost control of the machine and it overturned in front of a bridge. All the occupants came under the machine, but all were able to save themselves except for Fr. Grefe. Everything possible was done to save him, but in vain. When the oil in the machine exploded, only the charred body of the deceased could be brought out later. - On Tuesday, September 10, the funeral took place with great participation on the part of his congregation, his friends and fellow ministers in the churchyard of the congregation at Germantown from the hall of the undertaker in Panllina. Visitor A. Amstein offered a prayer here. Father A. Semmann officiated at the graveside, and Father O. Horn spoke a few words of comfort here. In the service proper Praeses A. D. Greif and the undersigned preached. The time of his pilgrimage brought the deceased to 53 years, 5 months and 9 days. - How incomprehensible are His judgments, and His ways unsearchable" Rom. 11, 33. "Yea, verily, Thou art a hidden God, O God of Israel, the Saviour!" Isa. 45, 15. Isa. 45, 15. A hidden God in his ways, even here in this death! But yet He, the Saviour, is ever mindful of the salvation of His children and His Church. May He be near to the sorely afflicted bereaved with comfort and help!

H. Wehking.

On November 25 Father Andreas Grafelmann passed away in faith in his Redeemer as a result of pneumonia. The deceased was born on June 10, 1851 in Plönseshausen, Hanover, and soon after birth was placed in the arms of the Saviour through Holy Baptism. After enjoying a Christian education in the parental home, he came to America in 1868. In the fall of 1872 he entered the practical department of the theological seminary at St. Louis, and was discharged with an honorable certificate June 29, 1875. He first labored on a mission field in northeastern Iowa. In April, 1884, he accepted the call of St. John's parish, near Victor, Iowa, and served that parish with all conscientiousness and fidelity until the fall of 1893. With a severe incurable affliction, which, according to God's incomprehensible providence, was imposed upon him, he retired from the Office. For nineteen years, through God's gracious help, he bore his cross and suffering. But now we may say:

His sorrow, his affliction, and his misery  
Have come to a blessed end; He has borne  
Christ's yoke, He has died and is still alive.

On November 28, his weary body was laid to rest in the churchyard of his former parish near Victor with a large attendance. His pastor, Fr. J. A. Duerr of Lockridge, Iowa, preached a memorial sermon to him on the basis of the words

Paul 2 Tim. 4, 18. The undersigned preached in English on the ground of Ps. 73, 23-26. P. H. A. King of Williamsburg officiated at the graveside. The deceased leaves his widow and five grown children. May God guide the bereaved according to His counsel and receive them at last with honors!

Otto Kitzmann.

In faith in his Saviour passed away on 2 December U.. Karl Friedrich Seitz. He was born September 17, 1831, at Rutzheim, Baden. After completing his theological studies in the Capital University at Columbus, O., and passing his examination, he entered the sacerdotal preaching ministry, and also administered the school office almost always at the same time, partly in the Ohio, partly in the Missouri Synod, until he was obliged to resign the office he had become fond of, on account of many infirmities. When, by diligent, conscientious research in the Scriptures, in the Confessions, and in other books, he had arrived at the firm conviction that the doctrine of the Missouri Synod concerning conversion and election by grace was scriptural and confessional, he returned to that Synod. In this doctrinal position he steadfastly persisted to his blessed end. - In 1859, on July 7, he married Anna Elsebein, née Althoff. God blessed the marriage with ten children, six sons and four daughters, four of whom, however, preceded their father into eternity. - Christian burial in the ground was on December 4. The undersigned gave the bereaved a speech of consolation based on Joh. 11, 25. 26.

Rud. H. C. Meyer.

(Delayed.)

On 19 June, as a result of a stroke, our faithful teacher emeritus Johannes G. Nüchterlein died in faith in his Saviour. He was born in Roßstall near Nuremberg, Bavaria, on December 4, 1836. In 1845 he came to America with his parents. His boyhood days were spent in Frankenmuth, Mich. After his confirmation he was sent to Fort Wayne to prepare for the teaching profession. After passing his examination well, he was inducted in 1857 as teacher of the common school at Adrian, Mich. Here he labored in the blessing for five years. His second field of labor was Roseville, near Detroit, whence he was later called to Detroit. From there he came to Frankenmuth and pastured Christ's lambs there for sixteen years. In 1882 he answered the call of the Immanuel church at Grand Rapids, Mich. Here he labored faithfully twenty-five years, and celebrated his fiftieth anniversary of ministry. Besides his work in the school he devoted much time to the Young Men's Association. For a time he was also conductor of the men's choir. The last year and a half he served the township as financial secretary. His wife, with whom he had lived happily in a marriage of nearly fifty years, was suddenly taken from him by death six years ago. Surviving him are six children, twelve grandchildren and one great-grandchild. The funeral was held June 22, with a large attendance. The Synod of the Michigan District was at present assembled in Detroit, and sent a hearty letter of condolence to the bereaved family through its secretary. In the house the undersigned delivered a German address on Luk. 2, 38. 39, and an English one on Heb. 12, 22-24. The German funeral oration in the church was based on the words Deut. 34, 1-12, the English on Isa. 3, 10. May the memory of the deceased remain among us in blessing!

B. Poch.



## New printed matter.

A.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. l'onis, llo. at the prices enclosed. Where any other source of supply is indicated, let "ran, please, note whether to procure if not in stock.

### Synodal Report of the Evangelical Lutheran Free Church in Saxony and other St. 1912.

Verlag des Schriftenvereins, Zwickau i. S. 14, 101 and 35 pages. Price: ^1. 1.

With this last synodal report, our German brethren are taking a different approach to publication. The actual report contains the personnel list, the synodal speech of Praeses Kunstmann and, as the main part, an instructive paper by M. Willkomm on the separation of church and state, which also deals with Luther's often misunderstood position. The business negotiations are especially printed as a manuscript, so that whoever **wants** only the doctrinal negotiations does not need to buy the business negotiations, which are admittedly very interesting in other respects.

L. F.

**Loibgesang for male choir** by H. B. Pröhl, 3616 8th >v<"<xl 8t., Chicago, **III. 4** pp. 7X1014-. Price: 15 Cts.: Tutzendpreis: \$1. 50. Choir, Soli, Chorale.

**The Lord's Prayer.** For mixed choir. By J. C. Strieter, 4508' Virginia ^ve., 8t. l'ouis, llo. 2 pages 7X11- Price: 10 Cts.; Dozen Price: 75 Cts.

## Girrrrrreihrrrrgen.

Dedicated to the service of God were:

Churches: On the 23rd of Sonnt, A. D.: The new church of St. John's parish at Hubbard, Iowa (Rev. H. A. Maas). Preachers: l'?. Studt, Köpke, Georg (English). - On the 24th of Sunday, A. D.: The new church and school building of the Emmaus congregation at Chicago, Ill (? . Füllung). Preacher: Große, Both, G. Schüller. - On the 25th sunday, n. Trin.: The new church of St. Peter's parish at Ayr, Mich. Preacher: l'l'. A. Spiegel and Stoskops (English). The latter also said the dedicatory prayer. - On the 2nd Sunday, the Adv: the new church of the Cross congregation at Pittsburg, Pa. (P. Lindke). Preacher: Bröcker,

Loren; L. Müller German and Horst, Dole, Dobbyn English.

Schools: On the 24th of Sonnt, n. Trin: The new school (24X^4 feet) of St. Paul's parish at Norwood Park, Ill (P. A. Lange). Preacher: Rev. Alb. Wangerin. - On the 2nd Sunday, the Adv. The new school (32X22X14 feet) of St. James Parish at Lexington, Tex.

## Irrüiläen.

Anniversary:

On Thanksgiving Day: St. John's Congregational Church of Brooklyn, N. P., the 50th anniversary of its synodical affiliation. Preachers: Dir. Feth and P. Rösener. - On the 1st of Sunday, Adv.: St. John's congregation at Pekin, Ill, the 60th anniversary. Preachers: vP. Flach (English) and Witte. - St. Peter's congregation at Dnnkirk, N. P., the 25th anniversary, connected with mission feast. Preacher: E. Sander. Collection: \$30.00.

## Ordination and Introductions.

Ordained and inducted at the meeting of the district president concerned:

On 25 Sonnt, n. Trin.: Kand. Alb. Meyer in the parish of Parkbeg, Sask. can. by P. H. A. Nuoffer.

Introduced on behalf of the respective District Presidents:

On the 12th of Sunday, A.D.: Rev. F. W. Schürmann at Bethlehem Parish, Brooklyn, N. P., assisted by Rev. A. Halfmann's Baur, Petersen, Restin and Schmidt.

On the 23d of Sonnt, n. Trin: P. O. Hanser as chaplain of the Lutheran Hospital and Wartburg Home for the Aged at Brooklyn, N. P., by PP. O. Sieker and O. Larger.

On the 25th of Sonnt, n. Trin.: A. H. Janke in the congregation of Enid, Okla. (a.m.), by P. A. Traugott, and in the parish at Kremlin, Okla. (afternoons), by P. E. M. Frentzel. - P. E. H. Wisch meyer in Christ Church at Oil City, Pa. by P. W. Bröcker.

On the 1st Sunday, the Adv.: Bro. O. E. Muller at St. Martin's parish near What Cheer, Iowa, assisted by Bro. Pritz' of Bro. O. Kitzmann. - P. J. Timken in the parish at Hampton, Nebr. assisted by P. C. F. Brommer.

On the 2nd of Sunday, the Adv.: L. Millie s in the Redeemer parish at Cicero, Ill, by P. Th. F. Siemon. - P. H. Handrich in the parishes at Montpelier and Luxembourg, Wis. assisted by Aerger and E. Hinnenthal byP. F. J. Geske.

Introduced as teachers in parochial schools were:

On the 17th of Sonnt, n. Trin: Teacher B. C. Meyer as teacher in the school of Immanuel parish at Rock Island, Ill, by P. Ph. Wilhelm.

On the 24th of Sonnt, n. Trin.: Teacher C. A. Dreß as teacher in the school (west side) of Immanuel parish at Grand Rapids, Mich. by P. E. Ross. - Teacher W. H. Große as teacher in the school of St. Paul's parish at Jonesville, Ind. by P. F. J. C. Kaiser.

On the 25th of Sonnt, n. Trin: Teacher O. E. Schröter as teacher of the head clap at the school of Zion parish at Staunton, Ill, by P. I. G. F. Kleinhans.

On the 1st of Sonnt, d. Adv.: Teacher W. Matthes as teacher of the second flaw in the school of the Bethanian congregation at Detroit, Mich. by P. R. Smukal.

## Show Confevence

The One Day Conference of St. Louis and vicinity will meet, w. G., on January 2, 1913, at 930 rr., at the Seminary.

F. S. Bünge r.

The Mixed Topeka - Special Conference will assemble, w. G., January 3-5, 1913, at Father Degner's church at McFarland, Kans. Work: Exegesis on 1 Cor. 11 (continued): Bro. Jüngel. Formula of Concord, Art. I: Fr. Leßmann; Art. 1l: Fr. Drögemüller. l'rinmrzr in Uk'iolo^: Teacher Theel. Work of their own choice has teachers Albrecht and Steinkamp. Confessional: Fr. Jüngel (Fr. Leßmann). Sermon: Father Winnat (Father Müller). Registration requested.

W. Wittrock, Secr.

The Benton and Morgan counties conference will meet, w. G., from January 3 to 6, 1913, at the home of Father Meyer, Cole Camp, Mo. Confessional address, Bro. Schroeder (Bro. Bchrends). Sermon: Bro. Rörig (Bro. Schoppe). Timely registration requested. R. Koch, Secr.

The Martin Luther Conference of Wittenberg (German-Norwegian) will assemble, w. G., on Jan. 7 and 8, 1913, at Clintonville, Wis. Work has been done by CPs. Selle, Preuß, Schröbet, Karpinsky, Schilling. Confessional address: Fr. Gutekunst. Sermon: ll Larsen (Fr. Richter). Timely registration requested. C. J. Gutekunst, Secr.

The Norwegian-German Pastoral Conference meets, w. G., January 7-9, 1913, at St. Pan'l's Church, Norway, Fargo, N. Dak. Confessional address: p. Ovri. Homily: p. O. Turmo. Registration requested no later than January 1 from. H. Mackenscn.

The pastoral and teachers' cfncence of Randolph and Monroe counties will meet, w. G., from January 7 to 9, 1913, at P. Harteubergcr's church at Red Bud, Ill. Concerning labors see "Ev.-Luth. Bote for South Jll.", No. 6. Confessional address: P. Brauer (P. A. H. T. Meyer). Sermon: P. Henkel (P. Beiderwieden). Timely registration requested. F. H. Melzcr, Sekr.

The Saginaw Valley pastoral conference will meet, w. G., on January 14 and 15, 1913, at Reese, Mich. Confessional address, Bro. Umbach (Bro. Brunn). Homily: Bro. Walther (Bro. Voß, Sr.).

Mrs. Wilkening, Sekr.

The Mixed O k a w v i l l e - Conference meets, w. G-, on January 22 (9 LL-) and 23, 1913, in Fr. Hußmann's parish at Centralia, Ill. Working have the Burkhardt, Grörich, Scharlemann, ÄKerz and v. Strohe, and the teachers Gutowski, Maschhoff and Schreiner. Confessional address: Father Köstering (k. Schönleber). Sermon: Fr. Herbert (Fr. Grörich). All members are asked to line up the evening before. Those who are using the l. Ki. H. H. may alight at the arossinZ. Registration or cancellation requested by the local pastor by January 15.

## OvrrndsteirrLegrrrrgen.

The foundation stone of the new church was laid:

On 24 Sonnt, n. Trin.: The Immanuelsgemeinde zu Schleswig, Iowa. Preacher: Father Schwenk. - On the 1st Sunday of Advent, St. Paul's congregation at Lapeer, Mich. Preacher: Father Bublitz.